



CLASS

BOOK

EARLHAM COLLEGE
LIBRARY

(RICHMOND, INDIANA)

BOUGHT WITH
THE LIBRARY FUND

ACCESSION No. 13503



The American Friend

Vol. X

FIRST MONTH 1, 1903

No. 1

	PAGE.
EDITORIALS.—General News.—What Makes a Man a Christian.—Two Valuable Contributions to Friends' Literature.—Editorial Notes . . .	3-5
Jerusalem Charles Collins.	5
Some Notes from Thomas B. Reed's Letters	8
A Perilous Ride Amy E. Johnson.	8
Barclay Jones	8
TEMPERANCE DEPARTMENT	9
THE INTERNATIONAL LESSON Lesson for First month 11, 1903.	11
CHRISTIAN ENDEAVOR Topic for First month 11, 1903.	12
CORRESPONDENCE	13
THINGS OF INTEREST AMONG OURSELVES,	13
MARRIED.—DIED	14

"AS A LITTLE CHILD."

*"Thou must be born again!" O thou whose voice
In thunder tones would visit all the earth,
In lightning words would preach this heavenly
birth,*

*So men may weep where most they should rejoice,
Go thou to Bethlehem, and see the child
New born, beneath its mother's beaming smile,—
Look at thine own and ponder there the while
It laughs, for life alone exulting wild!*

*That child, it has no memory of wrong;
That child, it fears not coming days of woe;
That child, it knows not that days come and go;
That child knows not that hours are short or long.
Better than thou to care-worn anxious men
That careless child will preach the "to be born
again."*

—EDWARD E. HALE.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❖ ❖ ❖ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

BOARDING Persons visiting Washington, D. C., can obtain good accommodations in private home. Convenient by electric cars to all parts of the city. Rates reasonable.

LAURA N. WILSON,
1456 Corcoran St., WASHINGTON, D. C.

New Archdale St. James Place
ATLANTIC CITY, N. J.

Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.

JESSE M. BUNDY, Prop.

S. F. BALDERSTON'S SON
Wall Paper and
Decorations

Window Shades Made to Order
902 SPRING GARDEN ST., PHILA.



ESTABLISHED 1880
..CHAIRS RUSHED..
AND RE-RUSHED
Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Close
Woven Cane and Rushes con-
stantly on hand At the Old Stand.
GEO. W. BRENN
1308 N. Marshall St., Philadelphia, Pa.

JOSEPH G. FOGG
UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.
Phone 1-44-38-W. PHILADELPHIA.

Suburban orders promptly attended.

Those who have tried
Ivory Soap for removing
spots from clothing say
that there is no special-
ly prepared cleaning
compound that equals it.
Ivory Soap will not injure
any fabric that water alone
does not harm.

99 $\frac{11}{100}$ Per Cent. Pure.



THE
Hastings & McIntosh Truss Co
912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

OSTEOPATHY

EDWARD D. BURLEIGH.
Osteopathic Physician, 1537 Chestnut St., Room 401.
Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation and examination free.

The Doukhobors

THEIR RUSSIAN HISTORY AND THEIR SETTLEMENT IN CANADA

BY JOSEPH ELKINTON

8vo, about 300 pages, profusely illustrated, \$2.00. Ready January 20th.



THIS WORK is first of all an account of the author's personal experiences with the Doukhobors during the summer of 1902, when he visited their settlement in Canada, and conferred with their leading men concerning the questions which now confront the body. The stirring scenes of the emigration from Russia to Canada are vividly presented, and are illustrated with pictures taken by William Bellows, while Joseph Elkinton himself took the many pictures of the new Doukhobor-land and its citizens.

As the Russian history of this unique people is essential to a sympathetic comprehension of their characteristics, the author has compiled a painstaking compendium of their history in the land of their origin, including the peculiar institutions by which in a measure they were formed, and which they have largely transplanted to the land of their adoption.

For sale by all booksellers, or sent postpaid to any address on receipt of the price by

FERRIS & LEACH, Publishers, 29 North Seventh St.
PHILADELPHIA

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, FIRST MONTH 1, 1903.

No. 1.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should be drawn to the order
of THE AMERICAN FRIEND.

Advertising rates will be sent on request.

See Premium Offers on page 15.

Nearly nine thousand Boers, it is said, are preparing to emigrate to America, and will settle in Colorado, New Mexico and Texas. The representative of this movement is Samuel Pearson, late quartermaster-general of the South African Republic, whose headquarters are in New York.

Public sentiment has been aroused so much of late in Virginia that the House of Delegates passed, by an overwhelming majority, the Cabell child-labor bill, which forbids the employment of any child under twelve years of age, and regulates the employment of children between twelve and fourteen. The bill will doubtless become a law. The age limit fixed upon is very low, but it will do much toward improving the conditions now existing.

It is only forty-eight years since the first transatlantic cable was laid, and at that time the country was enthusiastic over the first success of Cyrus W. Field, mass meetings being held in many places to celebrate the wonderful achievement. The first link of the Pacific cable was completed last week with little more than local interest, and the news of Marconi's success in sending not merely isolated signals, but a message across the Atlantic ocean without artificial conductors, was received in a matter-of-fact way. This change of demonstration on the part of the public cannot be attributed to their lack of interest in scientific development, but to a universal faith in the possibilities of genius.

The scarcity and high price of coal has greatly stimulated the inventive faculty of Americans in the invention of fuel substitutes and of machinery for the making of briquettes from combustible materials now allowed to go to waste. Hundreds of patents have been filed and the development of industry in these directions is to be expected. A combination of the manufacturers of briquette-making machinery in Germany has also been formed, which will soon establish a branch office in New York city. There is

no lack of material in this country for this purpose. Western New York, New Jersey, New England, Michigan, Illinois, Wisconsin, Oregon and Washington have vast beds of peat; the Dakotas and the Gulf States have deposits of lignite and kindred substances, and the great culm banks in the anthracite fields of Pennsylvania can be utilized.

No poem in recent years has cut down into the quick of a nation's policy more deeply than does Kipling's new poem on England's alliance with Germany to force a debt from Venezuela. It is called "The Rowers," and is as follows:

THE ROWERS.*

The banked oars fell an hundred strong,
And backed and threshed and ground,
But bitter was the rowers' song
As they brought the warboat round.

They had no heart for the rally and roar
That makes the whaleback smoke
When the great blades cleave and hold and leave
As one on the racing stroke.

They sang, "What reckoning do ye keep,
And steer her by what star,
If we come unscathed from the Southern deep
To be wrecked on the Baltic bar?

"Last night ye swore our voyage was done,
But seaward still we go;
And ye tell us now of a secret vow
Ye have made with an open foe:

"That we must lie off a lightless coast
And haul and back and veer
At the will of the breed that have wronged us most,
For a year and a year and a year.

"In sight of peace from the narrow seas,
O'er half the world to run,
With a cheated crew to league anew
With the Goth and the Shameless Hun."

"There was never a shame in Christendie
They laid not to our door;
And ye say we must take the winter sea,
And sail with them once more.

"Look South. The gale is scarce o'er past
That stripped and lay us down
When we stood forth. But they stood fast,
And prayed to see us drown.

"The dead they mocked are scarcely cold;
Our wounds are bleeding yet;
And ye tell us now that our strength is sold
To help them press for a debt.

"Neath all the flags of all mankind
That use upon the seas,
Was there no other fleet to find,
That ye strike hands with these?

"Of Evil times that men could choose
On evil fate to fall,
What brooding judgment let ye loose
To pick the worst of all?"

* Copyright by the "London Times."

WHAT MAKES A MAN A CHRISTIAN.

THE first great Christian controversy grew out of the question: Can a man be saved without circumcision? "No, he cannot," answered the Judaizers. "Yes, he can," answers Paul. "Circumcision avails not a whit—but a new creation. Salvation means becoming a new creature in Christ. For this, nothing is necessary except faith and obedience, which produce the fruits of the new life—love, joy, peace, forbearance, gentleness, goodness, faith, kindness, self-control." This is Paul's gospel of freedom in a nutshell. The soul is saved by its attitude toward Christ, and no amount of ceremonial can profit anything. The entire mass of ceremonial of every sort is only a weight and a burden, which Christ has nailed once for all to His cross.

This simple view of religion, which is so clearly and fervidly expressed in the Galatian epistle, was the central theme of the early Friends. They differed from their generation in almost everything, but most of all in this, that they believed in no ceremonial whatever. They went straight back to this simple Pauline idea that salvation is new creation. It takes place directly through faith in Christ and obedience to His will. The Reformation had cut away a lot of ceremonial, but it had left two sacraments which were supposed to be as essential to salvation as circumcision had seemed to be for the Jew. "No," said George Fox, "they are not essential. They can do nothing to free a soul from sin. They do not avail at all. The man who is saved is saved by believing in Christ and by following Him. Everything else is a part of the bondage from which Christ delivered us."

This gospel of spiritual freedom came as a shock to the ears of all ceremonial Christians, and whoever raised his voice for it found a dungeon as his reward. It seemed impossible that religion was so simple and easy. Only obeying Christ! Only walking in the Spirit! Only aiming at a Christlike life! No pomp, no ceremonies, no crutches to lean on!

Steadily, though slowly, the Christian world is moving in this direction. More persons every year realize that Christianity is nothing more nor less than a life of obedience to Christ. Ceremonial counts for less and less. Much interest has recently been aroused by the outspoken words of Dr. R. P. Johnson, a Baptist clergyman of New York city, speaking at the Baptist Church Congress, on the question, "Can there be a Church without Baptism?" He says:

One's answer must depend upon one's views of the efficacy of baptism. I assume that . . . it is essential neither to sal-

vation nor to the highest type of Christian character. To make baptism essential to church membership is to perpetuate a cleavage in the body of Christ along the line of ceremony merely. It would compel us, for the sake of a ceremonial observance, to disregard the fundamental Biblical principle of the right and duty of individual freedom of Scriptural interpretation. The policy of receiving members without baptizing them has been followed by many English Baptist churches.

The New York "Outlook" heartily commends this position, and goes on to say, what is undoubtedly a fact, that neither baptism nor the Lord's Supper was originally a Church ordinance. It declares that not one of the eleven disciples had ever received Christian baptism, and that there is no reason to think that more than four of them had received John's baptism. "The Lord's Supper was," it continues, "a simple festal meal, generally held in private houses, and in memory of the Master." All this indicates that there is a strong and deep movement away from the externals of Christianity toward an appreciation of the heart and spirit of it. We are slowly returning to the lofty position of Paul, that to be a Christian is to "live by the faith of the Son of God."

TWO VALUABLE CONTRIBUTIONS TO FRIENDS' LITERATURE.*

It is not possible to tell the complete history of any one of the American colonies without dealing with the Quakers. After 1656 they began to appear on these shores, and at once they became a part of colonial history. There are few more stirring chapters in our early history than the story of the courage and suffering of these men and women who obeyed the call of the Lord to proclaim the Gospel of spiritual freedom, and who staked their lives in behalf of the sacred principle of toleration. Much has been written on this strange "invasion" of the colonies, but much still remains to be told.

We have before us two excellent contributions on the part Friends played in early colonial history. Albert Cook Myers, in a voluminous book, has told in a fresh and graphic way of the rise of Quakerism in Ireland, and how in a later period these sturdy, much-enduring Irish Friends came over to enjoy the freedom and share the fortunes of Penn's Commonwealth by the Delaware. His book will be of permanent value to all future historians, and it will appeal with especial interest to all families which trace descent to these Quaker immigrants from Ire-

* "The Immigration of the Irish Quakers Into Pennsylvania." By Albert Cook Myers, Swarthmore, Pa. By mail, \$3.90.

"The Holders of Holderness." By Charles Frederick Holder, Pasadena, Cal. Both well illustrated.

land, for the book is a storehouse for genealogical research.

That which will interest the general readers most is the story of the rise of Quakerism in Ireland, and especially the valiant part taken by William Edmundson, who is rightly called "the father of Irish Quakerism." After George Fox himself it would be difficult to pick out two men who bore the brunt of the battle more heroically or who did more to spread the new truth than did William Edmundson, the "hero" of this book, and Christopher Holder, the "hero" of the "Holders of Holderness."

To no other one individual was the spread of Quakerism in New England so much due as to this man who suffered every torture which the Puritan ingenuity could devise, who at least twice returned to Massachusetts when the death penalty was threatened him if he returned, and who never knew what it was to be afraid of what man could do when the Lord called him. Few novels contain more marvelous situations, more unexpected deliverances, than one finds in the true history of this father of New England Quakerism—this gifted young man from Holderness. He came over in that remarkable ship, the "Woodhouse," whose captain, Robert Fowler, was directed all the way across the Atlantic by the Lord, "like as He did Noah's ark, wherein He shut up a few righteous persons and landed them safe even at the hill Ararat." This Christopher Holder was the author of the first Declaration of Faith ever issued by any Friend. It is such an interesting document that we shall print it in a future issue of the paper. "The Holders of Holderness" has been prepared as a history of the Holder family in America, but more than half the volume is devoted to the stirring narrative of this noble pioneer, whose cropped ear was the badge of a heroism not to be matched on any battlefield.

EDITORIAL NOTES.

We begin to-day a new volume of THE AMERICAN FRIEND. We realize anew, as we have done each year, the great responsibility which rests upon us, as we take up the work and the problems of another year. We earnestly pray that the Head of the Church may bless every meeting in our country and may give grace and power to all our readers. We expect to make this the best volume of THE AMERICAN FRIEND, until some future year sees a still better one, and we hope each laborer in our wide vineyard will take up his tasks and duties in the same spirit—expecting to pass all former goals. Our next week's

issue will contain a review of the year's work and its statistics by the editor.

THE death of John Collins, in his 89th year, deserves special notice. He was the oldest graduate of Haverford, and he had been present at most of the great events in the college's history. His father was a famous printer and publisher, having received the royal appointment as printer to his majesty, George III., in 1770. John Collins had considerable talent as a poet and painter, and he frequently contributed poems to THE AMERICAN FRIEND and "Friends' Review." His best service in these later years of his life has been with the school children in Philadelphia and other cities, whom he always succeeded in interesting and entertaining with his peace and temperance talks. He was, too, till the last, an active worker among prisoners, and the sick and afflicted. His life was long and the years of it were filled with the fragrance of good deeds, which sprang out of his living faith in Jesus Christ.

FOR THE AMERICAN FRIEND.

JERUSALEM.

BY CHARLES COLLINS.

Upon our arrival at the railway station we were escorted by the American Consul and his wife, the dragoman, and two of the kawases of the consulate, to our hotel. As the Arabian horses drew our carriages rapidly towards the city we had some fine views of the hills with their groves of olive and fig trees. In a few minutes, with the Valley of Hinnom immediately below us, we caught a passing glimpse of the Moab Hills beyond the Dead Sea, with their dark blue outlines dimly visible. On our right we saw the neat substantial buildings of the British Ophthalmic Hospital, and on the other side of the road we saw the Montefiore cottages. We now descended into the Valley of Hinnom, passing a large empty reservoir, once called the lower pool of Gihon, now Birket es-Sultan. Above us, with its steep slopes, was Mount Sion, along which ran the city wall, and which is crowned by a partially ruined fortress, which is still often called the Tower of David. Thus approaching by a steep incline we saw the city above us lighted by the autumn afternoon sun and filling our hearts with wonder and admiration as, passing through the Jaffa Gate, we gazed upon the walls and streets of this sacred place. The streets were alive with people wearing the tarbush or fez, and there were numerous camels and donkeys, which are so universal in Asiatic cities, as well as some dogs.

In our walks about the city we have realized the force and truthfulness of the first part of the second verse of the one hundred and twenty-fifth Psalm: "As the mountains are round about Jerusalem."

On three sides—east, south and west—the city is high above deep, precipitous valleys. To the north there is no valley, but the hills gradually ascend. On the east the city has for a boundary the Valley of the Kidron, or Valley of Jehoshaphat; on the south and west is the Valley of Hinnom, or Gehenna, with its olive trees. Until one has seen these valleys, which are from three hundred to four hundred feet deep, and studied them, it is difficult to appreciate their depth and the steepness of their sides and the consequent prominent situation of the city.

The stone in the vicinity of Jerusalem consists of limestone of different degrees of hardness. There is an abundance of soft, white limestone which contains fossils and is frequently striped with bands of flint. It was much used in the ancient buildings of the city. Flint is very abundant. Then there is a harder stone also, which is marked with bands of flint, and lastly a hard, dolomitic limestone, often pink and white, the pink being oftentimes predominant, so as to appear almost red. This stone is then called Santa Croce marble, and many of the modern buildings are made from it. All the buildings are stone, owing to the great scarcity of wood.

The natural water supply of the city is far from abundant, and we have visited a number of reservoirs and cisterns cut out of the rock and sometimes built of masonry. There is only one natural spring, and that is just southeast of the city west of the Kidron Valley. This spring is called by the Christians the "Virgin's Fountain," from a tradition that Mary washed Christ's clothes in its waters when He was an infant. The Moslems call it "Ain Umm ed Deraj" ("Mother of the Steps"), and the Eastern Jews name it "Aaron's (or the priests') Bath." This Virgin's Spring, also called Gihon, is situated beneath what is known as the Ophel Ridge, in a rocky cave (twelve feet deep in the eastern face of the hill), reached by flights of twenty-eight steps. The water now flows intermittently, according to the season and the rainfall, from a few hours to a day, or even two days. This is due to a natural syphon which connects the spring with an underground basin. It is probable that in former times the supply of water was considerably greater, owing possibly to a greater rainfall and the more even distribution of rain before the forests were destroyed and the fewer efforts made to collect or divert all the rain falling on the mountains above, and the consequent sinking of the water into the ground and finding its way to the supplies of the spring. In ancient times the spring is supposed to have risen into an open natural or artificial pool, and thence flowing down as a brook, watered the gardens of the King's Vale, now cultivated by the women of Siloam, or, as the Arabs call it, Silwâm. A probable residue of the water passed down during a large part of the year into a lower pool. From the Virgin's Spring an aqueduct runs south in a rock-cut tunnel, 1708 feet long, 2 feet wide and from 2 to 16 feet high, through the Ophel Ridge to the Pool of Siloam. The Pool of Siloam is a rock-cut reservoir, with masonry retaining walls, measuring 52 feet by 18 feet, having

a rock-cut channel leading southeast to a larger pool (the "Old Pool"). The water of Siloam was originally sweet, but it has been fouled and made bitter since the twelfth century. From the reservoir the water runs southward some 450 yards to the Bir Eyyub (Job's, or Joab's, Well), a well 125 feet deep. Northwest of the city, at the head of the Valley of Hinnom, is the rock-cut Mamilla Pool. This is at present almost always dry. Lower down the same valley, opposite the southwest corner of the present walls, is Birket es-Sultan, nearly 600 feet in length. This area was probably never a pool, but was used as a collecting ground for a large rock-cut cistern at the lower end. It is thought that Birket es-Sultan was constructed by the German knights in 1170 A.D., but was repaired by the Sultan Suleiman Ibn Selim 1520-1566 A.D. Inside the western wall of the city is the Patriarch's Pool (the ancient Amygdalon or "Tower Pool"). North of the temple area are the Twin Pools, made by roofing in part of the ancient fosse, and Birket Israel, measuring 360 by 130 feet, built probably after 70 A.D. The Birket Israel has been identified as the site of our Lord's miracle recorded in John 5: 3, but another pool, a little way to the north, has been found to better correspond to the descriptions of the Pool of Bethesda. A short distance to the northeast, outside the city, is the Birket Hamman Sitti Mariam, probably medieval. Another reservoir has been found north of Birket Israel, called the Inner Pool, identified with the site of Bethesda mentioned above. Pilate built three aqueducts. One led from the Pools of Solomon, seven miles to the temple; a second led from the same place to the Birket Mamilla; the third, leading from the north, collected surface drainage, and ran underground to the temple enclosure. In the latter were thirty great reservoirs, with a capacity of 10,000,000 gallons. One of these great underground cisterns is estimated to hold 3,000,000 gallons.*

We have been visiting a number of Oriental cities, but had not until our arrival here seen many of the Eastern Jews. But now daily we pass by or see numbers of these children of Abraham, wearing long curls down their thin cheeks, just in front of their ears. They usually wear black soft felt hats or derbys and long cloaks or coats. Their hair and beards are generally long. Owing to the sacred character of the city, there are numbers of representatives of many of the various religious sects living in Jerusalem, and the city is essentially religious in its character and interests. It is not a commercial center by any means, nor is the immediate neighborhood particularly adapted to agriculture.

There are so many different races of men to be seen, as well as nationalities, that one is constantly entertained by observing the various striking peculiarities. Here and there, in and out of the town, we see Abyssinians, with their faces as black as coal,

* For fuller particulars, see the article in a recent number of the "Biblical World," "The Water Supply of Jerusalem," by Dr. E. W. G. Masterman.

and even their lips black instead of red, as we so often see in the African race. Contrasted with these we see the bronzed Syrians or Palestinians and Arabs, with skins so dark brown that one is reminded of the American Indian. Very often, in passing about the city, one sees several classes of priests, with their peculiar dress, indicating to what religious order they belong, as, for instance, the Greek, Latin or Roman Catholic, Armenian, Abyssinian and Moslem. The natives, for the most part, seem to regard dirt as cleanliness, or at least appear to disregard the importance of neatness and its attendant benefits. We feel impressed to say that many of them are like overgrown children, who spend hours bargaining and disputing over what appear to us trifles. The native system of education seems to be the cultivation of the memory and not the development of the reasoning powers, with the consequent logical deductions.

Among many interesting and novel sights, one particularly has been brought to our notice, namely, the tremendous weights men carry on their backs about the streets, making pack animals of themselves. The women carry jars full of water and large, circular, shallow baskets, filled with fruit or vegetables, on their heads, walking along steadily with a dignified, graceful poise of the body, and without the use of either hand to steady the article they are thus taking from place to place. The people do not as a rule appear to be in much of a hurry, and spend much time talking, with brief quarrels. The Turkish soldiers and citizens are usually to be seen in the streets, mingling with the population.

The fellahin, that is, the peasants, both men and women, are frequently seen going about with bare arms and feet, and even now, in Twelfth month, when the weather is cold, no change is made. The men wear the keffiyeh, a square of thin cotton or silk, thrown over the head and kept in place by a heavy twisted cord. Instead of woolen trousers, the usual costume is a kind of coat, with long skirts reaching nearly to the ankles, and confined at the waist by a scarf. Over this long coat is worn in cool weather a coarsely-woven kimona-shaped cloak, usually with broad brown-and-white stripes. The Bedouins wear a similar costume. The native peasant women wear on their heads in cool weather a kind of handkerchief or shawl. For a dress they wear a coarse blue skirt and jacket, with short, wide sleeves, and with a coarsely-woven sleeveless coat worn over it. When they do not go barefoot a large, low shoe, with raw-hide sole, is worn without stockings.

The shops or bazaars on Christian's, David and Jew streets are very small, and open directly upon the streets where people passing by can look in and see pretty much everything that goes on. On the Jaffa Road are some good European shops or stores. In the native bazaars one can see the manufacture of shoes, harness, olive wood articles, sweets, metal, mother-of-pearl and amber goods, and other products of the native skill. Nearly all ordinary necessities can be bought very easily in Jerusalem, either in the bazaars or European stores.

The streets are for the most part very narrow, occasionally dark, crooked and steep. Some of the streets, where there is an incline, are paved with stone blocks laid in steps four or five feet apart. Most of the streets have no sidewalks, and are often covered for a short distance by bridges from one house to another. Donkeys, dogs and camels are almost constantly to be seen, the donkeys and camels carrying heavy loads, and the dogs fighting and sleeping in the sun. Large men are often seen riding on donkeys which are so small that one wonders that they are able to carry such loads. The Arabs generally drive them with a stick instead of a bridle.

In the fall one of the most striking features of the hills and fields which surround the city is the great dryness of the land and lack of verdure. Everything almost, except the olive trees and cacti, is very brown and dusty. This gives the hills, which are covered with rocks and stones, a greyish appearance when the sun is shining on them, which changes as the sun sets into a most beautiful purple color. This fades rapidly away as darkness comes on. Nevertheless, when the rain comes, the flowers, such as crocuses and daisies, which we find in large quantities, spring up through the moist earth and show their delicate lavender or white petals. The grass begins to sprout, and everything seems transformed into brightness and freshness.

It was our privilege to be in the city during the Jewish Feast of Tabernacles, which lasts for a week. The people build booths on balconies and roofs, in which the men sleep, making the framework of sticks and using branches, matting and rugs to cover the roofs and form the sides. From the ceilings are hung oranges and lemons in celebration of the ceremony. Where there are yards of sufficient size, tents are put up in place of the booths.

On the 17th of Eleventh month the birthday of the Sultan was celebrated by firing a number of salutes at midday from a small cannon on the Tower of David and by the decoration of buildings with flags. In the evening an illumination was made by burning oil in receptacles, the number of which corresponded to the age of the Sultan.

Many who come here from America for a short time are disappointed in Jerusalem, expecting it to be like a European city, with its luxuries. They find most of the streets narrow and poorly paved, its conveniences limited, its contending sects bigoted. But there is another feeling for those who live here sufficiently long to have a fitting appreciation of the deeper associations of the city and to realize its beauties. When walking about Jerusalem and up and down the Via Dolorosa the thought presents itself that right here the Saviour walked, taught, healed the sick, and the tragedy of His life was finished for the salvation of the world. Perhaps it is not too much to say that no city in the world is so full of historical and sacred interest as this the beloved of our Lord and Master.

Jerusalem.

SOME NOTES FROM THOMAS B. REED'S LETTERS.

A life-long friend of Thomas B. Reed has sent us some extracts from personal letters to show how genuine was that statesman's interest in the cause of Peace. We give them with the writer's own comments:

"He wrote in the last number of the 'North American Review' that 'Europe will force such a union, by the very nature of things, like our own, which will banish armies and wars.'

"On March 10th, 1898, he was writing to me how little credit he had received for his service in the cause of peace from peace societies, while Governor Long, the Secretary of War, was their idol. He said in a note at the end of the letter: 'Does thee remember the book of Jonathan Dymond? I have never forgotten it, and have it yet.' I then began to study what he meant, for I had forgotten it, and I remembered that thirty-eight years before I had given Dymond's 'Essays' to him in college.

"I had written to him in 1898, after President McKinley had made a speech in which he said it was manifest destiny that brought on the Spanish War, that I was glad that Divine Providence was responsible for the war, that I had supposed hitherto that it was the Republican administration, and we were all in fault; that I was greatly relieved that the broad shoulders of divinity had the load. He said, 'No, it is the devil.' He continues: 'There is something better than the fat of rams or even going to meeting regularly.'

"He then gave me an awful picture of war, a most realistic account of battle in the Orient, and said: 'This is Frye's God.' Frye favored the war.

"In January, 1901, I sent him a pamphlet on war. He said: 'I shall read your book on the subject of war, although Jonathan Dymond made up my mind on it a good many years ago.'

"I had asked him how he regarded Webster's attitude on the question of slavery, resulting in the Rebellion, and told him I had changed views on that subject. He says: 'I think you were quite right in your estimate of Webster's situation.' I had taken the ground that if we had been wise, North and South, the slaves should have been bought with public land sales. We all know that at last it became impossible. He says 'the fact that such a settlement, which now begins to appear reasonable, was utterly impossible on account of the opinions of men on both sides, is a tremendous reflection against the common sense of the race.'"

FOR THE AMERICAN FRIEND.

A PERILOUS RIDE.

BY AMY E. JOHNSON.

"Whether we live, therefore, or die, we are the Lord's."
—Romans 14: 8.

One early morning last September, before the mists had cleared away, a man of 70, though much younger in appearance, hurriedly crossed a railroad

track, thinking there might be a telegram from home. He scarcely had time to realize the nearness of an incoming express before he was caught up by the cow-catcher, to which he clung with one arm around an iron brace and one leg about another, thus leaving one hand free that he might wave the umbrella as a signal of distress. Fearing he would lose consciousness as the train was increasing its speed, he laid himself down on the pilot in front of the engine. His voice was lost by the noise of the train, and the waving umbrella was passed unnoticed by the trainmen, flagmen and switchmen at the village stations.

On, on, went the express; forty, fifty miles an hour. Will no one see? He said afterward to his devoted wife that a constant communion was passing between himself and his heavenly Father. "Jesus, I trust Thee, I trust Thee. I belong to Thee. Thou wilt care for Thine own. Peace, perfect peace whose mind is stayed on Thee." While lying on his back he held a prayer meeting, saying to himself, "Whether I live or die I am the Lord's."

When the train halted he climbed down to find some of the trainmen who would care for him; but they refused to believe his story, and ordered him away. By much persuasion they carried him to a drug store, not yet open, and left him on the ground. Our good brother urged upon these trainmen to accept Christ and be ready for any such experience as this. Physicians, nurses and engineers had the Crucified One presented to them, as they afterwards said, from one suffering and bruised in body, but entirely clear in mind, peaceful and full of faith. He wrote several days after the injury: "Our Father is too good to be unkind and too wise to err. God will bring good out of it somehow. Praise the Lord and bless His holy name." With a consciousness of God's presence and a faith that never faltered, he passed on to the other life and was not, for God took him.

Rev. William B. Osborn, missionary to Africa, India and Australia, coadjutor to William Taylor, founder of the Missionary Training School in Brooklyn, simple, plain and unpolished, was the hero of this ride.

Brooklyn,

BARCLAY JONES.

Barclay Jones was born on a farm near New London, Ind., Fifth month 15th, 1844. He was the fourth child in a family of seven children. His father was Henry Jones, and his mother was Sussanna Pemberton.

His early education was received in a country school house and New London Academy, which was at that time a Friends' school. Later he attended Raisin Valley Seminary, Adrian, Mich. Before completing his course at Adrian he taught school near his home for several months. After leaving Michigan he went to Le Grand, Iowa, and worked three years at the trade of carpenter.

The seventh of Seventh month, 1870, he was married to Rhoda Kendall, according to the Friends' ceremony, in the old Friends' meeting house at Westfield. To them were born six children, of which the following four are still living, H. Orville, C. Hubert, M. Edna and M. Ethel.

After marriage he settled on a farm near Le Grand, Iowa. Here he proved himself a loyal and faithful member of Friends, and on account of his work was, in 1872, recognized as a minister, in which calling he has cheerfully and gladly engaged for more than thirty years. In 1882, having served his meeting several years as official head he removed to Wauke, Iowa, for a new field of labor. From this place, for several winters he went out and preached the gospel to all parts of his adopted State and in adjoining States.

Near the close of the year 1884 he saw that the needs of the Church demanded that he give up all business relations for the work of the Church. Since that time he has been engaged in pastoral work in the following places: Stuart, Iowa; West Branch, N. Y.; Ida Grove, Iowa; Emporia, Kansas; West Branch, Iowa; Spiceland, Ind.; Traverse City, Mich.; New London, Ind.; Westmoreland, N. Y.; Highland Mills, N. Y., and several other places.

In gospel service he has visited with approved credentials from his home meetings, New York, New England, Canada, Ohio, Indiana, Western, Iowa and Kansas Yearly Meetings.

In evangelistic work he has held a large number of meetings in all of these yearly meetings.

All his children are positive Christians. His aim was that they should all have the benefits of a college education.

On First-day evening, Twelfth month 14th, 1902, he preached a powerful sermon in the meeting house at Highland Mills. On the way home he had an attack of heart trouble, and he passed away the day following. The funeral services were held at Highland Mills, N. Y., and at New London, Ind. His remains were placed in the cemetery at New London, near his parents and relatives, and close to the scene of his youth.

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

The Executive Committee of the Temperance Association of Friends of Philadelphia met on the 22d, with a large attendance and animated session. Nearly four thousand pages of literature were distributed the past month. It was made known that there had been but one licensed hotel in the beautiful suburban town of Bryn Mawr, Pa., for many years, through the unceasing vigilance of the W. C. T. U.

Williamsport, Pa., clergymen are utilizing street car "ads" to fight the liquor evil.

May the New Year bring to us all strength of body, mind and soul, and a willingness of heart to work afresh in the cause of temperance.

Whittier said of Frances E. Willard:

"She knew the power of banded ill;
She felt that love was stronger still,
And organized for doing good
The world's united womanhood."

The crusade light gleamed first over the United States and Canada; then it became a power to the forces of British womanhood; it spread to Iceland, Australia, Germany, India, Syria, Japan until the women of the world are coming to a mighty sisterhood. They are finding out in every nation that intoxicating drinks and happiness do not dwell together. Let us commemorate these beginnings.

The liquor forces of this country are united, and more resolutely than ever before they are combating our principles. They have succeeded in getting the Vermont Legislature to pass a High License Local Option Referendum Bill, to be voted upon January 6th. It remains to be seen whether the purchasable vote in Vermont, combined with that of the ignorant and vicious and uninformed—which vote would naturally be against prohibition—will outnumber the vote of those who believe it the duty of a State to outlaw that which is the prolific source of misery, poverty and crime. The good people of this generation in the commonwealth of Vermont have never before had presented to them a popular "referendum" of equal importance and consequence to this one. That God may give them to see, to say, to do the right thing, is sure to be just now the fervent prayer of the friends of temperance and civic virtue all over the country.

Dr. Benjamin F. Trueblood, representative of the American Peace Society at The Hague Conference, and a member of the International Peace Bureau and International Law Association addressed the Five Years Meeting of Friends on "The Four Great Problems of the Age." He said:

"There are four great problems that are staring us in the face, and unless they are solved by the Christian Church during the coming century this nation and others cannot hold their own. There are four great evils that consume the substance and the thought and feelings of the world. They are the terrible liquor evil that does more to ruin the homes, blight minds, and cause crime than any one other agency; the industrial problem that has been going on during the last half century, and which has now reached an acute stage; the race problem, which has been going on for all time, and the wars between great nations. Abolish these four giant evils, and with them will go a thousand other minor evils."

"An Old Evil That Will Not Down" was the theme of a sermon delivered by Rev. Dr. Stephen W. Dana in the Walnut Street Presbyterian Church, Philadelphia. Dr. Dana found his text in Isaiah 28: 7: "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment."

"The political bearing of the drink habit upon good citizenship and good government is a living question to-day. We are not a nation of drunkards, and those holding highest offices are not intemperate. Only one President of these United States, so far as I can recall, ever disgraced himself or his high office by drunkenness. Yet the saloon, the manufacturer and vender of intoxicating beverages have a tremendous hold on the politics of our country. The political bosses keep in close touch with saloon keepers, and they in turn render effective work on election day. The papers tell us that the leaders of our city are discussing who is to be our next Mayor. It is more than likely that they are meeting behind closed doors on this Lord's day, with wine and liquor flowing freely, deciding this matter, while you and I will have little more to do with it than if dominated by the Czar of Russia. I do not mean to imply that all the bosses are intemperate. Many of them have too much sense for that. They want clear brains, that they may manage those who are befuddled with drink."

The remedy Dr. Dana suggested was work among the children, so that the coming generation might be temperate and fully alive to the evil effects of the drink traffic.

Is alcohol a food? This question was discussed by the Methodist preachers. The occasion of the discussion was a recent report by Prof. W. O. Atwater, of the Agricultural Experiment Station, at Middletown, Conn. Professor Atwater, who also occupies a chair in Wesleyan University, which is a Methodist institution, has said that, under certain circumstances, alcohol does have value as a food. This assertion, right from the citadel of American Methodism, has stirred up the preachers, and at their meeting they showed that they would not permit Professor Atwater to misrepresent the position of the Church on this matter. Two experts were produced to prove that alcohol is not a food, but is injurious to physical and mental health: Dr. Crothers, of Hartford, and Colonel Hartshorn, assistant United States Appraiser. Rev. Dr. Odell made a stirring address, in which he said:

"It is difficult in such a situation to restrain one's self from scathing speech. But, with righteousness on our side, with scientific men of the highest standing sustaining our contention, we can afford to maintain our self-control while we sternly condemn a procedure which gives comfort to evil men, imperils the youth of our parishes and endangers the welfare of

our society. Let us set our faces as a flint against the heresies of this professor. Let us publish as widely as possible the exposure of his inaccuracies. Let us teach the whole truth about this dangerous substance, for whose use as an article of diet he permits himself to be placed in the position of an apologist. Let us proclaim from the housetops that he does not represent the attitude of the Methodist Episcopal Church on this question, and that we stand, as our fathers before us stood, for total abstinence from alcoholic beverages."

HOW LONG DO DRUNKARDS LIVE?

More interesting and more remarkable perhaps than any other disclosures made by Dr. Dana are those relating to the capacity of men for drink and the duration of life among habitual inebriates. On the latter point the conclusions reached are that in serious cases the duration of life is about fifteen years, the maximum being over forty years. In general, it is said that hard drinking can rarely be carried on for more than twenty years, and it generally brings the victim to grief at about the age of 40. Referring to persons who drink most heavily and frequently, it is said that it takes ten or fifteen years to bring on dementia or insanity, during which time it may be estimated that each inebriate consumes about 2,000 gallons of intoxicants. A man 55 years old confessed to Dr. Dana that he had been drunk twice a day for three years, making about 2,000 intoxications; another man of 40 had been drunk weekly for twenty years, and a third, aged 43, had been drunk a thousand times in fifteen years. Two thousand "drunks" is set down as the maximum limit in any ordinary inebriate experience. The favorite combination for hard drinkers was found to be beer and whiskey, and beer alone came well up in the scale. Other beverages used by inebriates include cocoa wine, Jamaica ginger, tincture of soap, and a well-known proprietary "bitters."—"Leslie's Weekly."

ANTI-CANTEEN LAW DEFENDED.

Washington, Dec. 10.—The most important action to-day of the National Anti-Saloon League, now holding its annual session here, was the unanimous adoption of an address to the public on the army canteen question, in which the charge is made that high army officials have persistently pursued a course extremely unfavorable to the Anti-canteen law of Congress, and pledging the association to do its utmost to defeat any attempt to repeal the law until it has had a full and fair trial.

The League points out that "Congress at its last session appropriated \$500,000 to build, equip and maintain suitable buildings at army posts for the recreation and sociability of the men, and also increased the rations of the men five cents per day, thereby enabling them to secure delicacies and other comforts without depending therefor upon the profits of an army saloon; because of the shortness of time,

these appropriations have not as yet, except in a very limited degree, been utilized by the army."

The claim is made that the records of court-martials and of the Hospital Corps show the beneficent effect of the existing law. The address declares that the League "will not cease this agitation until the public and those who control the army understand that liquor selling in the army canteen is a question of national morality, and not alone one of military regulation, and that the issue is whether a handful of officers can safely defy the expressed moral sentiment of the nation, or that they can successfully convince the people that a saloon is a temperance society when conducted in the army."

DRINKING AMONG RUSSIAN PEASANTRY.

In the general moral progress of the peasantry the Russian Drink Monopoly, which now embraces all European Russia, is a very important factor. The Monopoly has decreased the number of drink shops by about six-sevenths, but it has failed to decrease consumption, and has led to increased street drinking, secret distilling, secret selling and other abuses. In its immediate purpose it has hitherto failed. But one of the accompanying measures is likely to play a very beneficial part in Russian social development. That is, the institution of Board of Guardians of Public Sobriety. The function of these boards is to create counter-attractions to drink, and each board has a branch and a district representative, so that there are now in Russia about 20,000 persons whose chief duty it is to fight the drink evil. The boards have established all over the country thousands of tea houses, cheap dining rooms, temperance inns and shelters for workingmen, and they have built or subsidized hundreds of "People's Theaters" and lecture halls. In these halls—and sometimes in the open air—lectures are given upon the evils of drink, upon hygiene, history, literature and domestic economy. The boards also occupy themselves with the free distribution of pamphlets against drink, and in favor of wholesome living.—R. E. C. Long, in the "Pilgrim."

The International Lesson.

FIRST QUARTER.

LESSON II.

FIRST MONTH 11, 1903.

CHRISTIAN LIVING.

Phil. 4: 1-13.

GOLDEN TEXT.—Rejoice in the Lord alwa Phil. 4: 4.

DAILY READINGS.

Second-day, First mo. 5.—Christian living. Phil. 4: 1-13.

Third-day, First mo. 6.—Paul's hope. Phil. 1: 12-26.

Fourth-day, First mo. 7.—Pressing forward. Phil. 3: 7-16.

Fifth-day, First mo. 8.—Strength in Christ. Col. 1: 3-17.

Sixth-day, First mo. 9.—Christ is all. Col. 3: 1-11.

Seventh-day, First mo. 10.—Practical holiness. Rom. 12: 1-21.

First-day, First mo. 11.—Bearing burdens. Gal. 6: 1-10.

In the last lesson we had an incident in the story of the beginnings of the church at Philippi; in the present we have a few sentences from Paul's letter to this church. The whole epistle should be read at

a sitting; for only thus can the real spirit and tenor of the letter be gained to the best advantage. The circumstances under which the letter was written are as follows: Paul was a prisoner at Rome, and the members of the church at Philippi had sent, by the hands of Epaphroditus, certain gifts which would be of service to their beloved and honored founder. This was not the first time they had "ministered to his necessities"; three times before they had done it (see Phil. 4: 16; 2 Cor. 11: 9). While their messenger was at Rome he was taken sick, and his friends were very uneasy about him (Phil. 2: 26-30), and Paul wrote this letter and sent Epaphroditus himself back to Philippi to thank them for their loving care and to tell them of the recovery of their messenger, making him the bearer of the epistle. Paul was closely united to the Philippian Church; there is less reproof in the epistle than in any of the others, and he uses more terms of endearment than elsewhere. This church was remarkable for the prominent place taken in it by women. Lydia, Euodia, Syntache, and doubtless others (see verses 2, 3 of the lesson), all held without question influential positions. The date of the epistle was some time between A.D. 60 and 62, or about eleven years after Paul's first visit. So far as known, Paul's last visit to Philippi is noted in Acts 20: 6. The time of his visit was possibly two years after the sending of the epistle.

1. "Therefore." Bearing in mind what has just been said—the living together as fellow-citizens of the kingdom of God. "So." Referring to what has been said in the previous paragraph. "Stand fast." A favorite exhortation of Paul (see 1 Cor. 16: 13; Gal. 5: 1; Phil. 1: 27; 1 Thess. 3: 8; 2 Thess. 2: 15). "In the Lord." Their strength must be in Him.

2. "Euodia." R. V. She and her companion are not named elsewhere. "The same mind." Harmonious, not discordant.

3. "Yokefellow." Whom does Paul mean? Someone he does not care to mention? Or is it someone then so well known that it was not needful to mention his name? The correct answer can only be conjectured. Barnabas, Luke, Silas, Timotheus, the chief presbyter of Philippi; Epaphroditus himself, have all been suggested. Epaphroditus is, on the whole, the most likely. It has been ingeniously suggested that Paul did not intend this verse to be in the letter, that the words were an aside to Epaphroditus, and he, or whoever was the amanuensis, put them down, thinking them a part of the epistle. Still others think that the Greek word should not be translated, but be taken as a proper name, and that it should read, "I beseech thee also, true Synzygus." There is much to be said in favor of this view. "These women for they labored with me." R. V. Paul refers specially to the women just mentioned. "Whose names are in the book of life." Even though they are not mentioned by Paul.

4. "Rejoice." Paul wishes to emphasize the duty and privilege of the Christian to rejoice.

"Let your forbearance be known unto all men." R. V. Do not stand up for your rights,—it

is the opposite of self-seeking. "The Lord is at hand." There seems little doubt that Paul believed that the end of all things was near—a belief which was largely held by the early Church.

6. "In nothing be anxious but in everything," etc. This is the true meaning of this oft-quoted passage. "Careful," when the Authorized Version was made, meant "full of care." Compare Matt. 6: 25, 34, R. V. "Everything." Paul means just what he says—all the concerns of life. "Prayer" refers rather to the frame of mind, and "supplication" to the act of prayer. Compare Eph. 6: 18; 1 Tim. 2: 1; 5: 5. "With thanksgiving." True prayer is always accompanied by thanksgiving. Compare Rom. 1: 21; 2 Cor. 1: 11; Col. 2: 7.

7. "Peace of God." The peace which comes from God, which He gives. "Passest all understanding." This can mean (1) "surpassing every device or counsel of man," or (2) "surpassing all power of conception;" the former is probably the better. "shall keep." "Guard." Stand sentinel over.

8. "Finally." The closing exhortation. "Whatsoever things are true," etc. In this beautiful exhortation the words appear to be arranged in a descending scale—the first four describe the character of the actions themselves; the fifth and sixth point to the moral approbation, which they conciliate, while the seventh and eighth are thrown in as an afterthought, that no motive may be omitted. "True," not "veracious," but essentially, and in the widest sense, true. "Honest." Honorable. R. V. To be venerated for character. "Just." Righteous in act and in word. "Pure." Pure from faults. "Lovely." This word is not used elsewhere in the New Testament. It means "pleasing." Compare Ecclesiasticus 20: 13. "A wise man by his words maketh himself beloved." "Of good report." Not "well-spoken of," but rather "attractive," or "with good will to others," "winning," always in the good sense. "Any virtue," etc. The exact meaning is not very clear. Possibly it may mean, as suggested above, "If I have omitted anything." Paul does not use the word elsewhere, and he may refer to the heathen ideas of virtue, in which most of those to whom he was writing were brought up—"Whatever value may reside in your old heathen conception of virtue, whatever consideration is due to the praise of men." "Think." Dwell upon, "meditate upon."

9. He appeals to the example of his own life and teaching.

10. "But I rejoice . . . at length ye have revived your thought for me; wherein ye did indeed take thought." R. V. As if to say, "I do not mean that you relaxed your care, but the opportunity was lacking."

11-13. These beautiful verses give an insight into the apostle's life and his source of strength, which needs little comment—his words speak for themselves. "I am instructed." Far clearer in R. V., "I have learned the secret"—I have been initiated into the true secret of real living. "In." In the abiding presence and strength of Christ.

PRACTICAL THOUGHTS.

1. "Truth is the highest thing that men may keep."
2. "Whatsoever things are true."
3. Have you learned Paul's secret?

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIRST MONTH ELEVENTH.

"BRINGING OTHERS TO CHRIST."

John 1: 40-45; 4: 6-10; Mark 5: 19, 20.

Second-day, First mo. 5.—By consistent living. 1 Tim. 4: 12-16.

Third-day, First mo. 6.—By ready sympathy. 1 Pet. 3: 8-12.

Fourth-day, First mo. 7.—By moral courage. Acts 4: 13-20.

Fifth-day, First mo. 8.—By personal appeals. Acts 26: 25-29.

Sixth-day, First mo. 9.—By prayer and faith. Mark 7: 25-30.

Seventh-day, First mo. 10. By enthusiasm. Mark 2: 1-4.

Two things stand out clearly in our accounts of those who brought others to Christ during His earthly ministry: one is the little that they were able to say concerning the Man, and the other is the prominence of their own impressions. There is no questioning the necessity for the expositor and the exegete, but Andrew and Philip, the Gerasene maniac and the Samaritan woman did not wait to ponder and search through the history and the philosophic bearings of the doctrine of Christ; though Philip was able to teach as well as to witness. What all these did do, and what every one can do who has himself truly been to Jesus, may be described as testifying—bearing witness to a profound personal impression.

The hunger of heart that these waiting Hebrews experienced found its satisfaction in the Messiah recognized in the person of this wandering teacher: the maniac had "great things" in the way of deliverance of which he could speak; while the Samaritan woman's sinful life was flashed before her in such wise as to reach and not repel her. Thus fitted to testify of that which they had seen and heard, they went about it as simply and directly as we talk of the ordinary affairs of life, and yet with a power that brought men to see for themselves the One who could make men and women speak thus concerning Him. It is good to know the beautiful thoughts and the wonderful facts that have come into the lives of others, but the equipment for bringing men to Jesus is, above all things else, the power to testify.

If the series of topics given as the titles of the daily readings for the past week could be before the minds of every church member, not only for these few days, but continually, Decision Day would doubtless come more than once a year, and the ingathering would more nearly reach the standard set by Him who said, "I, if I be lifted up, will draw *all* men unto myself."

Nineteen years ago, in the Episcopal Church of this country, was organized the Brotherhood of St. Andrew, its members being expected to obey two rules: First, "To pray daily for the spread of Christ's kingdom among men"; second, "To make

an earnest effort each week to bring at least one young man within the hearing of the gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible classes." Some 1,200 branches and more than 10,000 members are marks of the success of the movement in the United States, while Canada and the lands beyond the seas have a part as well. They report "daily prayer, personal influence, invitations to church services, showing cordial attention to men in attendance, providing mission services, conducting Bible classes, bringing back the negligent, and trying in all relations of life, business, social or religious, to extend a wholesome manly influence," as among the means employed by brotherhood men. This all runs so closely along the lines of our endeavors that we may well rejoice in their success, while we seek to profit by their example as we work in our larger field.

Correspondence.

To the Editor: I have been very much impressed since coming here to find such a wide field for usefulness for a Friends' College. Guilford College has just closed a very successful term, in which the attendance of students has been much larger than usual, the health has been good, and the advancement has been satisfactory. I suppose the statistics of North Carolina Yearly Meeting cannot be equaled by any other yearly meeting in the world. Out of a total membership of 5,483 there are 1,728 under twenty-one years of age. This State has long been noted for the production of great men, and almost every meeting of Friends in America is to-day reaping the benefits of the fertility of North Carolina. Not only so, but the State and nation are much richer because of Guilford College and New Garden Boarding School. The Hon. Joseph Cannon was largely educated at Friends' Schools in Indiana, but it should be remembered that he is a native of North Carolina. The Governor of Rhode Island, Dr. Lucius F. C. Garvin, was educated at New Garden Boarding School, and Joseph Moore Dixon, recently elected to Congress from Montana, is a native of North Carolina, and a graduate of Guilford College. At least two members of our present State Legislature are graduates of Guilford College.

It certainly can be seen that the managers and teachers from the first have been faithful and loyal to the trust imposed in them. During the dark days of the Civil War, New Garden Boarding School was the only educational institution in the State that did not close its doors. The term just closed enrolled students from six States and Cuba. A large proportion of these are Friends, but the influence of the college reaches far beyond our own membership.

The South is entering upon a new era in education, as well as a new industrial era, and Friends must be able to meet these new and enlarged ideals with equipments suitable to the demands of the times, or suffer a great loss. Another fact confronts us, but in this case there is every hope that Guilford College will greatly aid in removing the difficulty in the future. The last report gives us fifty-five meetings, forty-six ministers, and twenty-one meetings without ministers. No church has ever yet been built up without a living gospel ministry, and we do not expect to be an exception. Many of these meetings are frequently visited by ministers, but several of our ministers are not active, from old age, isolation and other causes. Guilford College has always had a deep concern in these matters, but has been so cramped from the lack of funds and equipment that its influence has not been so direct as would have been desirable. The crying and growing demand is that the college may be released from this embarrassment, so that the church may exert her full strength upon the rising generation that is looking to us for education and culture. We are in the midst of an immense responsibility,

which at present we are unable to bear, and if the blessing passes us by, not only we, but the entire church, will suffer loss. We occupy a peculiar position. We are in a field teeming with young people anxious for education, and geographically out of reach of competition with any other Friends college. This is our opportunity. I have written this in no spirit of boasting, but rather under a deep sense of responsibility, and in the hope that Friends may see our opportunity and their opportunity, our need and their privilege, and help turn the attention of those who are blessed with means to our needs, our opportunity, and our possibility.

Very truly,

THOMAS NEWLIN.

Guilford College, N. C., Twelfth month 24th, 1902.

Things of Interest Among Ourselves.

A series of meetings was recently held at Fairview, near Brooklyn, Ind., with good results.

We have good reports from John Henry Douglas, who is spending the winter at Long Beach, Cal.

A good time is expected at Lynn, Mass., this week at the Conference of Ministers and Elders of New England Yearly Meeting.

The Worlds' Student Christian Federation has issued a call to observe the second First-day in Second month as a special day of prayer for the students of the world.

At an after meeting following the last mid-week meeting for the fall term of the Earlham College Y. M. C. A., five young men made a stand for Christ. The Lord's blessing has been upon the college associations all the term.

Oscar Moon, from Ludlow, Ohio, has been active in a series of meetings just closed at Chambersburg, near Dayton, Ohio, which resulted, notwithstanding the inclement weather, in three conversions and four accessions to the meeting.

A number of our subscribers who are contemplating putting THE AMERICAN FRIEND for the year 1902—i.e., Volume IX.—into permanent form will be interested to know that an index is being prepared, and will appear as a supplement in the near future.

On the 21st ult. a very pleasant evening was enjoyed by the Ludlow, O., Endeavorers at the home of Joseph Pemberton. The evening was occupied with a short literary program, singing, and the telling of Quaker reminiscences in the "plain language."

The second term of Friends' University opens First month 26th. A number of new courses in literature, mathematics, education, biblical literature and other departments will begin at that time. The entrance of several new students is expected.

By some oversight the name of Louise P. Round was omitted from the list of delegates to the Five Years Meeting from Oregon in the accounts of that meeting in our special issue. Our friend was present, and was a faithful member of the Oregon delegation.

Mead A. Kelsey, pastor of Swansea Meeting, Mass., has organized a class for the study of the life of Christ. The class meets Fifth-day night, forty-five minutes before prayer meeting, and it is found that this plan helps both the interest and attendance of the meeting for prayer.

Fred. T. Coppock, of East Des Moines, Iowa, began meetings at Friendship, Kansas, the 1st ult., continuing one week, and holding eleven sessions in all. Much good work was done. More than thirty took definite steps for a better life, and twenty signified their intention of joining with Friends.

Long life, by reason of added strength, can certainly be numbered with other blessings by Benjamin C. Pritchard, a veteran minister of Emporia, Kan., who is in his 88th year, and by his wife, Rachel Roberts, who has passed her 82d birthday, but who is still active and able for domestic duties.

They have been loving companions for more than sixty-three years.

"Western District Monthly Meeting" has appointed meetings for divine worship to be held in the Meeting House, Twelfth Street, below Market, Philadelphia, on every Fourth-day evening, until and including Fourth month 8th, 1903, except on those evenings when the monthly meeting is held. The dates on which meetings will not be held are First month 21st, Second month 18th, and Third month 18th, 1903. Hour of meeting, 7.45 p.m.

Berkeley Quarterly Meeting, held at San José, Cal., the 5th to 7th ult., was a time of great blessing. The different meetings were well represented. Prof. C. E. Tebbetts was present on the 5th, and gave good counsel and encouragement. On Seventh-day Levi Gregory gave an account of the Five Years Meeting. Much interest was manifested, especially on the subjects of evangelistic and church extension and on the temperance movement.

A union revival meeting lasting four and one-half weeks was held at the Friends' Church at Amboy, Ind. The meeting was led by Oscar Lowry, assisted by B. F. Harris, a singing evangelist, both of the Moody Bible Institute, of Chicago. Many were converted and renewed, twenty of whom have united with Friends. Also thirty-two active and two associate members have joined Friends' Christian Endeavor. The Home Mission Committee has already raised the money to send to each new member a copy of THE AMERICAN FRIEND.

The second meeting of the Earlham Club, of Philadelphia, was held recently at the home of Dr. William and Matilda Wildman Evans. Nearly forty old Earlham students were present, and after a social hour and refreshments, short speeches were made by Alonzo Brown, Dr. Don C. Barrett, Frances M. Barrett, Catharine M. Shipley, Esther Pugh, and R. Warren Barrett. The club accepted an invitation from D. C. Barrett and wife to hold the next meeting in Fifth month at their home at Haverford. Old students of Earlham or of Friends' Boarding School living in or near Philadelphia should correspond at once with the secretary, Miss Marian White, 187 Maplewood Avenue, Germantown.

Earlham College is well represented at the University of Pennsylvania this year. Samuel B. Heckman, Assistant Commissioner of Education for Porto Rico is here on leave of absence to do some graduate work in German. T. Ray White is a member of the faculty of the Law School, as lecturer on business law. Elwood Mendenhall and Herbert Clarke are in the School of Medicine. Edward Wildman is assistant instructor in botany in the college. Warren Barrett, who entered the Law School this year, won first place on the University debating team, and led them to victory over Cornell on the 12th inst. Robert Charles is using a leave of absence from the Pennsylvania Railroad Company to do a year's work in civil engineering. He will take the bachelor's degree in this school in Sixth month.

From a letter written by Gilbert Bowles, dated at Tokio, Eleventh month 29th, we glean these words: "From the 5th to the 11th of this month we had special evening evangelistic meetings at the Friends' Meeting. There were ten new believers and twenty-one signed their names, signifying their desire to study the Bible and seek to know the true God and His Son Jesus Christ. But it is impossible to follow up and really teach more than a small per cent. of such seekers, or even of those who profess to find Christ as a Saviour. But there are enough results to prove constantly that God's blessing is upon the work. There is a gradually increasing number of Christians who are really growing and beginning to do really encouraging work." And under date of Twelfth month 1st, he says: "Yesterday afternoon I arranged for one of our best and most earnest Christian young men to have a talk in our home with a young man from a Buddhist University, who came the evening before to ask about God. The young man says he does not yet fully understand, but he wishes to hear more. Health good at the mission, except our little Helen has been unwell for two months with intermittent fever. She is some better now."

The quarterly meeting at New Garden, N. C., was held on the 13th inst., the meeting on ministry and oversight being held at half-past 9 in the morning, and the meeting for worship at 11. Then, after an intermission of an hour, came the meeting for business. Thus nearly the entire day was consumed, and it was believed that the occasion was a highly-favored one. David E. Sampson, from East Bend, was present and gave a very helpful and thoughtful discourse on the gifts bestowed on the Church for the accomplishment of the work which properly belongs to it. There were also in attendance David Farlow, Jr., and Michael A. Farlow, ministers from Southern Quarter. They are making a visit through several of the quarters with minutes of endorsement from their meeting at Marlboro. They are well-known Friends, and their labors are appreciated and helpful. Among those in attendance having no minutes were De Witt Foster and wife, and Nathan Stuart and wife, and Dungan Henley. From the reports made in the quarterly meeting, quite a number of additions to membership have been made since the last yearly meeting, as many as ten having joined New Garden Monthly Meeting. In many places, owing to the large number of young people and the good reputation of old families of Friends, it is comparatively easy to gather in new members.

MARRIED.

DENNIS—HAINES.—At the Friends' Meeting House in Moorestown, N. J., Twelfth month 25th, 1902, Louise Martha Haines and William Varney Dennis, both of Moorestown, N. J.

HALE—WRIGHT.—At the home of the bride, in Wilmington, Ohio, on the evening of Twelfth month 10th, Alfred Hale and Emma E. Wright.

PURVIANCE—SCARCE.—At the home of the bride, in Fountain City, Ind., at 8 p.m., Twelfth month 2d, 1902, Howard H. Purviance and Jessie E. Scarce.

DIED.

CARTLAND.—Near Poughkeepsie, N. Y., Twelfth month 24th, 1902, Ferdinand G. Cartland, aged 56 years. Funeral services were held on First-day 28th, at the meeting-house in Poughkeepsie.

MOON.—At the home of her mother, near Portland, Ind., Eleventh month 29th, 1902, Rowena Moon, née Sipe, aged 22 years. She was married to Winfred Moon, Twelfth month 15th, 1899, and was a member of Portland Monthly Meeting.

MOORE.—At her home, near Goldsboro, N. C., Twelfth month 7th, 1902, Lydia Emely Moore, wife of Uriah G. Moore, and daughter of Gideon and Asenith Cox, in the 33d year of her age.

NEWSOM.—At the home of his parents, Penn and Lorinda Newsom, near Elizabethtown, Ind., Twelfth month 5th, 1902, Pliny Parker Newsom, aged 3 months—acute pneumonia.

PARKER.—At her home, near Chattanooga, Tenn., Tenth month 11th, 1902, Martha D. T. Parker, daughter of Thomas S. and Sarah C. Teas, in the 70th year of her age. She was educated at Spiceland Academy and Earlham, Ind. She was deeply interested in all that pertains to good; an active and lifelong member of Friends; anxiously concerned in temperance, and the education and improvement of the colored people. Her life was filled with gentleness, unselfishness, self-sacrifice and devotion to her Saviour.

WIXOM.—At his home in Perry City, N. Y., Eleventh month 20th, 1902, Caleb C. Wixom, aged 65 years, an elder of Perry City Monthly and Scipio Quarterly Meeting, N. Y. He was a lifelong member of Friends, and for years was a valued member of his home meeting, devoting much of his time, means and active service to its interests. By his efforts largely a meeting was recently established in the home village, and a neat and commodious meeting house was erected. He also served as clerk of Scipio Quarterly Meeting for twenty-five years.

EXTRAORDINARY PREMIUMS

WITH THE AMERICAN FRIEND.

By special arrangement with The John C. Winston Company, publishers of the "International" Series of Self-Pronouncing Bibles, we are able to make unusual offers to our subscribers and their friends. This is the best and newest series of Bibles published in this country. The Bible Study Helps are the latest and most scholarly, having been written and prepared by the greatest scholars of Europe and America.

We give **FOUR UNPRECEDENTED OFFERS.**

OFFER NO. 1—SELF-PRONOUNCING TEACHERS' BIBLE

Large type (Minion), bound in fine flexible Morocco, with overlapping edges (Divinity Circuit), round corners, red and gold edges, containing nearly 400 pages of the most complete Bible Helps, Bible Concordance, Text References, Colored Maps and Charts, Proper Names divided into syllables and accented. Size $5\frac{1}{2} \times 7\frac{1}{8}$. Retail price \$1.80.

This Bible FREE (postpaid),
to any one sending *two* new sub-
scriptions at \$1.50 each.

The American Friend, Renewal \$1.50
This Bible 1.80 = **\$3.30**
Both (Postpaid) For \$2.50.

OFFER NO. 2—REVISED BIBLE VERSIFIED EDITION

Self-Pronouncing, with References, and nearly 400 pages of Concordance, Lesson Helps, Maps and Charts. Printed on the best paper. Large, clear type (Long Primer). Bound in flexible Morocco, overlapping edges (Divinity Circuit), round corners, red and gold edges. A splendid Teachers' Bible, with the text divided into verses, and with References. An indispensable book for all Bible students and workers. Size $5\frac{1}{2} \times 8\frac{1}{2}$ inches. Retail price \$2.25.

This Bible FREE (postpaid),
to any one sending *three* new sub-
scriptions at \$1.50 each.

The American Friend, Renewal \$1.50
Revised Bible, Versified, . . . 2.25 = **\$3.75**
Both (Postpaid) For \$2.95.

OFFER NO. 3—THE FINEST INDIA PAPER BIBLE

A book for ministers, workers, and all lovers of fine books. Large type (Long Primer), Self-pronouncing, with References and Maps. Bound in flexible Alaska Seal, overlapping edges (Divinity Circuit), round corners, red and gold edges. A book of over 1000 pages, less than an inch thick. Remarkable for softness and strength. Size $5\frac{1}{2} \times 8\frac{1}{2} \times \frac{1}{4}$. Price, \$5.75.

This Bible FREE to any one sending
six new subscriptions at \$1.50 each,
and 30 cents to pay postage.

The American Friend, Renewal \$1.50
India Paper Bible 5.75 = **\$7.25**
Both (Postpaid) For \$4.75

N. B.—This same Book, with fine Concordance, may be had by adding 50 cents.

 **The Sunday School Times**—"Deserving of high praise. Up-to-date. Marks progress toward the true ideal."
The Chautauquan—"None holds a higher place in all particulars than the International Bible."
The Independent—"The helps in the Teacher's Bibles are new, practical and scholarly."

OFFER NO. 4

A LARGE AND NEW ILLUSTRATED FAMILY BIBLE

Containing References, Standard Concordance, Self-Pronouncing Dictionary of Proper Names, Marriage Certificate, Family Temperance Pledge, and Family Record. Printed from new plates, in large, clear type, on good paper. Substantially bound. Containing over 1000 pages. Size $12\frac{1}{2} \times 10\frac{1}{2}$. Retail price \$5.00.

A copy of this beautiful, illustrated, Family Bible sent FREE (express paid), to any one sending *four* new subscriptions at \$1.50 each.

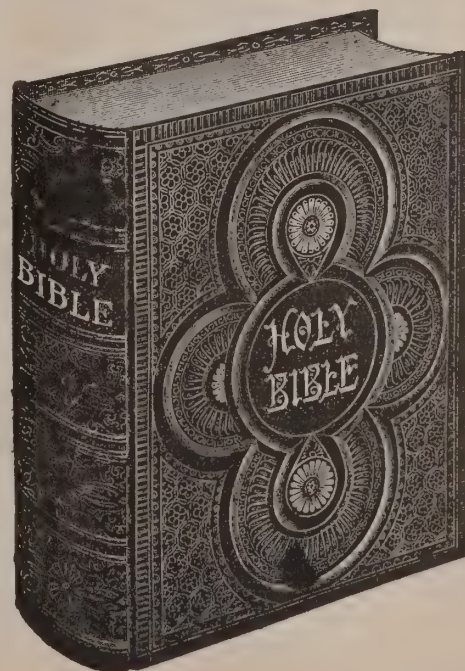
The American Friend, Renewal \$1.50
Family Bible 5.00 = **\$6.50**
Both (Express paid) For \$3.50

INDEX ON BIBLES.—Index will be placed on any of the above, except the Family Bible, at an additional charge of 30 cents each. Your name will be stamped on the Bible, in gold, at an additional charge of 25 cents. When ordering, write your name and address clearly, and state number of offer you choose.

A complete catalogue of over 400 styles of Bibles, Testaments, and Psalms will be sent upon application, and a special offer in connection with a subscription to "The American Friend" will be made on any of the Bibles listed in the catalogue.

NO ONE CAN AFFORD TO DO WITHOUT A GOOD BIBLE.

THE AMERICAN FRIEND, 718 Arch St., Phila., Pa.



SPRINGFIELD REPUBLICAN.

(Massachusetts.)

An Honest Defender of the People's Rights.

The "Republican" aims to be the best local newspaper in the world. It covers the news of New England, and especially of Western Massachusetts, with painstaking thoroughness and intelligence.

It chronicles the daily events of America and the world with alertness, breadth of vision, discrimination and good taste.

Its editorial treatment of politics and all current affairs is conspicuous for its ability. It is sincere, earnest, fair, fearless, progressive, hopeful and philosophic.

The "Republican" maintains a strong and interesting literary department, publishing much excellent fiction and poetry and a daily instalment of news, notices and reviews of books and their authors.

It devotes special attention and liberal space to business and financial interests, to outdoor sports and pastimes, to women's serious concerns and their diversions, to the theater, to education and philanthropy in all their various lines.

The "Weekly Republican" gives a carefully-edited and well-arranged review and summary of the news, together with the best editorial and literary features of the daily and Sunday issues.

Daily, \$3 a year; Sunday, \$2 a year; weekly, \$1 a year, 25 cents a quarter, 10 cents a month, 3 cents a copy.

Specimen copies of either edition sent free on application. The "Weekly Republican" will be sent free for one month to any one who wishes to try it.

The Tonic
Par Excellence.

QUINA-LAROCHE

(A Wine Cordial.)
The best specific remedy for
Malarial and Typhoid Fevers,
Colds, Influenza, &c.
E. FOUGERA & Co., 26-30
N. William St., N. Y.

God has made everyday humanity, the common duties, the common affections, so fair, so full of tenderness, so full of claims on our love and admiration, that were we to watch for them and take their joy the path would be filled with music, and our souls with grace.—Stopford A. Brooke.

It Will Make You Strong—
Horsford's Acid Phosphate.

It is a true constitutional Tonic, that restores health, vigor and strength by natural laws. Its benefits are lasting.

For THE AMERICAN FRIEND.

AN EMPTY BIRD'S NEST.

BY E. T. LARKIN.

You ask, what do I care
For that bird's nest up there,
All alone this bleak, dull, winter day?
Not a leaf on the tree,
Not a bird, flower or bee,
Not one single, bright thing by the way?

Why, it sings me a song,
That nest, all the day long,
Of the days that were bright to a charm,—

When a mother-bird's breast
Brooded warm o'er her nest,
Keeping wee birdies safe from all harm.

When the elms were all green,
And each leaflet, I ween,
Was as bright as a leaflet could be;
When the flowers were gay,
And the birds sang all day,
Full of life every bird, flower and tree.

And of days yet to come,
Days of fragrance and bloom,
Days of bee and of bird and of flower;
Days of skies all so blue,
Heaven's own lovely hue,
Growing brighter each day and each hour.

So you see why I care
For that bird's nest up there,
All alone this bleak, dull, winter day;
'Tis the story it sings,
And the joy that it brings
To brighten my heart by the way.

WHO WAS TO BLAME?

A baker living in a village not far from Quebec bought the butter he used from a neighboring farmer.

One day he became suspicious that the butter was not of the right weight, and, therefore, decided to satisfy himself as to whether the farmer was honest or not. For several days he weighed the butter, and then found that the rolls of butter which the farmer brought were gradually diminishing in weight. This angered him so that he had the farmer arrested on a charge of fraudulent dealing.

"I presume you have scales?" the judge said, inquiringly.

"Yes, of course, your honor."

"And weights, too, I presume."

"No, sir."

"How, then, do you manage to weigh the butter which you sell?"

"That's easily explained, your honor," replied the farmer.

"When the baker commenced buying his butter from me, I thought I'd get my bread from him and it's the one-pound loaf I've been using as a weight for the butter I sell to him. If the weight of the butter has been wrong he has himself to blame, not me."—"Christian Youth."

There comes a point in every man's history when, if he wishes to be a sanctified vessel, meet for the Master's use, he must decide to drop everything that prevents a holy career and a life of perfect service among the people of God.—H. W. Webb-Peploe.

THE RIGHT THING.

A New Catarrh Cure, which is Rapidly Coming to the Front.

For several years, Eucalyptol Guaiacol and Hydrastin have been recognized as standard remedies for catarrhal troubles, but they have always been given



separately and only very recently an ingenious chemist succeeded in combining them, together with other antiseptics, into a pleasant, effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrh Tablets, and it has met with remarkable success in the cure of nasal catarrh, bronchial and throat catarrh, and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good I like to tell people of it. I have been troubled with catarrh more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50-cent box of Stuart's Catarrh Tablets, and am glad to say that they have done wonders for me, and I do not hesitate to let all my friends know that Stuart's Catarrh Tablets are the right thing."

Mr. George J. Casanova, of Hotel Griffon, West Ninth Street, New York City, writes: "I have commenced using Stuart's Catarrh Tablets and already they have given me better results than any catarrh cure I have ever tried."

A leading physician of Pittsburg advises the use of Stuart's Catarrh Tablets in preference to any other treatment for catarrh of the head, throat or stomach.

He claims they are far superior to inhalers, salves, lotions or powder, and are much more convenient and pleasant to take, and are so harmless that little children take them with benefit, as they contain no opiate, cocaine or any poisonous drugs.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full size package, and they are probably the safest and most reliable cure for any form of catarrh.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William Street, N. Y.

No Member of your Family
should be without an Individual Stick of



(10¢ POCKET TINS.)

Relieves Colds, Rough Skin,
Bruises, Soreness &c

ALL DRUGGISTS,

OR BY MAIL
ON RECEIPT OF PRICE
IN SILVER OR STAMPS.

Nuyler's

863 BROADWAY, N.Y.

Pocket Almanac for 1903

Containing dates of holding

YEARLY MEETINGS ROUND THE WORLD

Also the

QUARTERLY MEETINGS IN THE UNITED STATES AND CANADA,
STATISTICS, ETC.

Price Five Cents. 12 Copies Fifty Cents. Postage Stamps Received.

FRIENDS' BOOK AND TRACT COMMITTEE, 51 Fifth Ave., NEW YORK

Flowers in the home are more than a mere bit of brightness; they indicate a disposition which has in it the love of the beautiful, upon which the great Mother Nature has a hold, one which, no matter how harsh and unprepossessing its manifestations, has still something of beauty in it. Flowers are an inspiration! No one can look at them, and not feel better for their cheerful presence. A home without plants is like a home without children—something of the best of life is missing.—Ex.

"SUPPOSE I DIE"

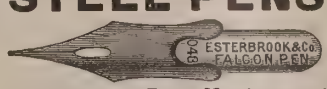
We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain.

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

ESTERBROOK'S

THE STANDARD PENS EVERYWHERE.

STEEL PENS



150 Styles Fine, Medium and Broad Points.
Sold by All Stationers.

Works, Camden, N. J. **The ESTERBROOK STEEL PEN CO.** 26 John St., New York.

Raymond & Whitcomb's TOURS

ALL EXPENSES INCLUDED

Parties will leave Philadelphia in January, February, March and April for Grand Tours to

California Eleven Special Trains to the Pacific Coast. Dining Car, Observation Car. Every luxury and comfort. Dates of departure from the East, January 6th, 15th, 29th, February 3d, 17th and 19th, March 3d, 12th and 17th, etc.

Porto Rico Two tours to Porto Rico on the magnificent new steamers, the Ponce or San Juan, of the New York and Porto Rico Steamship Company. A comprehensive tour of our new possessions has been arranged, embracing its towns, fortifications, battlefields, sugar and coffee plantations, drive over entire length of military road, etc. Stop-over privileges, individual tickets to and through Porto Rico. Jan. 31st and Feb. 28th.

Winter Cruise to West Indies A month under summer skies. Charming itinerary. First class only. January 15th.

Egypt—Holy Land A tour in January for Egypt, Palestine and Syria, with visits to Smyrna, Ephesus, Constantinople, Greece, etc., and including southern and

central Europe, or such portions of the tour as may be desired. January 31st, etc.

Cuba—Mexico Cruise through tropical waters on the magnificent new steamer, Morro Castle, including Cuba, Progreso, Yucatan, Campeche and the ancient cities of Mexico. January 31st, February 21st.

Hawaii The Paradise of the Pacific. Charming itinerary; limited party. March 21st.

Mexico Special vestibuled trains in January or February with dining car service, interpreters, etc., offer unusual facilities for traveling leisurely and with every degree of comfort, and enable the passenger to visit many places of picturesque and historic interest otherwise inaccessible on account of the lack of suitable hotel accommodations. Jan. 29th and Feb. 19th.

Cuba A visit to Cuba, embracing Havana, Matanzas, and the many places of Historic and Picturesque interest. All expenses included. Stop-over privileges. January 10th, February 7th.

Florida Including Jacksonville, St. Augustine, Tampa and the principal resorts on the East Coast. Stop-over privileges. January and February.

Europe Early Spring and Summer tours through Italy, Central Europe, British Isles, Norway, etc.

Private Cars Adapted for families, conventions, and hunting parties, equipped with private apartments, with wide beds and separate toilet arrangements, and kitchen with experienced cooks and waiters, and embodying every comfort and luxury, can be furnished on short notice.

Railroad and Steamship Tickets

Information about resorts and their hotels, the best routes for reaching them, the cost of railway and steamship tickets to all parts of the world, and other needful information will be furnished on application. Parlor, sleeping car and stateroom accommodations reserved. Foreign money, Letters of Credit, Travelers' Cheques, etc.

RAYMOND & WHITCOMB CO., 1005 Chestnut Street

Send for Booklet mentioning particular tour desired.

Mutual Life Insurance Building, Philadelphia.

Williamson's

North Dakota 5 ^{Per} Cent. First Mortgage Real Estate

Investments

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York exchange.

The most exacting investigation into my personal and business life is earnestly courted. Correspondence solicited.

WALTER L. WILLIAMSON
LISBON, NORTH DAKOTA

I Can Sell Your Real Estate

no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 14 cities. W. M. Ostrander, 2080 N. A. Bldg., Philadelphia



**Twenty
Thousand
People**

of Philadelphia
and vicinity
carry
Watches
that were
bought at
"Child's"

The "Geo. C. Child" Watch for Twenty-five Dollars is a more accurate timekeeper than is generally sold. It is fully guaranteed.

By making a special business of watches, we can furnish a better article for less money than can be bought elsewhere.

Having the experience of three generations in the business, and as we are the eldest house in the trade, our reputation is well established.

When your watch needs repairing it is worth knowing that the best, most thorough, most accurate, and most complicated work is done here. Charges very reasonable. Estimate of cost given in advance if desired. No charge for examination or estimate. Repaired work guaranteed.

GEORGE C. CHILD

27 South Ninth St, Philadelphia.
(Established 1810; eldest watch house in city.)

EIGHT YEARS TO PAY FOR A HOME IN CALIFORNIA!

Only \$45 per acre for land that will raise forty bushels of corn to the acre; three to five crops of alfalfa per year off same tract, and in fact will grow everything in abundance the year around. Twenty acres on the **Laguna DeTache Rancho** in the most beautiful spot of Central California, will make you a beautiful and profitable home, equal to 60 acres elsewhere. Splendid dairying opportunity. For full particulars write. **E. W. PECK, Agt. 404 Great Northern Bldg., Chicago.** Nares & Saunders, Mgrs.

WILLIAM S. YARNALL

Manufacturing

OPTICIAN



118 SOUTH FIFTEENTH ST.

4th Door below Chestnut St

PHILADELPHIA.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Winter term begins First Month 6th, 1903.

Terms moderate. Send for catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncrowded profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia

WABAN SCHOOL, WABAN, MASS.

Twenty-five boys accommodated.

J. H. PILLSBURY, A.M., Principal.

Character is not so much a matter of position as of disposition. Adam was placed in a perfect environment, and nearly ruined it. There are people today who claim that if a man's environment is made better the man himself will be made better. But the truth is that it is not reformation that is needed, but regeneration.

The Great Pacific Coast Train

"Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
San Francisco
and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily Train Across the Continent. Bath, Barber Shop, Library, Compartment and Standard Sleepers, Dining and Observation Cars. Ask your nearest Ticket Agent for the facts or address

J. T. HENDRICKS, General Agent
802 Chestnut St., Philadelphia

Blickensderfer
Typewriter

No. 7—\$50.00

No. 5—\$35.00

Simple Durable Efficient



In simplicity of construction, speed and ease of operation, they are without an equal.

They are perfectly adapted to every variety of work, and combine all the BEST features of all other makes. Write for Catalog.

THE BLICKENSDERFER MFG. CO.

1002 Chestnut St., Philadelphia

CAROLINE RAU

Removed to
823 Spring Garden Street, Plain Millinery
On the north side below 9th, PHILADELPHIA

What if we have an inspired Bible but an uninspired Church? It is there that the holy influence is lost. Inspiration inspires. It is simply useless for us to say that the Bible is inspired, if we who profess to believe it do not share its inspiration. When the Holy Ghost is both in the doctrine and in the people who profess it, the mountains of difficulty shall be beaten with a new threshing instrument having teeth, and will fly away like dust upon the mocking wind.—Parker.

The perfect knowledge of God is to be obtained only by the perfectly consecrated life. The human soul is a mirror on which the light of God shines; and only the pure mirror reflects the perfect image. We can have real peace only when we are sure that God is directing and supporting us in all the perplexing experiences of life; and we cannot have that certainty unless our hearts are pure, for it is only the pure heart that can see God. The glorious promise of Christ is that if we confess our sins He is faithful and just, not only to forgive us our sins, but also to cleanse us from all unrighteousness.—Louis Albert Banks.



Costly.—
Poor Wash-
ing Pow-
ders

cost a trifle less, but all you save in a year wouldn't pay for the harm done in one wash. Some powders, if given you, would be too expensive. There's more saving with PEARLINE than with any other washing medium. PEARLINE is absolutely safe.

Best by Test 673

We cannot ask a better point of leverage from which to move our little fragment of the world toward truth and goodness than the point on which we have been placed. All that make saints and heroes of old strong and full of trust is as near to us as it was to them.—Henry Wilder Foote.

OWENS VALLEY, CALIFORNIA

George M. McKinney, of Chicago, general immigration agent and land expert for the Harriman railroad systems, arrived in San Francisco to-day, in the course of a tour of the great country districts of California suitable for general colonization.

"I have come directly from Inyo County," said he, "and I am greatly impressed with Owens Valley, in the eastern part of California. I found hidden away in the mountains up there in Inyo County, 1,000,000 acres in Owens Valley, that is the most desirable land for general colonization purposes that I have thus far seen in California."

Los Angeles Times, Sept. 22, 1902.

The above clipping from the Los Angeles Times shows what Geo. M. McKinney thinks of the lands owned by the William Penn Colonial Association, a Friends Colony. For further information write,

WM. E. COX, Secretary, HENNE BLDG., LOS ANGELES, CAL.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$59,045,670.06

Surplus and Undivided Profits, belonging to the Stockholders

4,290,769.90

Surplus, belonging to Insurance Account

5,831,229.59

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS
FRANK H. TAYLOR.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 15 times \$2.25, 25 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

FREE TO LIBRARIES

Any Public Library or First-day School Library not having a copy of

INEBRIETY

CHAS. FOLLEN PALMER.

Its Source, Prevention and Cure, will receive the book gratis by mailing address to "Inebriety," care AMERICAN FRIEND, 718 Arch St., Phila.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

WANTED.—An intelligent young woman as pupil nurse in private Sanitarium. Address, Dr. W. Lincoln Bates, 141 Benefit St., Providence, R. I.

\$420—A trip of sixty-two days to California and return, through the Grand Canon of Arizona. Leave Philadelphia January 21. For further information address REBECCA B. NICHOLSON, 523 Cooper Street, Camden, N. J.

This I saw, that when a soul loves God with a supreme love, God's interests and his are become one.—D. Brainerd.

If Bilious

use



"Not a poisonous, drastic cathartic," but an agreeable, effervescent stomach cleanser. It acts gently on the liver and kidneys and keeps the bowels in healthy action, thus promoting good complexions, clear brains and healthy bodies. Used by American Physicians for 58 years.

50c. and \$1.00

At Druggists or by mail from

THE TARRANT CO., New York
Bus. Est. 1894

Mimeograph

Reduplicating

Circular letters mimeographed and names filled in with absolutely the same color of ink. Envelopes addressed and letters folded ready for mailing. Shorthand dictation, type-writing, specifications, law and medical reporting. Prices moderate. Should you be interested drop me a postal or phone 3-33-00, and I shall be glad to call and see you or communicate with you.

MARY M. KITE,

407 Lippincott Building,
12th and Filbert Sts., Philadelphia.

You Sign Your Name

and you pay the first premium on a Life Insurance Policy. Only a slight formality, but think what it may mean to your family or yourself in the future.

Write for Information, Dept. 57.

The Prudential

Insurance Company of America

JOHN F. DRYDEN, President.
HOME OFFICE, Newark, N. J.

Sandy: "I want tae buy a necktie."
Shopman (showing some fashionable specimens): "Here is a tie that is very much worn."
Sandy: "I dinna want ane that's very muckle worn. I've plenty of them at hame."

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hôte, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

"She measured out the butter with a very solemn air;
The milk and sugar also; and she took the greatest care
To count the eggs correctly, and add a little bit
Of baking powder, which, you know, beginners oft omit.
Then she stirred it all together, and she baked it full an hour.
But she never quite forgave herself for leaving out the flour."

If you can't marry dollars, the very best thing is to marry sense.

A PEERLESS FLORIDA BOOKLET.

The General Passenger Department of the Southern Railway has just issued one of the most strikingly handsome brochures descriptive of "The Southern's Palm Limited" that has ever emanated from a railroad office. "The Southern's Palm Limited" resumes its season on January 12th, between this city and St. Augustine, and the booklet gives a diagram of the cars making up this train, besides showing in very handsome photographs the interior of the same, as well as views of the chief points of interest along the route traversed by that company. The Southern having extended its line into Jacksonville, the route of the "Palm Limited" will be between New York and Washington over the Pennsylvania; between Washington and Jacksonville over the Southern, and between Jacksonville and St. Augustine over the Florida East Coast roads.—"Leonard's Railway News."

Chas. L. Hopkins, District Passenger Agent Southern Railway, 828 Chestnut Street, Philadelphia, will furnish copy of booklet upon application.

ACKERS

Health, Happiness and Prosperity
for the New Year.

We'll do our part towards ensuring it.

Shall we send you Ackers' Weekly?

PHILADELPHIA & ATLANTIC CITY

Allen Jay
Warham College
1-1-1903

The American Friend

Vol. X

FIRST MONTH 8, 1903

No. 2

	PAGE.
EDITORIALS. — General News. — Friends in 1902. — Notable Events in Our Past Year's Life. — The Militia Bill	23-25
The Complement of Quakerism <i>Ellison R. Purdy.</i>	26
Attitude of Friends towards the United States Constitution <i>Harlow Lindley.</i>	28
In Memoriam of John Cartland	29
SOME VIEWS ON PRESENT TOPICS :	
Keeping in Touch with Our Isolated Membership <i>F. S. Blair.</i>	29
Discernment of Spirits <i>Anna May Pemberton.</i>	30
MISSIONARY DEPARTMENT	30
THE INTERNATIONAL LESSON Lesson for First month 18, 1903.	31
CHRISTIAN ENDEAVOR Topic for First month 18, 1903.	32
EDUCATIONAL	33
THINGS OF INTEREST AMONG OURSELVES, ...	33
MARRIED. — DIED	34

COMMUNION.

Another day of service
Has passed away;
We lay aside the armor
And kneel to pray.
And in the solemn stillness
Can almost hear
The rustle of His garments
Who draweth near!

We wait to catch the whisper
Of love divine,
That bids us boldly enter
That holy shrine—
Where He, the King Eternal,
In grace extends
The scepter of assurance
That mercy lends.

Without is strife and turmoil!
Within is peace!
For at that hallowed portal
All earth-sounds cease;
With footsteps hushed and reverent
We pass within.
Our Father draws the curtain
And shuts us in.

—UNKNOWN.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

Ivory Soap is very economical in use, for although it lathers quickly, it is always firm and hard, even in hot water. As it floats, you can not lose it or leave it to waste in the bowl.

CAROLINE RAU

Removed to
823 Spring Garden Street, **Plain Millinery**
On the north side below 9th, PHILADELPHIA

S. F. BALDERSTON'S SON

**Wall Paper and
Decorations**

Window Shades Made to Order
902 SPRING GARDEN ST., PHILA.



THE
Hastings & McIntosh Truss Co
912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

New Archdale

St. James
Place

ATLANTIC CITY, N. J.

Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.

JESSE M. BUNDY, Prop.

OSTEOPATHY

EDWARD D. BURLEIGH.
Osteopathic Physician, 1537 Chestnut St., Room 401.
Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation and examination free.



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED
Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Close
Woven Cane and Rushes con-
stantly on hand At the Old Stand.

GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000 ASSETS, \$59,045,670.06

Surplus and Undivided Profits, belonging to the Stockholders 4,290,769.90

Surplus, belonging to Insurance Account 5,831,229.59

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS
FRANK H. TAYLOR.

JOSEPH G. FOGG UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone 1-44-38-W.

PHILADELPHIA.

Suburban orders promptly attended.

These trade-mark crisscross lines on every package.

GLUTEN FLOUR For
DYSPEPSIA.

SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.

Unlike all other goods. Ask Grocers.

For book or sample write

Farwell & Rhines, Watertown, N. Y., U.S.A.

"I want a hat in the latest style."
"Wait a moment; the fashion is just
changing."

Gaining Strength Daily.

A Valuable Constitutional Tonic.

Horsford's Acid Phosphate not only
corrects disorders which undermine
health, but also builds up the entire phys-
ical system on a permanent foundation.
It cures in the right way.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, FIRST MONTH 8, 1903.

No. 2.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should be drawn to the order
of THE AMERICAN FRIEND.

Advertising rates will be sent on request.

A London dispatch states that agents there are making very large purchases of English coal for prompt shipment to the United States. Definite announcement had been made of the chartering of thirty large tramp steamships in one week to load full cargoes of coal for New York and Boston. They will carry altogether 120,000 tons of coal.

There is a national curfew association that is doing a good work of agitation. Its executive board is striving assiduously to extend the benefits of the curfew system throughout every State of the Union. Copies of the laws designed for the protection of youth from the vices of the streets are being placed in the hands of the governors, and the various ministerial associations are being asked to co-operate with the governors in securing the needed laws.

Two events took place last week which seem to indicate the proper spirit on the part of capitalists endeavoring to meet the needs of their employees. One was the effort of the United States Steel Corporation to establish a system whereby the humblest workman on its rolls may, if he desires, become a permanent stockholder and share in the profits of the corporation, and the other a general pension plan announced by the Standard Oil Company for the benefit of its employees.

Carroll D. Wright, Commissioner of Labor, and vice-president of the social and economic science section of the American Association for the Advancement of Science, sounded a fundamental truth in his address before that body at its meeting in Washington one day last week, when he said, in his address on "The Psychology of the Labor Question," that, in the labor problem, one can ascertain the total number of strikes and the apparent causes, losses, etc., but the real motive of the strike cannot be disclosed by the statistics, and often the psychological point of view must be studied, and the apprehensions and fears of the strikers considered.

At Delhi, India, on New Year's day, within an amphitheater, crowned with gilded cupolas, surrounded by batteries and troops, and hung with rich velvets and purples, the Princes of houses more ancient than the Kingdom of England bowed their knees to the authority of the Westerner, and King Edward VII. of England was formally proclaimed Emperor of India. There may be much truth in the statement that the spectacle of Lord Curzon, mounted on the back of an elephant, was symbolic of "England riding India," yet it is to be hoped that such mutual relations may contribute a larger destiny for both.

It is especially gratifying that England and Germany have readily and graciously accepted the court at The Hague as soon as President Roosevelt's disinclination to serve as arbitrator was fully understood by them, for the general cause of arbitration must gain much more by this conclusion of the negotiations than it could possibly have gained by a reference of the affair to the President of the United States. It may easily follow, also, that the reference to the court of this special case will contribute substantially to the authoritative development of international law in directions where now some uncertainty and disagreement prevail, as, for example, the questions of the rights of governments to resort to diplomatic measures or to actual coercion to collect the claims of their private citizens against the governments of those foreign countries in which they are voluntarily residing.

We glean the following from Bradstreet's review of the business year:

To say that 1902 was the best year this country has ever experienced, while truthful enough in the main, does not suggest fully the enormous strides which the United States took in the year just closed. Practically every branch of ordinary trade and manufacture showed an increase above the best of previous years, and yet this immense enlargement of output was not sufficient of itself to satisfy the growing, it might even be termed insatiable, demand for all kinds of materials. In many cases the usual foreign outlet for our products was, perforce, neglected by American producers, who confined their efforts to supplying insistent domestic demand, while in others foreign production was called upon to reinforce domestic output, with the result that new currents and channels were created in our foreign trade. Our export trade, therefore, shrunk, while our imports expanded to unprecedented figures.

Industrial unrest was naturally marked, as it always is in times either of prosperity or of depression, and serious disorganization of some of the country's basic industries resulted for a time. In many cases, however, resort to extremes was avoided or rendered unnecessary by liberal recognition by employers of changes in the standard of living, and it is safe to say that two men obtained higher wages or had their working time reduced without resort to strikes for every one who actually quit work.

FRIENDS IN 1902.

THE statistics of our American yearly meetings (including Canada) give us at present a total membership of 93,287, which is 91 more than the reports of the previous year gave. This gain is very small, but it is a gain, while last year we reported a small loss. It will be noticed in the statistics given below that every Eastern yearly meeting in the United States reports a loss, except Philadelphia, which would undoubtedly show a loss if the figures were given. The loss in Baltimore is 14; in New England, 70; in New York, 61; in North Carolina, 289, making a total loss in these four yearly meetings of 434. A gain of 16 in Canada reduces this to 418.

Among the yearly meetings west of the Alleghenies the greatest loss is reported in Western, where the decrease amounts to 719. The only other yearly meeting showing a decrease is Wilmington, where the loss is 26. The largest gain is reported in Iowa Yearly Meeting, which has increased by 466 members; Ohio follows with an increase of 320. The largest proportional increase is in California, where the membership has gone from 1,549 to 1,710.

These figures must not, of course, be taken too seriously. We do not expect spiritual movements and spiritual forces to be tested with any degree of accuracy by numbers. Sometimes in Christian history, as we all know, a loss in numbers has been a gain in power. But, after all, numbers do count, and every true, genuine Friend who is added to our roll is a real gain. There is some ground for rejoicing when we gain, and for regret when we decline, and it is incumbent on any declining yearly meeting to ask what is the matter. The time has come when all the Atlantic Coast yearly meetings must take up seriously the reasons for the somewhat steady loss which the annual reports show. It will not do to sit

calmly down and accept the situation as inevitable. It is not inevitable. The truth which Friends along the Atlantic hold is a truth which appeals powerfully to the men and women of our generation as soon as it intelligently and clearly presented and lived out. In every community where there have been generations of Friends they are respected and believed in. Why do they not add to their numbers? For the most part they make no serious attempt to do so. They are not aggressive. They wait for the world to come to them, instead of going to the world. It is a method that will never work. On this method Paul would have built no church, and therefore written no epistles. It is a plan on which George Fox would have gathered no society and would have made no place in history.

It is perfectly true that not everybody can appreciate what it means to be a Friend. We have often enough, and too often, added to our numbers members who had no conception of the great principles of truth for which we exist as a body; but the main trouble lies with us. We lack zeal, and we lack a strong grasp of our own principles. We do not make them clear to others. We have no great message which we are sounding day after day in our towns and cities. We would gladly have our numbers grow, but we do not compel men to face our spiritual issues. Shall we ever do this? Well, if we are to live and prosper, we *must* do it. The first step is to wake up to our mission and realize what we are in the world for; our very next step is to study the problem of our ministry to see how we can voice ourselves and speak out what is in us. If we can do this—if we can utter our truth with convicting power—we shall add day by day such as are being saved as in the apostolic days.

NOTABLE EVENTS IN OUR PAST
YEAR'S LIFE.

THE most notable event among American Friends last year was unquestionably the Five Years Meeting. It takes no prophet to see that Friends have no permanent place in the religious life of this country—or, shall we say, continent?—unless they have spiritual power and unity enough to bind themselves together into a working body. For five years it has been an open question whether we could succeed in preserving the independent standing of the several yearly meetings and at the same time mass all our strength and wisdom for the outreaching work of the Church; whether, without surrendering any of our precious inheritances, we could gain the power which

	MEMBERSHIP		MINISTERS		Quarterly Meetings		Monthly Meetings	
	1901	1902	1901	1902	1901	1902	1901	1902
Baltimore	1,217	1,203	25	28	5	5	5	16
California	1,549	1,710	35	37	3	3	3	11
Canada	1,059	1,075	21	19	3	3	3	10
Indiana	20,224	20,278	207	178	17	17	57	
Iowa	10,814	11,280	169	195	18	19	83	
Kansas	11,002	11,214	177	180	15	15	82	
New England	4,532	4,462	116	112	10	9	31	
New York	3,606	3,545	73	63	9	9	26	
North Carolina	5,483	5,194	51	46	8	8	26	
Ohio	5,489	5,809	117	127	6	6	34	
Oregon	1,607	1,650	28	29	2	2	11	
Philadelphia (Est.)	4,400	4,400	38	38	8	8	29	
Western	15,915	15,196	185	179	16	16	60	
Wilmington	6,299	6,273	122	59	3	4	16	
	93,196	93,289	1,364	1,290	117	124	452	

always grows out of union. This first meeting may not prove that the problem is solved for all time, but it was an event of great importance and significance that delegates from all sections of the country could meet and work in such a large spirit of unity and with so little that was narrow and sectional.

The most important event of the Five Years Meeting was the decision to call the entire Christian Church of America together in our capital city to consider plans for dealing with the most urgent moral problem now before us—namely, how can the evil power of the saloon be destroyed? We have no way yet of telling what response the churches will make to this call. The reception of it, however, by the religious and secular press has been uniformly favorable.

During the summer a large and enthusiastic international convention of the Friends' Christian Endeavorers was held at Richmond, at which many young Friends were aroused to a deeper interest in the history and mission of our branch of the Church, and the influence of this conference has already been decidedly felt for good. A movement of some importance has been initiated by the meeting on ministry and oversight of New England Yearly Meeting to increase the efficiency of the ministry. A circulating library, composed of books particularly adapted to help ministers to interpret the gospel to men and women of to-day, has been provided, and an important conference of ministers and elders of that yearly meeting has just been held for a closer look at our present-day problems.

Nearly every one of our educational institutions has had a prosperous and a progressive year. Bryn Mawr College has added more than half a million dollars to its funds. Haverford and Earlham have received liberal donations in money, the former having also received a much-needed assembly hall and the splendid collection of autographs and manuscripts made by Charles Roberts. Guilford and Whittier are both well under way in a laudable effort to raise much-needed endowment funds. The Friends School at Providence has received a handsome gymnasium through the kindness of its old scholars and friends.

In the missionary field the two leading events have been the opening of a new mission station in East Africa by Willis R. Hotchkiss, Arthur Chilson and Edgar Hole, and the destruction by fire of the school buildings in Japan. A change in the working force has been made in Palestine, Mexico and Alaska. At home a much more careful study of missionary methods has been made than ever before, and the work is

being more completely organized. The work among the Indians has on the whole been encouraging. The positive results of our evangelistic and church extension work must be considered by itself at a future time. With reverence and thankfulness it must be acknowledged that the hand of God has been with us for good in all our wide field of work, and our only cause for sadness as we close our brief review is that our human faithfulness has not better kept pace with the divine leading.

THE MILITIA BILL.*

FURTHER consideration of the Militia Bill ("House Bill No. 15,345") makes it probable that it will not endanger as seriously as we first supposed the rights of those who have conscientious scruples against bearing arms, since it safeguards all privileges now existing under State regulation. It, however, is important that a direct exclusion clause should be inserted. We call the attention of our readers to the following letter from Richard H. Thomas, which deals with this subject:

"Although the Militia Bill, which was referred to in THE AMERICAN FRIEND of last week, has been passed by the House of Representatives, and has passed in the Senate, with some amendment, to its third reading, there is still hope of securing further amendments to it. Opposition has developed to a degree, promising at least some debate. At this stage it seems best to concentrate our efforts on the important point of securing an addition to Section 2, which contains a list of those who are exempted from militia service, and to do what we can to influence the Senate to include in the exemption all those who, being members of religious bodies whose tenets are opposed to all war, are themselves conscientiously scrupulous as to bearing arms." To ask this is, I think, entirely reasonable. It removes the objection that might be made on the ground of the danger of pretended scrupulousness on the part of persons who wished for other reasons to escape service. The attitude of a religious body against all war is something that can easily be proved either in time of peace or war. Then such an amendment does not excuse any one merely on the ground of his membership, for it requires that he also shall state his own convictions.

As the matter has now gone beyond the committee stage, pressure must be brought to bear upon the individual Senators. Everyone, therefore, who wishes to help to maintain freedom of conscience for himself or for others is again earnestly requested to write promptly to the Senators from his State. In this way an effect may be produced that will be of great blessing to many.

RICHARD HENRY THOMAS,
President of the Peace Association of Friends in America.
1718 John Street, Baltimore, Md.

* [We give Section 2.—EDITOR]: "That the Vice-President of the United States, the officers, judicial and executive, of the Government of the United States, the members and officers of each House of Congress, persons in the military or naval service of the United States, all custom-house officers, with their clerks, postmasters and persons employed by the United States in the transmission of the mail, ferrymen employed at any ferry on a post road, artificers and workmen employed in the armories and arsenals of the United States, pilots, mariners actually employed in the sea service of any citizen or merchant within the United States, and all persons who are exempted by the laws of the respective States or Territories shall be exempted from militia duty, without regard to age."

THE COMPLEMENT OF QUAKERISM.*

BY ELLISON R. PURDY.

The writer of Hebrews leads us into a wonderful portrait gallery, where he exhibits the choice characters of Old Testament times, the heroes of faith, men who through faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of the fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." A splendid array of whom the world was not worthy. But he closes this inspiring account with the impressive words, "And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." It is as if he had said, "We, the Christian Church, are the complement of the great forces of faith of the past." Quakerism has its own list of heroes of faith, and they suggest the theme for to-night, "The Complement of Quakerism." There was George Fox, who by faith turned away from the formalism and deadness of his time to Jesus Christ, who, he found, could speak to his condition. By faith he proclaimed the priesthood of believers, by faith he drew men and women away from human priests, away from "steeple-houses," away from empty forms, to the inspeaking Christ. By faith William Penn made the great abnegation, refused to be called a son of England's military glory, but chose rather to suffer affliction with the people called Quakers. By faith he made his holy experiment, setting up a government without the protection of sword and cannon. By faith he made those unique treaties, never sworn to and never broken, and demonstrated the practical application of the gospel principles to the affairs of men. By faith our early evangelists went forth with burning zeal, winning souls by the thousands to that spiritual life which they had discovered. By faith those early Friends, before the missionary societies had been formed, when foreign missions were an undreamed-of dream, carried the gospel to the different parts of the earth. By faith they, centuries before Clark had written "What Jesus Christ would have me to do," or Sheldon had sent that question, "What would Jesus do?" girdling the globe, they had made the teachings of Jesus Christ the standard of living, and by splendid discipline so ordered their lives that they have made the name "Quaker" the synonym of honesty and purity. They were reviled and beaten; they languished in vile prisons; they too were "destitute, afflicted, tormented," of whom the world was not worthy, and they, though history testifies that they obtained a good report, did not see the fulfilment of their mission, nor receive in its fulness the promise, God having provided a blessing for you and me, the blessing of complementing in our generation the work they so nobly began.

It may seem to some a far reach to claim that

* Abstract of address delivered at C. E. Rally during Iowa Yearly Meeting.

Christian Endeavor can have any part in this complement. Dr. Clark, in one of his early books, writes with almost a tone of surprise, that even the Quakers have adopted and adapted the Christian Endeavor Movement. The Friend of fiction, the traditional Quaker, is an old man, with broad-brimmed hat and very calm face, a kind of putty face, such as you see in the pictures that scandalize William Penn, a man who never gets excited, never does a sudden thing, never shows any enthusiasm. Why, to attach Christian Endeavor methods to him is but to produce a monstrosity.

When some students brought to their professor a bug composed of various parts glued together, he said, "Young gentlemen, this is a species of insect called humbug." Perhaps if we were to glue the head of modern enterprise, the wings of Christian enthusiasm and the legs of Christian Endeavor activity to the body of traditional Quakerism, we would produce only a humbug. The Friend whom we honor and whose work we take up is not the combination of certain vagaries, but the embodiment of precious principles. The very title "Christian Endeavor" appeals to us as Friends. Like our own name, it does not exalt some distinctive creed or some form of government. It does not lay emphasis upon that which separates Christians, but upon that fellowship of Jesus Christ which binds all together. Our motto, "Ye are my Friends if ye do whatsoever I command you," walks arm in arm with the root meaning of the word Endeavor, or on duty.

The Christian Endeavor pledge declares the underlying principle of Quakerism by bringing the soul directly to Jesus Christ; for it was the confessed effort of early Friends to bring people to Jesus Christ and leave them there. Nor should it seem to be out of place to suggest that a young people's society should help to perfect Quakerism. The period when a man of 50 was considered too-young for service in the Church, but was to be counted among the children who are to be seen and not heard, was not representative. Those first Quakers were young people, just the ages to form an enthusiastic Christian Endeavor Society, and to you who are to take up their work it may be said, "Let no man despise your youth"—give no man occasion to despise your youth. Young people of Iowa Yearly Meeting, you in your time and place, and according to your measure, are to perfect the work of those noble leaders. You are indebted to them for many of your privileges. They paved the way for your religious liberty. They cleared the forests where you gather the harvests. Through their efforts the message you bear is not so much an unknown tongue to the world. You are the heirs of a blessed heritage, but without you they are utterly helpless. You or some one raised up to take your place must complete their work. When Fox closed his eyes in death millions were yet looking to carnal priests and ceremonies. When, twenty-eight years later, William Penn, amidst perplexities and disappointments, breathed his last, the world went on to the most destructive wars of history, making rapidly

the dark record of oath-bound treaties, frequently made and as frequently broken. Lift up your eyes upon the world to-day. Is it not yet carnal? Does it not need to-day that simple, primitive Christianity which is not narrowed by true Quakerism? For its promulgation they of the past need us of the present. How shall we do our part?

I believe we can come to this best by imagining our ideal Quaker as a Christian Endeavorer.

In the first place, he would be true to his pledge. Veracity and fidelity are linked with his name. If the meaning of "Quaker" were to be gathered from the reliability of some of our Endeavorers as measured by their pledge-keeping, would any man call his range by that name? And would it not be fitted only for those "oats" which have been soaked by the gentle August showers? Oh, it is a pity that we cannot be true to our heritage of fidelity! A Quaker's word as good as his bond! What kind of a bond would represent your word as you have kept the pledge? Would your ideal Quaker neglect his Bible, fail to attend the prayer meetings, send no text when kept from the consecration meeting, disregard his obligations to the Church, solemnly vow and then go indifferently and carelessly on?

Your ideal Quaker would be faithful to the trusts conferred upon him. If he were appointed upon a committee he would serve faithfully. It is the bane of our Christian Endeavor work and of our Sunday School work; it weakens our churches, it hampers sadly our yearly meeting work, this lamentable fact that so many Friends fail to perform faithfully the duties of their appointment. We have welcomed the Christian Endeavor movement as a training school for the Church work, but if we fail in our young people, what is the outlook for our Church? We are making much of efforts for spiritual quickening, and well we may; but this should not displace the routine. We cannot safely lay aside the principle of adherence to duty, to be moved only by feeling. Emotion and discipline must co-operate. President Roosevelt recently said in an address, "The first quality of good citizenship is faithfulness in the homely humdrum, every-day duties of life," and again, "There is nothing so little admired in the individual or the nation as hysterics." Well is it for us that the principles of fidelity were woven into the lives of our forefathers. They formed a great balance wheel that carried the Church past the dead point when enthusiasm was well nigh gone. If the habit of meeting going, if the devotion to the duty of leaving the plow and going to mid-week meeting meant so much to our Church at the ebbing tide of church life, what might it mean to us in this, the flood-tide of blessing and opportunity?

The early Friend counted not his time, his property, his reputation, his health, as weighing against his divine call; yea, he counted not his life as dear to him. How is he represented by the Christian Endeavorer who watches the clouds, consults the oracles of expediency and offers repeated sacrifices upon the altar of his laziness?

Your ideal Quaker, were he an Endeavorer, would be quick to seize upon any opportunity to bless the world. They were no idle dreamers, no impractical religious enthusiasts, those early Friends. They saw the needs of men about them; they fed the poor, visited the imprisoned, ministered unto the sick, enthusiastically championed every helpful reform. Our Quaker Endeavorer would lose no opportunity to bring more sunshine, better air, clothes and food, to humanity. If he were on the Flower Committee, he would devise some new way to make his flowers errand doers for the cause he loved; each varying color becoming an angel of blessing. If appointed on the Social Committee, he would seek to displace the hurtful by the helpful. The gloomy "wall-flowers" of some social gatherings are the consequence of the selfishness of the center flowers there. He would "be social for Christ's sake," but would not "for-sake Christ at the social."

Our ideal Quaker would ally himself with the good citizenship movement.

In early times his voice was strong against oppression. Very early he lifted it against human slavery. He would be no hesitating foe to our fearful rum traffic.

The chain of the sweatshop and of the oppressed and down-trodden cheap laborer would ring with his blows. The inmate of the death-trap tenement, the millions who are compelled to work seven days in the week, would find in him a brother and friend.

With all this our ideal Quaker would have a hearty respect for law. No anarchist he! The early Friends avowed their allegiance to the powers that be and declared them to be in authority by the power of God. A 10-year-old boy sufficed as a constable to escort several of them to jail. They would suffer and die for their religious convictions, but they had a hearty respect for law.

Our ideal Quaker would be an active Christian Endeavorer. England's worst jails could not quench his testimony, her edicts and threatenings could not keep him from the place of worship. Certainly it would require no cunning device to get him to the prayer meeting, nor novel expedient to get his mouth open when there.

If we stop here, we neglect the most important point of all. This ideal Quaker, if he were a Christian Endeavorer, would be a young man or a young woman filled and moved by the Spirit of God. On the committee, in the prayer meeting, in the heat of the battle, fighting against sin, patiently persevering in the routine of service, he would walk not after the flesh, but after the spirit. No scheme of Christian service may crowd out his indwelling Christ; no form of reform dim the importance of the new creation; no program of Christian activity relieve him from the constant indwelling, continuous guidance, and ever-welling freshness of the Spirit of God. How can this be? Does not so much organization forbid this? No, for God has ever caused careful and complete method to be compatible with the fulness of the

Spirit, just as when, according to the pattern, every stake was driven, every curtain drawn and every line taut, the glory of the filled the tabernacle. But does not the pledge to do certain things debar the freedom of a Holy Ghost Christian? No, because the pledge is no less, certainly no more, than the heart vow of a true Christian.

Our Golden Age is not in the past. Quakerism is not to be expressed in those tablets of stone, the memorials of worthy Friends. It is to be written in the present, in the living epistles that speak for God and speak to their times.

"Henceforth my heart shall sigh no more
For olden time and holier shore.
God's love and blessing then and there,
Are here and now and everywhere."

Shall we be cumberers of the ground, or shall we bear noble fruit in the soil prepared by those who "obtained a good report through faith, but secured not the promise, that they without us should not be made perfect"?

Marshalltown, Iowa.

FOR THE AMERICAN FRIEND.

ATTITUDE OF FRIENDS TOWARDS THE UNITED STATES CONSTITUTION.

BY HARLOW LINDLEY.

In some recent historical investigations I have come across some facts in regard to the attitude of Friends towards the adoption of the United States Constitution which may be of interest to some readers of THE AMERICAN FRIEND.

Notwithstanding the fact that Friends had upheld their doctrine of non-resistance during the Revolution, they were regarded as good American citizens at the close of the war. Society more justly estimated their conduct and principles, and acknowledged this by admitting them to the civil and political positions they had formerly occupied. We see this in the attitude assumed and the positions they held at the time when the Federal Constitution was framed.

James Madison wrote to Thomas Jefferson from New York, October 24th, 1787, as to the reception of the new system by the several States: "Pennsylvania will be divided. The city of Philadelphia, the Republican party, the Quakers and most of the Germans espouse the Constitution."

The actual position of the Quakers is given in the "Independent Gazetteer" of January 15th, 1788: "To the People of America:

"The subject now before you, like all other important matters, has excited much passion and created innumerable misrepresentations. Two writers in the Philadelphia papers have most unwarrantably asserted that the Quakers of this State are opposed to the Federal Constitution. That numerous and wealthy society are certainly more universally in favor of it than any other society in this State. It is one of their known principles not to be much concerned in the alterations of governments; where-

fore one would naturally suppose it would be difficult to adduce instances to prove their sentiments on the present occasion. It is, however, not impossible, as will be found from the following facts:

"First.—When the last Assembly determined to call a convention, there were seven Quaker members of the House, all of whom attended and voted for the call of a convention, though nineteen members opposed it, and urged that it would be better to leave it to the next House, then soon to be chosen.

"Second.—When some of the members absented themselves the next day, in order to prevent the days of election and meeting of the convention from being fixed by that House of Assembly, the seven Quakers duly attended, and all voted with the majority on the several points that were moved as necessary to arrange and prepare for the business of the convention.

"Third.—Eight Quakers were chosen members of the State convention, and all took their seats. They all voted against postponing the final determination of the Constitution till the spring, which was attempted by the minority.

"Fourth.—The same eight Quakers all voted for the adoption of the proposed Federal Constitution in toto, and for the relegation to Congress of the jurisdiction of ten miles square within the commonwealth for the seat of the Federal Government."—Signed "Undeniable Facts."

The position of Friends in regard to the Constitution is further witnessed by the Centinel Letters published in the "Independent Gazetteer." In letter No. 3, written at Philadelphia November 5th, and published November 8th, 1787, the writer says the action and attitude of the Quakers in regard to the proposed Constitution surprises him very much, and he expresses fear lest they have become indifferent to the sacred rights of conscience so amply secured by the Pennsylvania State Constitution of 1776. He also recognizes the fact that in the State of Pennsylvania they form so considerable a part of the community as must ensure them great weight in the government, and in letter No. 20, written and published a year later, Centinel, in speaking of the junto which has been supporting the Constitution, refers to the fact that they have attached to their party the weighty interests of the Quakers.

This seems sufficient to indicate that the Friends favored the Constitution and that they had regained the confidence of the people so far as to hold important positions in the State.

The attitude of Friends is further seen from the point of view of a religious body, as well as from a political point of view, as above noticed. The happy relations existing between them and the new government, and their sincere and loyal feeling is expressed in an address of "The Religious Society called Quakers, from their yearly meeting for Pennsylvania, New Jersey, Delaware and the western parts of Maryland and Virginia," to President Washington, which address was presented to him in person by a deputation from the society after his inau-

guration in 1789. This address was well received by the President, who sent to the society a written reply, in which he said, among other things, "Your principles and conduct are well known to me, and it is doing the people called Quakers no more than justice to say that (except in declining to share with others in the burthens of common defense) there is no denomination among us who are more exemplary and useful citizens. I assure you very especially that, in my opinion, the conscientious scruples of all men should be treated with great delicacy and tenderness; and it is my wish and desire that the laws may always be as extensively accommodated to them as a due regard to the protection and the essential interests of the nation may justify to permit."

Friends must have realized that the new liberty of which they partook was gained through active resistance of others, and that it was henceforth their duty to serve the State in every possible way to the best of their ability, and the evidence seems very conclusive that as a society our forefathers played a very important part in the establishment of that Constitution which has been looked to by the world as a model, and the advantages of which we to-day enjoy.

University of Chicago.

IN MEMORIAM OF JOHN CARTLAND.

In a quiet Quaker home at Parsonsfield, Me., Eleventh month 30th, 1820, John Cartland's life began. His parents were old-time Friends, bringing up their children in the plain, but firm, doctrines of the Society, receiving their education mostly at home, being taught by a private tutor.

He was one of ten children (six boys and four girls). He was married Tenth month 29th, 1846, to Nancy Milliken, of Parsonsfield. At an early age he took up the care of a widowed mother and small brothers and sisters, the younger being but 5 years when the father died.

The first years of his married life were taken up in caring for these and in rearing a large family of his own.

In 1865 he went on a religious visit to the West and New York; also to North Carolina.

In 1867 the old homestead was sold, and he moved to Windham.

In 1874 he went on his last visit to Canada. About that time and later the home life was frequently broken into by journeyings here and there nearer home, sometimes leaving everything at a moment's notice to attend the Master's calls, and the good tidings of his work and the good he was doing often reaching the ears of his beloved wife and children to gladden their lonely hearts.

He believed in the good old way of the direct leading of God's spirit, and to the last was firm in his convictions of the rightness of Friends' principles.

In his last years, being in feeble health, he could

not go much from home, but often had it in his mind to visit certain meetings.

In the last year we have heard one of our ministers say, "I should not have been a preacher of the gospel if it had not been for him," and so, being dead, he yet speaketh.

During his last days he was very patient, and was so glad to go.

He lived to a good old age, and as a shock of grain fully ripe he breathed his last at the age of 82 years.

Some Views on Present Topics.

KEEPING IN TOUCH WITH OUR ISOLATED MEMBERSHIP.

Among the new and better things we are doing and expect to do we should not forget our isolated members. Now, more than ever before in the history of American Friends, is our membership widely scattered, and many are isolated from centers of organized local meetings. And, in the wide-awake activity of other denominations, the best of this membership is likely to be cordially invited to co-operate in some sort of religious or secular church work; appropriated, and, soon or late, generally soon, wholly absorbed by some other denomination. Then, again, that part of our isolated membership at present apparently less valuable, drifting hither and thither without anchorage, becomes lost to us, and may, I fear, be lost to the church triumphant. This applies more especially, but not entirely, to our younger members. We need all our membership, old and young, and we should gather up the fragments that nothing be lost. We should husband our resources. A well-directed effort in this matter on the part of parents, relatives and meetings will do the membership at home good and hold the distant isolated ones by the golden chains of Christian love to their mother meeting. In this way we should make our meetings not only centers of greater light and power to illumine and quicken their respective communities, but would be constantly sending out virtue into new fields. When we take care of the distant few the many at home will take better care of themselves. The Good Shepherd left the ninety and nine and went after that which had wandered away.

But how is this to be accomplished? Individuals and meetings rightly concerned about the matter will find the ways and means for reaching the desired end. Some meetings could appoint an individual or a committee adapted for the work to correspond with their isolated friends, and letters received might often be read, in whole or in part, in the meeting to its edification. In this way the meeting will receive moral, financial and spiritual comfort.

In addition, a very potent and important factor toward the desired result might be the weekly visits of *THE AMERICAN FRIEND* to these isolated members. This will keep them informed as to the doings of the Church, and in other ways edify them. Every absent member needs the special, prayerful, fostering

care of the home meeting, even more than those present, and if any should be unable to take the paper themselves, parents or personal friends might be glad to make a Christmas or birthday present of the same. Should these fail, the meetings might attend to the matter and pay the bill. I have said what was on my mind, and here rest my case.

F. S. BLAIR.

Guilford College, N. C.

DISCERNMENT OF SPIRITS.

BY ANNA MAY PEMBERTON.

The Apostle Paul, in speaking of the diversity of gifts, mentions discernment of spirits as one of them. John admonishes in his general epistle to "try the spirits, whether they are of God."

In the early Church there were people that had the gift of discernment, but to some extent this teaching seems to have gone out, possibly because some people claimed it that had it not.

The Church is always losing the value of some scriptural truth because some persons or class of persons become extremists in advocating it. I believe no one would call in question the value of such discernment in the working of the Church, whether it comes as a direct revelation from God in our time, or whether it is a result of a well-matured judgment, developed and directed under the divine leadership. In these days of shams and hypocrisy, when deception is practiced, even among Christ's chosen followers, we need a conservative balance and a discernment of right and wrong spirits.

Some persons that profess to have this discernment are led to suspicion people that are truly good and honest in their purpose. Nothing is more hurtful to the Church than this indiscriminate suspicioning of every person that comes into our midst.

But we worship God, not man, and we need to be guarded, that we bow not to some human ideal that seems helpful as long as the cloak of deception can cover it, and then crumbles down, carrying with it members of our own body. The Friends, with their large liberty, are an easy prey to such.

There are people that can hold the attention of an audience and lead the people by some peculiar magnetism, that could not live in a community and hold the confidence of the people, for they are not what they profess.

We need gifted speakers, but most of all we need, in the foreground of the Church, men and women that are in every particular what they claim to be.

Nothing, save the power of the discernment of spirits, that Paul speaks of, will enable us to steer clear on the one hand of wrongly suspicioning people, and on the other of wrongly giving prominence to those that in the end prove a detriment to the Church.

Discernment of spirits is a divine gift, but needs to be exercised under the guidance of the Holy Spirit that has promised to lead in all the workings of the Church.

West Milton, O.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

EXTRACTS OF A LETTER FROM CHINA.

Luh Hoh, Eleventh month 14th, 1902.

Charles W. Lawrence, Chairman of China Committee, New York Yearly Meeting.

My Dear Friend:—Thy most excellent letter, dated Tenth month 5th, 1902, came promptly to hand, and it was a real encouragement to us. We do so much appreciate hearing from those who stand behind this work. I am most happy to comply with thy request to prepare a statement of the condition of things at Luh Hoh. For the sake of completeness I will make a few explanations, which are already known to thee, but which may not be quite so well understood by others who are working and praying for this work. The gospel message was first brought to this city a few years ago by Mr. Saw, a member of the Christian Mission. He so truly loved this people that they were compelled to feel his love. In 1898 Dr. Gaynor and Margaret A. Holme began coming to see the sick and preach the story of the cross. The next year Miss Holme and Mrs. De Vol came here to live. We regret very much that our lot is not larger, but the convenience of a foreign house, after having lived in Chinese quarters, is a luxury. A little over \$500 was used in building this house, and we are now laying a walk to the street and building a cook-room, wash-house and coal-house in the back court, using something over fifty dollars more.

When we came over this fall, the need for something in the shape of a hospital seemed urgent. Not having heard from our estimates, we did not feel at liberty to open more work than we could see our way through. We rented a building of three rooms for four months, at five dollars, and fitted up eight beds. We have had the patients do the work as much as possible, but have had to hire a cook. This is doing business on a small scale, to be sure, but if you could look in upon us and see some of the serious cases that have been helped, I am sure no one could despise our small beginning. God has added His blessing, and already He has given us several precious souls. Thus far we have required the patients to pay for their food in advance, and, with a few exceptions, the destitute have been turned away for want of support for free beds.

It is not our thought to re-rent this place at the expiration of the four months. It is quite too small and is inconvenient and too cold. The need is pressing and the opportunity invaluable. For fifty or sixty dollars gold per year a place can be hired which will answer our needs until such time as the Master may see fit to give us a hospital building of our own. During the past few weeks we have opened a new work at Kua P'u, a lively market town about eight miles from here. A chapel has been hired for a year, cleaned and partially fitted up. Our old Bible wom-

an, Mrs. Heü, is stationed here. On market days great crowds of people press their way into the chapel and listen to the story of love as long as one's voice will permit. By this time those who have diseases press through the crowd, and we bind up their sores and do the best we can under the circumstances to help them. This gives us a rest, and then we preach again until time to start back. It is our present purpose that one of us should go down every week. Miss Holme is working very hard every day, doing as much as the hours will hold. There is great need for more of these Spirit-filled, God-commissioned workers. We shall be very glad when Mr. and Mrs. Estes can come over here, which they expect to do as soon as Miss Butler returns. Opportunity for soul-winning out here seems absolutely unlimited, and oh, it is blessed to see those whom Satan has bound for many years, breaking free into the liberty of sons. But there are many trials, real trials, so severe at times that we only find comfort in pouring our souls out to God. Whenever God the Holy Spirit works, the devil becomes active, and let me tell you he is alive to his interests here. There are many Mohammedans in this city, and we have recently been made to feel the power of this masterpiece of the enemy, as an agent for evil and persecution.

If time and space permitted, I should love to tell of our inquirers, giving instances of special trial and special triumphs, for this work is certainly a warfare against principalities and powers of darkness.

The glorious thing about it all is that He who is for us is greater than the enemy. I should like to tell special efforts to reach souls and the various lines of work. We earnestly ask and urge that you remember us in intercessory prayer to God for the outpouring of His Spirit upon us, your fellow laborers, and upon the people in conviction for sin.

In closing, let me add a memorandum of some of our needs. If at present you are unable to send new workers, perhaps some one could spare twelve dollars, the amount required to support a bed in the hospital, or make a contribution toward renting a hospital building, or invest a little money for the distribution of tracts and Christian literature. We need everything for the furnishing of the hospital, such as towels, bedding, old muslin for bandages, etc. Whatever is sent will be received as from Him and for Him.

GEO. F. DE VOL.

A friend of Ralph Waldo Emerson relates the following circumstances which should carry a good lesson: "I was standing with him once at a college exhibition, where a young man had taken the most brilliant honors—a young man in whom we were both interested. It was the first time that I had ever addressed Mr. Emerson. I congratulated him, as I had congratulated myself upon the success of my young friend, and he said: 'Yes; I did not know he was so fine a fellow; and now if only something will fall out amiss—if he should be unpopular with his class, or if his father should fail in business, or if some other misfortune should befall him—all will be well.'"

The International Lesson.

FIRST QUARTER.

LESSON III.

FIRST MONTH 18, 1903.

PAUL AT THESSALONICA AND BEREÄ.

Acts 17: 1-12.

GOLDEN TEXT.—Thy word is a lamp to my feet. Psa. 119: 105.

DAILY READINGS.

Second-day, First mo. 12.—Paul at Thessalonica and Berea. Acts 17: 1-9.
Third-day, First mo. 13.—Paul at Thessalonica and Berea. Acts 17: 10-15.
Fourth-day, First mo. 14.—The Gospel. 1 Thess. 1.
Fifth-day, First mo. 15.—The apostle's joy. 1 Thess. 3.
Sixth-day, First mo. 16.—Search the Scriptures. John 5: 32-39.
Seventh-day, First mo. 17.—Diligent study. Deut. 6: 1-9.
First-day, First mo. 18.—Scripture opened. Luke 24: 25-32.

The Epistles to the Thessalonians should be read in connection with the lesson. Thessalonica was about 100 miles southwest of Philippi, and at the time of Paul's visit was the most important city of Macedonia, and its capital. It is still a large city and a place of importance. It is now called Salonica.

1. "Now when they." The use of "they" instead of "we" (Acts 16: 11-17) implies that Luke was no longer with Paul, Silas and Timothy. "Amphipolis and Apollonia." Cities on the route to Thessalonica. "Where was a synagogue." This implies that there were none at the two cities named first.

2. "As his custom was." R. V. Paul always went to his countrymen first. "To the Jew first" (Rom. 1: 16) was his motto. "Three Sabbath days." This would make his stay at least something over two weeks, but it was probably very much longer. The incidental references to his stay imply this. See Phil. 4: 16; 1 Thess. 1: 9; 2: 9; 3: 5; Acts 20: 4; 2 Thess. 3: 6-12. "The scriptures." The Old Testament.

3. "Opening." The scriptures. Compare Luke 24: 32. "That it behooved the Christ to suffer." R. V. "A suffering Messiah" was something extremely difficult for the Jews to accept. They expected the Messiah to be a conquering monarch, who would restore the outward kingdom of David. Compare Acts 1: 6. "Alleging" means rather "setting forth by argument." "To rise." The second difficult thing for the Jew to believe was the resurrection.

4. "Believed." Better, "were persuaded," by Paul's arguments. "Consorted." Cast in their lot with. "Some of them" probably means the Jews, while "the devout Greeks" means the "proselytes of the gate," that is, those who attended the synagogue worship, believed in God, lived in many respects as the Jews, but who not fully joined themselves to the Jews by circumcision, etc. Such were free from most of the prejudices of the Jews. Compare Acts 13: 43.

5. "Certain vile fellows of the rabble, and gathering a crowd." A very graphic account. Then, as now, the cities of Southern Europe were afflicted with a lazy and worthless rabble, often augmented by ne'er-do-wells from the country, ready to commit any kind of violence. "Jason." He is not

mentioned elsewhere, unless he is the same as the Jason in Rom. 16: 21.

6. "Rulers of the city." The Greek word is "politarch," and is found nowhere else in literature. For a long time it was thought that Luke had made a mistake, but later an inscription was found near or in Thessalonica containing this very word. Thessalonica was a free city, and had home rule; general allegiance to Rome was all that was required. "Turned the world upside down." The "world" means the inhabited earth. News of what Christianity had done doubtless had come from Philippi, and from Asia Minor and Syria.

7. "Whom Jason hath received." Thus making him a partaker. "Contrary to the decrees of Cæsar." The reference is to the decrees of the emperors directed against treason. "Treason was, and still is, a term difficult to define. For a suspicious emperor it was comparatively easy to read treason into almost anything. Analogous instances may be seen to-day in Turkey, Russia and in the German Emperor's wide definition of "lèse majesté." "Another king." This was the charge brought by the Jews against Christ. It was a charge which good magistrates would dismiss readily. To do so might bring them into danger from the Roman authorities. At Thessalonica it might mean, if disregarded, a loss of their highly-prized civic privileges. This is brought out in the account.

9. "Taken security." A safe course for the authorities, but one which to a great extent tied the hands of Paul, as he could do little without endangering his friends and the infant Church.

10. The best thing was to send Paul and Silas away. No mention is made of Timothy. But see verse 14. "By night." To escape the mob and the Jews. See verse 13. It would seem from the epistles to this church that its members were exposed to much persecution. See 2 Thess. 1: 4, 5. "Berea." "Bereæ." R. V. This was a city about 50 miles southwest of Thessalonica, off the direct road to Athens, and hence well fitted for a place of retreat.

11. "More noble." This may be taken as meaning of a better class, or of having a nobler character. They were ready to hear, but wished to convince themselves by examining the scriptures to see how these tallied with Paul's statements. Compare Paul's advice in his epistle, 1 Thess. 5: 21. "Searching" is not the same word as in John 5: 39, but conveys the idea of searching for evidence; it is the word used for examining a witness.

12. "Many of them therefore believed." As a result of Paul's preaching, illustrated and confirmed by daily study of the scriptures. "Of the Greek women of honorable estate." R. V. This is clearer than the A. V. rendering. It means that these women were distinguished for their influence, position and wealth. "Greek" refers to both men and women, and probably means Gentiles, though opinion is divided on this point. The further account, verses 13, 14, should be read.

PRACTICAL THOUGHTS.

1. It is well to have a custom in regard to many things which pertain to the Christian life. It is very easy to fall out of the custom of going regularly to a place of worship.

2. Preserve an attitude of open mind.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIRST MONTH EIGHTEENTH.

ENDEAVORERS IN TRAINING FOR CHURCH WORK.

Acts 2: 17, 18; Prov. 2: 1-8; Mark 1: 16-20.

Second-day, First mo. 12.—Through testimony. John 9: 8-17.

Third-day, First mo. 13.—Through prayer. Matt. 7: 7-12.

Fourth-day, First mo. 14.—Through Bible study. 2 Tim. 3: 14-17.

Fifth-day, First mo. 15.—Through giving. 2 Cor. 8: 1-5.

Sixth-day, First mo. 16.—Through serving. Rom. 12: 9-13.

Seventh-day, First mo. 17.—Through obeying. 1 Pet. 3: 5-7.

Endowment and practice are the two qualifications for service. Preparation involves materials, and then the processes by which these materials are developed. The Romans embodied this idea in their military speech when they called their armies *exercitus*, "the exercised." Men were essential, but they were not an army; drill and discipline must continue through months of faithful practice in order that a lot of men might be molded into a unified organism.

Human capacities of various degrees and kinds have been bestowed upon us all, and the reckoning concerning us will be "according to that we have, and not according to that we have not." But these gifts must come under the influence of grace, of wisdom. All these are endowment; then Christ says, "Follow me," and following Him we become trained in His service.

It is a trite, but none the less true, saying of the school room that the pupil learns to do by doing. In the spiritual world, however, learning is also doing. Nothing is mere drill or rehearsal, and if work be done in such mood, it is neither service nor preparation. It might indeed appear that there is some danger of a wrong impression from the wording of our topic; the Church is at work in the Endeavor Society and through its membership in a no less true and important sense than in the lines of work devolving upon the adult portion of its organization. The Endeavorer will doubtless come into larger fields and more prominent positions as the period of faithful service increases, but it will be because the work of the Church was well and thoroughly done in his earlier years.

In the epistle to the Hebrews we read of "those who by reason of use have their senses exercised to discern good and evil." These doubtless acted upon their enlightenment or their skill would soon have failed them. Right use develops not mere facility, but power and discrimination, and depth of understanding as well. In all things in Christian experi-

ence there is progress and enlargement,—an approach to the pattern of the Perfect Man. In all things also there is a beginning. Christian Endeavor makes provision for us to begin as young people, "doing the next thing." We believe that it is better that we should so begin than that we should wait until habits are formed that are hard to break, and our inexperienced hands must take up the work.

The Church of our fathers' day was without this "beginner's class." Will our larger achievements justify our belief in its worth?

Educational.

CHRISTIAN WORK AND BIBLE STUDY AT PENN COLLEGE.

The fall term closed the 24th ultimo. The Christian Associations have maintained their usual deep interest and large membership. Although there have been fewer professed conversions, the work seems to have been a healthy one. The several weekly meetings have been well attended. The Week of Prayer for Students was fitly observed. Quite a number of the students freely attend both the Sabbath meeting and the Bible School. Not a few are active members of the Christian Endeavor Society. Several attend Friends' West Oskaloosa Meeting, teach in the Bible School and interest themselves in the Christian Endeavor there. Some frequently hold meetings in the jail Sabbath afternoon. Several preach in neighboring churches, of Friends and others, as do some of the professors frequently.

With just a few exceptions, all students have regular weekly Scripture recitations in the college courses under the professors. Yet, in the volunteer Bible classes of the Christian Associations Sabbath morning, there are thirty-six young men in three classes and forty young women in three classes. There are sixteen in the students' mission-study classes, and nine are Student Volunteers.

About the middle of November Arthur Rugh, a traveling secretary of the Student Volunteer Movement, labored among the students two days, publicly and privately, with good effect. Quite a number received, it is thought, lasting impressions. Some have a clearer view of their life work; others better understand how to consider the question intelligently and prayerfully.

A little later Virgil G. Hinshaw, of the class of 1900, national traveling secretary of the Intercollegiate Prohibition Association, addressed an interesting public meeting of the Prohibition Club at the college. Within two years he has visited about 200 colleges and universities, speaking publicly and organizing clubs for the study of the temperance problem. Great good is sure to result from the work.

In the Biblical Department very interesting work is being done in four classes—in Hebrew, the life of Christ, Biblical history and New Testament literature. After New Year's the class in the last subject will begin exegesis in the Epistle to the Colossians.

Here the value of Greek to the student will be realized. Too many Christian students never know how indispensable Greek is to every thorough student of the New Testament. Similarly Old Testament literature and exegesis, using Hebrew, will follow next year. About one-fourth of the 246 students who have taken more or less work in the Biblical Department are ministers of the gospel. Seven have become foreign missionaries, and seven are professors in Friends' colleges.

Things of Interest Among Ourselves.

We have pleasant greetings from Caleb Jenkins, who is now located in Poughkeepsie, N. Y.

Thomas Williams is located at Amboy, Ind., as pastor in the meeting. Some new members have been received recently.

We have a cheerful and joyful message from Joseph Stanley, who at a venerable age is living at Brookhaven, Miss.

Eber G. Spicer, son of J. L. Spicer, is in his final year at Wilmington College, Ohio. He spent the holidays in Cincinnati.

J. L. Spicer, visitor of the Children's Home, Cincinnati, put 150 in new homes, visited 640 and traveled 2,242 miles in his work of the past year.

Endeavorers of Ludlow, Ohio, in company with their pastor, Oscar Moon, spent an evening with Joseph Pemberton in appreciation of his past services as pastor in the meeting.

Brooklyn Friends have been remodeling their meeting house, and have made extensive changes. The house will be re-opened for use on First-day, the 11th, when a large attendance is expected.

William J. Cleaver, who has labored as pastor in the meeting at Farmer's Institute for three years, has moved, with his family, near Carthage, Ind., and is laboring now in Walnut Ridge Meeting.

Charles W. Pritchard, of West Newton, attended Knights-town Monthly Meeting, Indiana, on the 27th ult., with a message of love for the church. On the 28th he had acceptable service at Raysville.

Cincinnati Monthly Meeting made a number of poor families glad with baskets of provisions for Thanksgiving and Christmas dinners.

William H. Taylor, M.D., was made to rejoice on the occasion of his birthday by the gathering of some fifty of his friends. They left some substantial gifts and showed much appreciation of his ministry.

Lynn Grove Monthly Meeting was held at Lynnvile, Ia., Tenth month 4th. Eli G. Parker obtained a minute for gospel service within the limits of Iowa Yearly Meeting and wherever the Lord calls and way opens.

Bertha T. Pinkham and Grace Lamson held a two weeks' meeting in South Marion, Ind., Meeting House with good effect. About 65 in all saved and renewed, the largest part being conversions among young people.

Leannah Hobson, who labored for some time as pastor in Westfield Meeting, Ind., closed a series of meetings at Farmland, Ind., the middle of last month. Her labors were much appreciated by all, and some definite work was done.

Friends in Shawnee Quarterly Meeting, Oklahoma, feel a need for evangelists, pastors and teachers, and extend a hearty invitation to all who may feel called to locate in the meeting. This opening offers cheap homes and good schools in a mild climate among an educated, kind-hearted and sociable people, who will be firm Christians and good Friends if they are brought to Christ and taught our principles.

At Lynn Grove Monthly Meeting, held Eleventh month 1st, 1902, certificates were received for Charles Williams and family from Earlham Monthly Meeting, Ia., and one was issued for William Howerton and family to Oskaloosa Monthly Meeting, Ia.

President J. J. Mills, of Earlham College, continues to improve in health, and, after the holidays, will go with his wife to the South for further recuperation. Their daughter, Gertrude, is a most acceptable member of the faculty of Fairmount Academy.

Susannah R. and Edward M., wife and son of the late Micajah M. Binford, have had their membership transferred from South Eighth Street Monthly Meeting to Hopewell, in Dublin Quarterly Meeting, Indiana, their postoffice address now being Lewisville, Ind.

On Eleventh month 22d, 1902, Elizabeth Larkin, of Wilmington Yearly Meeting, assisted by the pastor, William West, began a series of meetings at West Elkton, O., which continued about three weeks. The preaching was clear and very instructive, and the members were greatly edified.

William Marshall, of Glenwood, Iowa, is now serving as temporary pastor in the meeting at Burr Oak, as the meeting has been in need of such labor since the removal of C. A. Bowles to Cleveland, Ohio. There is a desire in the meeting, however, for some good minister to come and locate in the meeting permanently.

The conference of ministers and elders of New England Yearly Meeting, held at Lynn, opened on the 31st of Twelfth month and continued three days. Personal letters inform us that it has been most successful. Nearly every meeting in New England was represented, and there was a high degree of life and interest manifested.

Lewis I. Hadley labored in a series of meetings at Spice-land, Ind., from the 10th to 24th ult., holding two sessions a day. Every meeting was marked with the presence of the Holy Spirit, and many found Christ in saving and cleansing power. Emma G. Randolph, a minister in the quarterly meeting, located at Kennard, was present one week, and assisted in the singing.

It was stated in the last issue that the vote on the referendum in Vermont would be on the 6th of First month. The published acts of the Legislature, however, state that the vote shall be taken on the first Third-day in Second month, which is the 3d. George W. Morrow, the president of the Anti-Saloon League, spoke at Monkton Ridge, Vt., recently, and said he was more encouraged for the triumph of the cause than ever before. Great efforts are being made all over the State to prevent the acceptance of high license.

Shawnee Quarterly Meeting was held at Valley Queen, Tryon, Okla., from the 19th to 21st ult. On account of sickness and forty miles of bad roads, many of the members did not attend. However, the meetings were all seasons of great blessings. Josiah Butler, yearly meeting superintendent, was present and helped formulate a plan for systematic work. The other visiting Friends were Joseph L. Bean, of Le Grand, Ia.; Elisha Janeway, of Haddam, Kan.; Oliver Beeson and Dr. Fear, of Knightstown Monthly Meeting, Ind., and Christian Hansen, of Tonganoxie, Kan.

The work on Friends' Meeting House and Academy Building at Friendswood, Tex., is steadily moving forward, but for want of funds the progress has been slow. The Friends desire very much to complete the building without going in debt to even the funds held by the yearly meeting for that purpose. The battle seems a long one, but they have now within \$200 of enough to get the building where a little delay will not cause loss to it. They are very thankful for the kindly remembrances of friends, and if others can aid them at this time, success is assured. Jesse Miles, Friendswood, Texas, is treasurer, to whom help may be sent.

Charles Wright, from Grose Land, Ind., closed a series of meetings at Leavenworth, Kan., the 24th ult., in which he had been laboring for five weeks. Twenty-nine conversions and

renewals are reported, and twenty-one have already united with Friends. Four men were redeemed from the power of strong drink, and one inveterate smoker was induced to give up his tobacco. Leavenworth is the seat of the State Penitentiary, the Soldiers' Home, and many places of iniquity cluster about them and tend to lower the moral and religious tone of the city. The prayers of Christians are asked for in behalf of aggressive Christian work in this place.

South Eighth Street Monthly Meeting, Richmond, Ind., was held Twelfth month 18th, there being a large attendance. The annual reports of the trustees, Library Committee and the Committees on Relief, Correspondence, Pastoral Work, Finance and Open Church, and of the treasurer and pastor, were all presented, and show that there is a remarkable increase of active participation in Christian work on the part of the members. The finances were reported clear for the past year. The meeting house is now kept open daily, there being a reading room well provided with papers and periodicals, and always some of the members present to welcome those who come.

Yonge Street Quarterly Meeting was held in the new meeting house on Carlton Street, in the city of Toronto, Canada, on the 20th and 21st ult. The meeting was well attended and was a time of much spiritual benefit to many who were present. Very instructive and edifying sermons were preached by Robert H. Rogers, the yearly meeting superintendent of Evangelistic Work, and Frank Cornell, pastor at New Market. The absence of our dear lamented friend, Hannah Jane Cody, of New Market, recently deceased, was deeply felt in the meeting. She was well known throughout the yearly meeting, having served the yearly meeting as clerk, and also as clerk of the quarterly meeting. She was clerk of the meeting on ministry and oversight at the time of her death, which recorded a minute of sympathy to her husband and other members of her family.

MARRIED.

NEWBY—STAFFORD.—At the home of William P. Spencers, in Mahaska County, Iowa, on the evening of Twelfth month 24th, 1902, C. H. Newby, of Lynnvill, Ia., and Alice Stafford, formerly of Tonganoxie, Kan. Their home will be in Lynnvill, Iowa.

WHITE—CASTERTON.—At Hesper, Ia., Twelfth month 24th, 1902, Ruddy J. White and Florence B. Casterton, both of Hesper, Ia.

DIED.

GRAVES.—At Highland, Minn., Twelfth month 19th, 1902, Mary Ann Graves, aged 76 years. A member of Highland Monthly Meeting of Friends.

GOVE.—At his home in Weare, N. H., Eleventh month 30th, 1902, John Milton Gove, in his 84th year. A useful member of Friends, who was spared for service many years.

HOLE.—At the home of her grandfather, Edward C. Young, in North Lewisburg, Ohio, Elizabeth Hole, eldest daughter of Charles S. and Hannah W. Hole, in the 14th year of her age.

JOYNER.—Near Woodland, N. C., Fourth month 11th, 1902, Nancy H. Joyner, aged 73 years. She labored in the school room many years, having begun teaching when she was 21. She served in that sphere until she was 70. She was married in her 23d year, and her noble, Christian character was manifest nowhere more than in her home life.

ONG.—At his home, Smithfield, O., Twelfth month 10th, 1902, Mifflin Ong, aged 66 years. He was converted under the ministry of Seth C. Reece, and united with Friends and remained faithful to his profession until death.

OSBORNE.—At her home in Weare, N. H., Ninth month 11th, 1902, Abigail H. Osborne, in her 82d year. She served as an elder in her home meeting.

SAWYER.—At his home in Weare, N. H., Eleventh month 16th, 1902, Lindley M. Sawyer, in his 70th year. He was a valued member of the meeting.

IS DISEASE BENEFICENT?

In a recent address at University College, Liverpool, England, Sir Frederick Treves insisted that we can no longer, after the manner of our forefathers, regard disease as an evil influence distinct from all natural processes and having nothing beneficent in any of its manifestations. Says "The Hospital" (November 1st), in commenting on his remarks:

"The old physicians regarded every symptom of disease as being of necessity wholly noxious and as needing to be stamped out. If the patient vomited, the vomiting must be stopped; if he coughed, the cough must be made to cease; if he failed to take food, he must be made to eat. To the modern physician, however, things appeal in a very different manner. To them there is nothing preternatural about disease. Not only is it the outcome of natural processes, but these processes are themselves, in many cases, marked by a purpose, and that purpose a beneficent one. The time has come when it would rather appear that many of the so-called symptoms of disease are but expressions of a natural effort toward cure; that they are not malign in intent, but have for their end the ridding of the body of the very troubles which they are supposed to represent. Take, for example, tuberculosis. Modern pathology teaches that the so-called symptoms of this disease do but represent a valiant attempt on the part of the body to repair an accident, such accident being the entrance of a parasite into the tissues. Take, again, an inflammation following a septic wound of a finger. The disease, so called, is distressing enough, but the

FED THE PROFESSOR.

This One Had "Dreams More Terrible Than Visions of 'The Comet.'"

You must feed the professors and teachers right or they can't do justice to pupils. They should, of all people, possess a healthy nervous and mental organization. The teacher with weak nerves cannot obtain as good results as the one who has a perfect mental poise.

"It had been for me a most difficult problem," said a professor connected with a prominent college of the South, "how to keep the nerves in proper condition and the brain in good working order. Lack of proper opportunity to take exercise, an irregular diet and improper food brought on a general breakdown in health. I became irritable and restless, and at night would dream of more terrible things than any of Dr. Holmes' visions of 'The Comet.'"

"Upon the suggestion of a friend, who is a busy business man, I commenced to eat Grape-Nuts every day, and found in a short time a great improvement in my health; the food contained just the right kind of nourishment for my body and brain that was lacking. The restlessness disappeared, my stomach ceased to trouble me, mental vigor returned and I am now able to do more and better work than ever before.

"When friends express surprise to find me so well, it is necessary only to mention the merits of Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

manifestations are no mere outcome of a malign purpose. They are well intended, and have for their object the protection of the body from further parasitic invasions and the elimination of such septic matter as may have been already introduced; and so on. Even the much-dreaded peritonitis which to surgeons of the past appeared as the very hand of fate—an impending horror spreading only disaster and death—is now recognized as the operating surgeon's best friend. Times have changed; our views have altered; and we must no longer 'fight' disease in the old manner, nor 'attack' it with the old weapons."

SPIRITUAL POSSIBILITIES.

Behold, the child of twelve, as in the temple court he gladly lingers!

To learn of God is but his vital breath,
The beating pulse of life to heaven aspiring;

A life that knows no death.

He could not be content to grow in wisdom and in stature only;

The quickened soul sought daily food above;

The plant of human life put on its beauty,

And blossomed into love.

And thus in fellowship with human needs
A quiet life pursuing,

The humble paths of earth in which he trod,

Led outward into larger fields of service,
And upward unto God.

That childish life of earnest questioning
and ever upward seeking,

Like ours in perfect innocence began;

He trod the paths we tread. Like ours
his childhood

Was prophecy of the man.

The seeds we sow to-day with heed or
careless hands bear fruit to-morrow;

Thoughts and desires develop into
deeds,

Making life's garden beautiful as heaven,
Or overgrown with weeds.

Think not, O soul of mine, that chance
or fate forbids thine upward climbing!

Chance may thy earthly hopes or
prospects mar,

But all the doors of life which heaven-
ward open,

Forever stand ajar.

And tenderly from out the spirit land a
Father's voice is calling:

My child, if thou like Him a son
wouldst be,

The gates of glory that to Him were
open,

Are open now to thee.

EDWARD WING.

The late Dr. Andrew Bonar once remarked in his own quaint fashion that it was always easy to trace footprints of a person if we walked close behind him, but if we were some distance back we might fail to find them, and accordingly, if we followed close after the Master, we would easily see the way, but if we tried to follow afar off we would find it difficult to know the path of His will.—Selected.

Right or wrong
chimney makes
or unmakes a
lamp.

MACBETH.

My name on every "right" one.

If you'll send your address, I'll send you
the Index to Lamps and their Chimneys, to
tell you what number to get for your lamp.

MACBETH, Pittsburgh.

"God cannot be less than a Person;
what more He is we must gradually and
adoringly discover."

Getting Ahead

Many people never get ahead
until they go in debt. Debt
may be safely and honestly
incurred when a good life
insurance policy runs along
with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do
business through correspondence.

HOOPING-COUGH
AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without
internal medicine. Proprietors, W. EDWARDS & SON,
Queen Victoria St., London, England. Wholesale of
E. Fougere & Co., 80 North William Street, N. Y.

When we pray for patience, we do not
realize that we are really praying that
we may have a hard time. But patience
comes only by trial of our faith. God
Himself cannot give anyone patience, out
of hand. So when we pray for pa-
tience, we are praying that God will
give us trial, and strength enough to
bear it.

THE AMERICAN SOLDIER.

in the frigid zone of Alaska or in the
torrid zone of the Philippines can enjoy
the delicious flavor of Borden's Eagle
Brand Condensed Milk in his coffee, tea
or chocolate. Established in 1857 it has
stood first for forty-five years.

OWENS VALLEY, CALIFORNIA

George M. McKinney, of Chicago, general immigration agent and land expert for the Harriman railroad systems, arrived in San Francisco to-day, in the course of a tour of the great country districts of California suitable for general colonization.

"I have come directly from Inyo County," said he, "and I am greatly impressed with Owens Valley, in the eastern part of California. I found hidden away in the mountains up there in Inyo County, 1,000,000 acres in Owens Valley, that is the most desirable land for general colonization purposes that I have thus far seen in California."

Los Angeles Times, Sept. 22, 1902.

The above clipping from the *Los Angeles Times* shows what Geo. M. McKinney thinks of the lands owned by the William Penn Colonial Association, a Friends Colony. For further information write,

WM. E. COX, Secretary, HENNE BLDG., LOS ANGELES, CAL.

WILLIAMSON'S INVESTMENTS

North Dakota 5 per cent. First Mortgage Real Estate

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota

Circumstances are beyond the control of man, but his conduct is in his own power.—Benjamin Disraeli.



Prevents Bilious Attacks

by keeping the stomach clean and liver active.

50c. and \$1.00

At Druggists or by mail from

THE TARRANT CO. (Bus. Est. 1834) New York.

BOARDING Persons visiting Washington, D. C., can obtain good accommodations in private home. Convenient by electric cars to all parts of the city. Rates reasonable.

LAURA N. WILSON,
1456 Corcoran St., WASHINGTON, D. C.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Winter term begins First Month 6th, 1903.

Terms moderate. Send for catalogue.

WABAN SCHOOL, WABAN, MASS.

Twenty-five boys accommodated.

J. H. PILLSBURY, A.M., Principal.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and unobtrusive profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

GEO. C. CHILD, 27 S. 9th St., Watches
(Formerly at 824 N. 2nd St.) Philadelphia

\$420—A trip of sixty-two days to California and return, through the Grand Canon of Arizona. Leave Philadelphia January 21. For further information address REBECCA B. NICHOLSON, 523 Cooper Street, Camden, N. J.

NEW OPENING for Friends in Oklahoma. Fifteen good farms, within three miles of Friends' Meeting. Cheap. For particulars address Earnest Howard, Manchester, Oklahoma.

WANTED, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 1203 Bolton St., Baltimore, Md.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hôte, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.

2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55. Clerk

"Be the kind of a man that you would like your boy to become."

ACKERS

You'll feel like keeping on eating and eating until you've consumed a large quantity of this delicious Black Walnut Candy.

And then you'll want to order more.

25 cents pound.

PHILADELPHIA & ATLANTIC CITY

The Great Pacific Coast Train "Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
San Francisco
and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily Train Across the Continent. Bath, Barber Shop, Library, Compartment and Standard Sleepers, Dining and Observation Cars. Ask your nearest Ticket Agent for the facts or address

J. T. HENDRICKS, General Agent
802 Chestnut St., Philadelphia

Flannel Petticoats

Our showing of these seasonable garments is the best we have ever had, in both assortment and values. Just a hint of them here—it is better to see them:

SHORT PETTICOATS—of white flannel, with one or two tucks above deep hem; in regular or extra widths—\$1.25 to \$2.00.

SHORT PETTICOATS—of white flannel; in two styles—cut ruffle, embroidered in neat design, and deep ruffles with edges embroidered in white or colors—\$1.75.

SHORT PETTICOATS—of extra fine all-wool flannel, in red, blue, black, gray, tan, pink or lavender; deep hem, with two tucks above; yoke band. Another style, of French flannel, in the same colors; finished with deep hem, two tucks and three rows of silk fagotting between and in contrasting color—\$1.75 to \$2.75.

SHORT PETTICOATS—of white flannel, in an extra fine quality; hemstitched tucks and elaborately embroidered ruffles or straight skirts; plain or brieu stitched seams; cambrie yokes or French bands—\$2.50 to \$5.00.

East Store, Second Floor.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

Parham College Library

The American Friend

Vol. X FIRST MONTH 15, 1903 No. 3

	PAGE.
EDITORIALS.—General News.—The Work of Laymen.—What Shall Our Ministers Read?	39-41
The Christian's Wealth	42
<i>Theodore L. Cuyler.</i>	
"God Bless Our Interruptions"	43
<i>Elizabeth Preston Allan.</i>	
Martha Ann Taylor	43
The New England Conference	44
THE INTERNATIONAL LESSON	45
Lesson for First month 25, 1903.	
CHRISTIAN ENDEAVOR	46
Topic for First month 25, 1903.	
MISSIONARY DEPARTMENT	47
THINGS OF INTEREST AMONG OURSELVES, .	50
MARRIED.—DIED	50

OUR MISSION.

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not of cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other source of life leads towards decay and waste.

—DAVID STARR JORDAN.

*Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be
And set apart
Unto a life of sympathy;
For heavy is the weight of ill
In every heart,
And comforters are needed much
Of Christ-like touch.*

—ANONYMOUS.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

NEW OPENING for Friends in Oklahoma. Fifteen good farms, within three miles of Friends' Meeting. Cheap. For particulars address, Earnest Howard, Manchester, Oklahoma.

"TEN NIGHTS IN A BAR ROOM."—Fine silk cloth, beautifully designed, superbly illustrated, only 35 cents, postpaid. "Peerless Speaker," same as above, 392 pages, 35 cents, postpaid. "Life of McKinley," cloth, same as above, 72 full page illustrations, 512 pages, only 55 cents, postpaid. Address HOWARD BOOK HOUSE, Windfall, Indiana.



Shallow men believe in luck; strong men in cause and effect.—Emerson.

S. F. BALDERSTON'S SON
Wall Paper and Decorations

Window Shades Made to Order
902 SPRING GARDEN ST., PHILA.

THE
Hastings & McIntosh Truss Co
912 Walnut St., Philadelphia, Pa.
Lady Attendant. Moderate retail prices.

New Archdale St. James Place
ATLANTIC CITY, N. J.

Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.

JESSE M. BUNDY, Prop.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000	ASSETS, \$61,615,271.43
Surplus and Undivided Profits, belonging to the Stockholders	4,457,613.08
Surplus, belonging to Insurance Account	6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as **EXECUTOR,**
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

**All Trust Funds and Investments are kept
separate and apart from the assets of the Company.**

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.
ASA S. WING, Vice-President.
JOS. ASHBROOK, Man. Ins. Dept.
SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.
DAVID G. ALSOP, Actuary.
J. BARTON TOWNSEND, Asst. Trust Officer.
C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

**A thick suds of Ivory
Soap in lukewarm water
and a soft cloth will re-
store the polish to par-
lor furniture with very
little effort and not the
least chance of harm.**

The vegetable oils of which Ivory Soap is made fit it for many special uses for which other soaps are unsafe or unsatisfactory.

OSTEOPATHY

EDWARD D. BURLEIGH.
Osteopathic Physician, 1537 Chestnut St., Room 401.
Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation and examination free.



ESTABLISHED 1880
..CHAIRS RUSHED..

AND RE-RUSHED
Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Close
Woven Cane and Rushes con-
stantly on hand At the Old Stand.

GEO. W. BRENN
1800 N. Marshall St., Philadelphia, Pa.

JOSEPH G. FOGG
UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.
Phone 1-44-38-W. PHILADELPHIA.

Suburban orders promptly attended.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.
DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, FIRST MONTH 15, 1903.

No. 3.

With a production of 16,329,805 barrels of flour in the year just closed, Minneapolis passed every previous record, the output running 407,905 barrels in excess of the product of 1901, which held the record. To make this quantity of flour the mills consumed each day an average of 190,000 bushels, and for the year a total of 70,400,000 bushels of wheat.

The bubonic plague is becoming a serious thing in some parts of Mexico. In one city alone thirty-six deaths were reported in one day. Speedy efforts are being made to stop the disease, but its spread toward the United States is causing some alarm in Arizona. It is not likely to reach our country, however. All infected ports will be quarantined at once.

In sending the third annual report of the Philippines to the President, Secretary Root urged that \$3,000,000 be given to relieve distress in the islands, and this request was heartily recommended by Mr. Roosevelt, who transmitted the report to Congress. It seems that the conditions resulting from the destruction by rinderpest of 90 per cent. of the carabaos, the draft animals of the island, and the consequent failure of the rice crop, followed by an epidemic of cholera, are so serious and distressing as to call for action by Congress beyond that for which the Commission specifically asks.

We cannot help contrasting the liberties of our public press with those of Russia. Some weeks ago a committee of forty journalists and literary men was formed to arrange for a celebration of the two hundredth anniversary of the Russian press. It was decided to hold a banquet, to which all journalists and literary men in St. Petersburg were invited, but the Chief of Police of the Department of the Ministry of the Interior informed four of the committee that if the program was carried out they would be expelled from St. Petersburg and ordered to reside in whatever locality the Minister decided.

Senator Hoar, the chairman of the Senate Judiciary Committee, made a memorable speech before that body, one day last week, on the subject of "trust regulation," in which he discussed the effect of the control of vast wealth by individuals, saying that, in such a system, there was much to threaten republican liberty, and the next day the public was made aware of arrangements by which the Reading Railway system was brought into the same "community of ownership" with the Pennsylvania and the Vanderbilt railroads, and by which the control of both the hard and soft coal business of the country lies in the same hands. These events serve to il-

lustrate two powerful forces in our country which are moving in different directions, and we wait with interest to see what the result will be.

It is announced from Washington that the claim of Great Britain and Germany for an "open door" for commerce in the Philippines has been favorably considered by the Administration and the majority leaders in the Senate. This action, it is understood, is in pursuance of the position taken by the American Commissioners in the negotiations resulting in the Treaty of Paris, which provides in the tenth article that the United States shall for ten years from the date of ratification admit Spanish ships and merchandise to the ports of the Philippine Islands on the same terms as ships and merchandise of the United States are admitted.

Reports from China show that internal conditions are very unfavorable for the Celestial Empire. Mail advices from Peking tell of a Mohammedan rising at Chank Chia Cuan, while the Peking correspondent of Jiji Shempo, of Tokio, wires that telegrams have been received at Peking from the commandant at Monkdei that Nan Hofu, who heads the insurrection in Shing Niang, is now the leader of a hundred thousand men, and has obtained possession of the most important points in the neighborhood of Monkdei. The rebellion in Kwang Si also continues to grow. Advices from Hong Kong state that one-half the province of Kwang Si has fallen into the hands of the rebels. General Ma has been killed, and the capital, Kwilein, is in imminent peril.

Henry Phipps, of New York, a former partner of Andrew Carnegie, will establish in Philadelphia an institute for the study, treatment and prevention of tuberculosis, and will endow it with \$1,000,000 or more. It will be named the Henry Phipps Institute, and will be located in the center of the city, among the poor, if a suitable site can be obtained. Dr. Lawrence F. Flick, of Philadelphia, who is one of the foremost authorities on this disease in this country, and perhaps in the world, will be the director of the institute. The institute will be made the center of the distribution of knowledge as to the treatment and prevention of tuberculosis in this country, and will be modeled somewhat on the Pasteur Institute of Paris, but will be devoted exclusively to its special line. It will consist of an administration building containing a Finsen light institute, a hydro-therapeutic institute, with baths of every description, including electric, and every device known to science for the study and treatment of tuberculosis.

THE WORK OF LAYMEN.

THE great work which has been done in missionary fields in the past fifty years has largely been done by persons who are usually called "laymen." For the most part those who have obeyed the call have not been trained in theological seminaries; they have received no ordination from their churches. They have come out of the rank and file of the church membership. It has been conclusively proved that the great work of ingathering and teaching *can* be done by laymen as well as by ministers, for in every foreign field it *has been* done. Only two things have been required of the missionary—that he shall have a clear call to his work, and that he shall possess gifts and qualifications for doing it well. He is just a mere man *with a call* to do some definite part of God's work in the world.

This principle, which has been carried out in the missionary field, was the principle which underlay all the spiritual activity in the early Christian Church. Paul stoutly denies that he has ever been ordained by men. He is "called of God to be an apostle." He is "an apostle by the will of God." He claims his right to be called an apostle on the ground that he has "labored more abundantly" than all the other apostles. The great Church at Antioch, where the name "Christians" was first used, and which became the first great center of missionary activity, was founded by unknown laymen (Acts 11: 19-21). In all the New Testament churches, about which we know, there was scope for the activity of all the members who had any kind of gifts. The sharp distinction which sprang up later between clergy and laity came from the old idea of a sacrificing priesthood, who were set apart to perform the religious duties for the unsanctified multitude. This conception is in no respects Christian. It is Jewish and pagan. It belongs to a religious system which recognizes a distant and unrevealed God. If Christ's revelation of God is true, then every believer has direct relations with Him. More than that, every believer has at once some ministry or service to perform. It is impossible for any of us to take our place in His Church as parasites to be passively fed by somebody else. No great Church has ever been built on that basis, or ever can be. There will never be a true Church of Jesus Christ until the members of it realize that they are all *called to something*. If laymen can do the mighty missionary work of the world, why can they not do the equally important work which is crying to be done in every city and town of America? Too long the idea

has prevailed that "divine service" is the business of ministers. It is a mediæval notion which needs to be expelled. Ministers are only specially gifted persons. They form no class above other mortals. They merely have greater responsibilities because they have received much. Their best service and greatest duty is to help others to find their sphere of work and to do it. A Church can no more prosper with drones in it than a bee-hive can. "Every member a worker" should be our motto, and "every Christian a contributor to the work of advancing the kingdom," should be our aim. Our particular denomination is pledged to this principle, but we woefully need more loyal devotion to it. We have too often *leveled down*, and in our desire to have no separate class of priests, we have come too near having no living oracles of the word at all. Now we need to *level up* and show what a Church could do with every member a priest, in his sphere interpreting the Christ whom he loves and follows.

WHAT SHALL OUR MINISTERS READ ?

It was "opened" to George Fox that "to be bred at Oxford or Cambridge was not sufficient to fit a man to be a minister of Christ." It takes no "opening" to-day to make any thoughtful person realize that a minister must have something more than book-learning—something more than a trained mind or a full head. He who is to reach and convict the hearts of men must above everything else know how to "depict Christ crucified" before men's eyes, as in the first century Paul did among the hills and in the towns of Galatia. He must have the power of spiritual vision, the sense of eternal realities, the passion for souls, the interior knowledge of Christ, and the power of His resurrection; without which, preaching, even in the most eloquent words, is "like sounding brass or a clanging cymbal." But while all this is true—true as preaching—it remains also true that nobody can long speak to the condition of a present-day audience, or expect to edify a church unless he is acquainted with the intellectual problems which confront his hearers. Nor will his message be likely to increase in power or expand in range unless his mind is being fed with material to draw from. We have all known instances of ministers who had living and fresh openings, and who for a season spoke with power and promise, but who slowly dried up and ceased to minister, because they had nothing to give but the old manna of an earlier day. Others have gone on to the end of their lives stringing together a succession of texts by the law of

association, all the time supposing that they were specially inspired, because the texts came without any mental exertion.

If our ministers of the present, and the coming, time are to do their work effectively, they must learn the lesson which the ministry of the past has taught us, namely, that the minister who is to grow in his work must do his best to enter into the thought and the problems of his time. If he is to do that he must read. What, then, shall he specially read? His reading, in the main, must center on the Bible. He must once and for all abandon the hit-or-miss method of reading the Scriptures, and also the topical plan of study. Neither of these ways can possibly lead to a real understanding of the great book. The Bible cannot be grasped or interpreted until it is studied in its historical setting. Let us begin with the New Testament. At every point of the gospel narrative we find Christ dealing with existing situations, and we soon discover that we need to know the historical background. Who were these *scribes*? What were *publicans*? How did the Galileans differ from the Judeans? Who were the Herods? What were the Jews expecting? What were the prevailing views on the kingdom of the Messiah? There is hardly a parable or a passage which can be properly understood without some reading outside the Bible. One of the best popular books for such reading is Gilbert's "Student's Life of Jesus," or Edersheim's "Life of Christ."

Then we come to the great *message* of the Lord. What did He teach? Most of us think we know until somebody asks us. Nobody can afford to ignore what the great teachers of our time have to say on the central ideas of the Master. Some of the best books in this field are: Horton's "Teaching of Jesus"; Gilbert's "Revelation of Jesus"; Peabody's "Jesus Christ and the Social Question." For those who want to go still deeper there is Fairbairn's "Philosophy of the Christian Religion," especially Part II; while for those who want a simple, easy book, nothing is better than Hyde's "Jesus' Way."

It is astonishing how few of our ministers know anything accurately or clearly about Paul. They read his epistles with hardly a dim notion of the writer's problems, or the situation with which in each instance he is dealing. In the past twenty-five years Paul has been rediscovered, and his marvelous mission is the most inspiring thing in Christian history. The best books here for the general reader are: Thatcher's "Apostolic Church"; Bartlett's "Apostolic Age" and McGiffert's "Apostolic Age." It would be well, also, to read Gilbert's "First Inter-

preters of Jesus." Each epistle should be read *through* in the Twentieth Century translation.

Next we will turn back to consider the Old Testament, which must forever remain, in large measure, an unknown book until it is studied historically. This means that the interpreter must get back to the point of view of the writer, and to do that he must know somewhere near the date of the book he is dealing with. He must go to his task with an open mind. His studies will undoubtedly force him to question his inherited views. But what he wants in his work is not *views*, but *facts*. If science is true, then the traditional interpretation of the Pentateuch is not the correct one. He must have an intelligent understanding of this situation. The best books for him to use here are: Abbott's "Life and Literature of the Ancient Hebrews"; George Adam Smith's "Preaching of the Old Testament"; Gladstone's "Who Wrote the Bible?" Drummond's "Ascent of Man," and Fiske's "Destiny of Man."

It is now generally recognized that the Old Testament cannot be mastered until the work of the prophets is understood. In fact, the Old Testament must be interpreted through the prophets. It is hardly necessary to say that the general reader is almost completely ignorant of this most important part of the Old Testament. He has no idea, or only a vague idea, of what Isaiah, Jeremiah and Ezekiel were doing throughout their long lives. He reads their words without any knowledge of their setting. The books which will help him most here are: George Adam Smith's "Isaiah" and "Twelve Prophets"; Robertson Smith's "Prophets of Israel"; Cornill's "Prophets of Israel" and Riehm's "Messianic Prophecy." Every minister should possess the entire series of "Messages of the Bible," edited by Sanders & Kent, two volumes of which are on the Prophets.

For reading on the development of Christian beliefs the best single book is Allen's "Continuity of Christian Thought." On distinctly theological lines the best book is Clarke's "Outlines of Christian Theology." For Friends' history, some of the best books are: Hodgkin's "George Fox"; Beek's "The Friends: Who They Are, and What They Have Done"; Turner's "Quakers"; Stephen's "Quaker Strongholds," and Sharpless's "Quaker Experiment in Government."

The best and most helpful books on the Psychology of Religion are: Coe's "The Spiritual Life," Starbuck's "Psychology of Conversion" and Everett's "Psychological Basis of Religion," and for the trained mind James's "Varieties of Religious Experience."

These are some of the books which may be read with profit. They are all thoroughly modern books, and will give the readers of them a new attitude toward the problems of life. Those who are keen to scent unsoundness of doctrine, and who prefer to live and die by what their mothers taught them than to take new risks will probably find little comfort in such reading. Those, however, who are bold and valiant to search for the truth, even where some error lurks, will find their faith growing stronger as they read.

THE CHRISTIAN'S WEALTH.

BY THEODORE L. CUYLER.

The servants of Christ have a different arithmetic from the worldling. He counts his gains by the earthly possessions that he accumulates. The Christian often gains by the losses of earthly things. "He that loses for My sake finds," is an assurance full of good cheer to many a tired and afflicted child of God. Grasping after earthly wealth or honor costs very often a sad loss of grace and godliness. It is not what we take up, but what we are ready to give up, that makes us spiritually rich. Giving up for the sake of our Master honors Him, and adds to our treasures in heaven. Therein is the peculiar glory of the martyrs; they counted not even their lives as dear, so that they might honor their crucified Lord, and glorious will be their reward among the crowned conquerors up yonder.

It is impossible to compute what treasures every faithful Christian may be storing away for that celestial storehouse. There is a constant accumulation. There is a "laying up" day by day. A "book of remembrance" is kept, and God will give to every one as his work shall be. That record on high will read very differently from the assessor's tax-books in this world. Plutus and Midas are assessed in New York or London as millionaires. Up yonder a "certain poor widow" will outshine many of these colossal money-mongers because she put into the Lord's treasury the two mites that were all her living. That box of alabaster which Mary broke over the feet of her beloved Master will not lose its fragrance in heaven. Every act of self-denial for Christ is an investment for heaven. Every word spoken for Him here will echo there. A precious encouragement is this for faithful parents, and Sunday School teachers, and city missionaries, and the whole army of hard toilers in the service of the best of Masters. Do you sometimes get discouraged, my brother, because you do not see more immediate results of your efforts? Don't worry. You are responsible for doing your whole duty; God is responsible for results. His "reward is with Him" to give to every servant according as his work shall be.

It goes without saying that, as they who turn many to righteousness will shine as stars in that ce-

lestial firmament, there are some favored servants of Jesus who will come into magnificent inheritances in heaven. We can imagine Robert Raikes surrounded by a multitude of those who were the spiritual trophies of his Sunday Schools, and Spurgeon welcomed by the happy souls whom he led to Jesus, and our own Moody finding his heaven all the more joyous for the number of those whom his untiring labors won to the life everlasting. Consecrated talents will then blaze as crowns of rejoicing. What an inducement is this to every young man and woman who is raising the question: How shall I employ my brains, my culture, or my money, to the best advantage? Even one talent, if not hidden or wasted, shall make some very humble Christian rich and radiant when they come into their heavenly inheritance.

In these days, and especially in our own country, there is an astonishing increase of men of immense wealth; the word "million" is almost as common as the word "thousands" was in the days of my childhood. Haste to be rich is the prevailing mania; yet only a very, very small proportion of all the most eager seekers after wealth will ever attain it. But every one of my readers may become "rich toward God." The secret of it is to get by giving. This is the true paradox in the economy of grace. He that refuses to give his whole heart to Christ is doomed to perish without Christ. He that saves for self only loses; he that loses for Christ's sake is sure to save. Would you secure treasures in heaven? Then learn to give, and give bountifully. God loveth the cheerful giver. This is not to be limited to gifts of the purse; for the offerings of silver and gold are only a part of what our Master has a right to; we must freely give of everything that we have freely received.

If you have the heart to pray, give your prayers; answered prayers will be a part of your heavenly inheritance. You that have acquired wisdom and experience, give your counsels to those who need them. Give your personal labors for Christ and the salvation of souls; no wealthy Christian ought to compound with his Master by drawing a bank check in lieu of personal Christian work. Those who have not much money, or counsel, or Christian work to bestow, can afford the blessing of godly living and a holy example. And so a Christly life may be a constant expenditure; even as the noonday sun overflows his golden urn of radiance, and is none the poorer in warmth and brightness.

Such a life is a constant accumulation of heavenly treasures. It is a laying-out here for Christ, and a laying-up yonder. Every good deed is recorded; Every victory over sin has its crown; every service for our Lord is remembered; for He hath said, "The reward is with Me to give to every one as his work shall be." Labor on, pray on, suffer on, battle on, O faithful servant of the crucified Jesus! Every day will add to your treasures in heaven, and so shall you be made meet to be partakers of the glorious inheritance of the saints in light.

Borough of Brooklyn, New York.

"GOD BLESS OUR INTERRUPTIONS."

BY ELIZABETH PRESTON ALLAN.

An old friend who was once staying with me, in conducting our morning worship, used this singular form of petition: "Lord, bless our interruptions to-day, and use them in Thy service, and for Thy glory." I was amused at the rather odd conceit; but hardly a day has passed since then that I have not had occasion to make my own this serviceable prayer.

I have known men and women who have shown heroism under sharp trial who could by no means stand having their own plan for the day's doings broken in upon. And yet how can we be sure that the chart we draw for ourselves at the beginning of the day is the track over which our Pilot means us to sail between sunrise and sunset?

Of course, there are some interruptions against which it is right and wise that we guard ourselves; people who have engagements to meet, and certain hours set apart in which to prepare the sermon, or the address, or the editorial, must decline to be interrupted, except, as the saying is, "in matters of life and death."

But when we have set these bondfolk off to themselves, there remains a large constituency, of women especially, whose time, however busily occupied, is more or less at their own disposal; they may be eager to finish tucking the petticoat, or putting down the carpet, or studying a Bible lesson, or writing a letter, but it can be put off until to-morrow, and when the interrupter comes, it must be.

And the claim that I want to set up here is: that in many cases the interruption is more important than the petticoat or even the Bible lesson. The Bible lesson, or the pot of preserving, was your own plan; but solemn experience has taught us—is it not so?—that the interruption is sometimes straight from God. I would like to ask the best rememberer among us how often she has said to herself, with a sigh of relief: "My! I was very near missing such and such a chance," when it was sometimes a chance of helping and sometimes of being helped.

I am far from being a good rememberer; I am one of the worst; but even I can recall a long list of "interruptions," some of which I accepted patiently and some fretfully, but all freighted with serious responsibilities and opportunities.

One was a proposal on a busy day (when the weather was bad) to do some visiting of poor people; it meant the rescue of an ill woman and hungry children.

One was a call away from a kettle of jelly (and every housekeeper knows how jelly must be timed), which resulted in getting work for a woman almost in despair; work which tided her over despair and gave her the hope necessary to success.

I only ask you to remember—because I need so much myself to be reminded—that when the doorbell rings and the day's scheme of work falls to pieces, our heavenly Father may be sending you the fulfillment of His promise, "I will instruct thee and teach

thee in the way which thou shalt go."—"Christian Index."

MARTHA ANN TAYLOR.

Martha Ann, daughter of Nathan and Ann Stubbs, was born Tenth month 6th, 1826. Early in life she heard the call of her Redeemer to walk in His footsteps, to which she gave attentive ear, and in 1860, through the guidance of the Holy Spirit, she gave utterance to a few broken sentences in the assembled church, which, like the grain of mustard seed, grew and increased until 1867, when the church recognized in her a handmaid anointed and qualified to stand between the living and the dead, as a minister of the Gospel of Christ.



MARTHA ANN TAYLOR.

She traveled more or less extensively through some of the Eastern and many of the Western States. In 1868 she visited in the love of the Gospel all the members of Friends in Tennessee, and in 1872 she likewise visited all the meetings except one in the State of Iowa; also made an extensive visit to the few Friends in Colorado, and was instrumental in establishing a Friends' meeting in that new State. The cause of the downtrodden and unfortunate lay very near her heart, and inspired her to become a pioneer in temperance reform, to visit the Ohio State Prison and the county jail often, and to solicit funds for the Children's Home and Infirmary. During her ministry she preached at over two hundred funerals.

In 1845 she was united in marriage with Lewis Taylor, and together they traveled the rugged pathway of life for nearly sixty years, mutually sharing the conflicts and joys incident to this life. But the hand of affliction had marked her for its victim, despite the constant vigil and the ministration of kind and tender hands. She peacefully fell asleep in Jesus Fourth month 15th, 1902, aged nearly 76 years.

THE NEW ENGLAND CONFERENCE.

One of the most hopeful features of the revival of Quakerism in New England was the conference of ministers, elders and Christian workers held at Lynn, Mass., Twelfth month 31st to First month 2d, inclusive. The conference was the result of a concern expressed in the ministry and oversight meeting last yearly meeting that we might get together some time during the year to carefully consider the state of our Society in New England, the problems which confront us and the solution of these problems.

The attendance was large, one hundred and thirty-eight delegates registering from all parts of the yearly meeting. There were thirteen young ministers present, and the presence and interest of the young people, and their prominent place on the program, gave promise of a bright future for New England Friends.

The speakers were all from New England Yearly Meeting, except James Wood, of Mt. Kisco, N. Y., and Professor M. W. Jacobus, acting president of Hartford Theological Seminary.

The condition of Friends and their work in New England at the present time were considered. It was found that after a rapid decline in the forepart of the past century we had held our own for the past thirty years and the outlook for the future was encouraging. The work before us should be more intensive than extensive in nature that our building may be substantial in character.

The work of the Bible School as a fundamental agency in the upbuilding of the Church was emphasized. It was shown that sister denominations were strengthened and enlarged through this agency and our own possibilities by the use of this hand-maiden of the Church were brought clearly before us.

In a most lucid manner the position and duties of elders were defined. The most excellent "paper" elder found on the pages of the Uniform Discipline became a living vitalized member of the Church of Jesus Christ, one who is ever helpful in the encouragement of the ministry and who, in the absence of ministers, will faithfully guide the meeting as the Spirit may direct.

The problems which confront us in our work, both in city and country, were found to be largely identical. The introduction of questionable methods in order to attract and amuse was discouraged, and the strength of the simple gospel of Jesus Christ to attract and hold all classes of people was emphasized. Ministering to the social needs of men was, however, considered an important feature of our work. The work of the ministry received a large share of attention, and in some of its aspects was considered in seven of the nine sessions. Its work was shown to be the teaching of God's will and producing knowledge of God's best thought for men and in men. In order to do this men must go to the Bible to learn what God says. Man must know what God is saying to him; he must know himself, know others and what God is doing in His kingdom. Equipment by reading and study both in and outside of educational institutions was strongly emphasized.

In the relation of young people to the ministry the danger of haste is to be guarded against. One should be sure he is called of God and be ready to give the work to which he is called the first place in his life. With this settled conviction he should shape his life accordingly, preparing himself by such means as God places within his power that he may become a workman that needeth not to be ashamed.

The sermon in its conception and preparation was treated by one of our young ministers attending Harvard University. The harmony of the views expressed with the doctrines of Friends was very marked.

The sermon must be a message directly from God, inspired for the occasion, conceived and prepared under the direction of the Holy Spirit.

A paper on "Manner of Preaching" emphasized the danger of detracting from a message by creaturely activity and the fact that the less of the man that is in evidence, except as he is hidden behind Christ, the greater will be the effect of the preaching.

The minister of Christ should not only be in touch with his immediate membership, but should be a recognized power in relation to the social and educational problems of the community in which he lives.

The duties of Christian citizenship were presented very clearly as opportunities by which the Church may effectively advance the kingdom of God.

A paper on "How We Got the Bible" showed the result of much research and was so instructive that steps are being taken to have it printed and distributed throughout the Bible Schools of the yearly meeting.

Papers and discussions on various other subjects of vital interest to us as a society revealed the fact that Friends are alive to the needs of the day, and believe that it is possible to meet these needs with the spirit and principles which were manifested by the founder of our Society.

The evangelistic spirit was especially evident throughout the conference and the gospel of Jesus Christ was continually emphasized as the world's great need.

On Sixth-day evening the Lynn local Christian Endeavor Society gave a tea to those who remained. At the rally which followed the president of the Y. M. C. E. Union gave a helpful address, and Dr. Trueblood, in a few words, summed up the meaning of the conference to our young people. He said that it had been an "expression of an opening into larger things," "a discovery or revelation of young people" and had "revealed an extraordinary spirit of harmony and co-operation."

At the closing session of the conference the following resolutions were adopted as a brief consensus of the papers and discussions:

"1. The present state of our Society in New England, though not one for entire satisfaction, shows ample grounds for hopefulness and encouragement in renewed efforts for the future. The rapid decline in our membership begun more than half a

century ago, has been checked, and for about thirty years the Church has held its own, and much reconstructive work along various lines has been done.

"The time is ripe for an advance, and there is an evident awakening to greater earnestness and intelligent direction of energy which promise well for the future.

"2. In this progress the work of the Bible School holds a most fundamental place. Not only must we interest our own children in this work at the earliest possible age and hold them there, but both our school and ultimately our Society, must be largely recruited from without. Older Friends also should remain in the Bible School and make it a real source of religious instruction.

"3. The elders, overseers and all members of the Pastoral Committee must gird themselves anew for their duties and privileges in sustaining, encouraging and supplementing the ministry, and especially in the shepherding and instruction of the flock. It is in the spiritual life, energy and devotion of this body that the future of our Church must place its great hope.

"4. The meetings of ministry and oversight throughout the yearly meeting are urged to take up and discuss from month to month the various problems of practical work in their meetings and in the community.

"5. The ministry, in addition to the essentials of a well-considered call, an ever-renewed baptism of the Spirit and an entire consecration to the work, should be strengthened intellectually in every way in order that its authority, leadership and usefulness may be increased rather than lost by the trend of modern thought.

"To this end college and special religious training are urged wherever possible, and prayerful, persistent reading, study and thoughtful observation are recommended to those already in the field. It is hoped that all ministers will make much use of the circulating library just established and located for convenience at Friends School, Providence.

"Inspiration for the message should be prayerfully sought and the soul always kept open toward God for suggestion, while every resource of the mind and character should be used to bring it home to the hearers.

"6. The supremacy of Jesus Christ in all things as the object of all our study and the foundation of all authority both of faith and works was most profoundly and sympathetically presented. And it is hoped that this attitude toward our Lord Jesus Christ may characterize the work of all the meetings and members in our yearly meeting."

My faith is that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience and by Providence, than most men are aware of. It is not the light which is defective; it is an eye to see it.—Norman Macleod.

The International Lesson.

FIRST QUARTER.

LESSON IV.

FIRST MONTH 25, 1903.

PAUL'S COUNSEL TO THE THESSALONIANS.

1 Thess. 5: 14-28.

GOLDEN TEXT.—Hold fast that which is good. 1 Thess. 5: 21.

DAILY READINGS.

Second-day, First mo. 19.—The coming of Christ. 1 Thess. 5: 1-11.

Third-day, First mo. 20.—Paul's counsel to the Thessalonians. 1 Thess. 5: 12-28.

Fourth-day, First mo. 21.—Possibilities of grace. Eph. 3: 14-21.

Fifth-day, First mo. 22.—The stature of Christ. Eph. 4: 11-16.

Sixth-day, First mo. 23.—The mind of Christ. Phil. 2: 1-13.

Seventh-day, First mo. 24.—Death to self. Col. 3: 5-17.

First-day, First mo. 25.—Be ye holy. 1 Pet. 1: 13-16.

The Epistles to the Thessalonians are interesting as being the earliest of Paul's writings which have come down to us; possibly they are the first written of any of the books of the New Testament as we now have them. They were composed not very long after Paul's visit to Thessalonica, as described in the last lesson—probably within a few months. They were written from Corinth, probably some time in the year 52 or 53 A.D. They deal particularly with the doctrine of the second coming of Christ. It is evident that the believers had misunderstood or exaggerated Paul's words regarding this doctrine, and had fallen into errors regarding it. Some felt that those who died before He came would miss the blessing; others, that because He was coming so soon (as they believed) it was not worth while to work or do anything. Both of these errors Paul corrects. All through the Epistles there is a warm and affectionate appreciation of the love and care which the Thessalonians had for the writer. Incidentally we may infer that a large number of the believers had been Pagans (1 Thess. 1: 9, 10). The lesson is from the hortatory part of the First Epistle. It would be well to read both Epistles at one session.

14. "And we exhort you." Revised Version. The Apostle is not beginning a new subject, but continuing a remark. (See preceding verses.) "Admonish the disorderly, encourage the fainthearted." Revised Version. The word "unruly" of the Authorized Version has changed its meaning. The word in the original means those who are out of order. It is a military term. He is very likely referring to those described in 2 Thess. 3: 11. "Weak." Not the weak in body, but in soul, in faith. Compare Acts 20: 35. "Patient." Better, "long suffering." "To all." Not simply to the classes enumerated, but to all persons.

15. "Evil for evil." A warning against anything which savors of revenge or retaliation. Compare Rom. 12: 19-21; 1 Peter 2: 18-25; Matt. 5: 38-48. "Follow after." Revised Version. Make the good of others your aim. That is, seek not to injure others, but to be beneficial to them. This is not only for your fellow Christians, but for everybody.

16-18. "Rejoice alway." This was Paul's constant injunction, as it was his practice. Compare Phil. 4: 43; Rom. 5: 3-5; 2 Cor. 12: 10. "Pray

without ceasing." This injunction has given rise to a good deal of unnecessary comment. What the apostle evidently means is, "maintain at all times the spirit of prayer." Eph. 6: 18; Col. 4: 2. "In everything give thanks." Have the spirit of thanksgiving. (Phil. 4: 6.) "For this is the will of God in Christ Jesus to you-ward." Revised Version. It is the will of God that you should have this spirit of prayer, of rejoicing and of thanksgiving, and it is possible through Jesus Christ. Compare Rom. 5: 3-5, 19-22. These verses form part of one sentence and should be taken in close connection. "Quench not the spirit." Rather the manifestations of the spirit. That is, do not smother or reject the intimations and leadings of the spirit in yourself or any one else. The power we all have of resisting and quenching the fire of the Holy Spirit is a strange power, but without it we could not be free agents. It is a terrible responsibility. Compare Acts 7: 51. "Despise not prophecies." Despise not the messages—the "forth speakings"—which come through God's messengers. Paul generally, if not always, means by prophecy words spoken under the immediate inspiration or prompting of the Spirit. Doubtless then as now these messages sometimes come in a way and form which offend the taste or pre-conceived ideas of some of the hearers. "Prove all things." On the other hand, do not accept everything, but use your judgment, your intelligence, your common-sense. Compare 1 Cor. 12: 3; 1 Jno. 4: 1-3. "Hold fast to that which is good." This word "good" is not the same word as in verse 15. This means rather the "excellent," the morally good, the morally and spiritually "beautiful." "Abstain from every form of evil." Revised Version. This translation is undoubtedly the correct one. It is much stronger than that given in the Authorized Version, and cannot be mistaken. The contrast is between good and evil.

23. Paul has in the preceding verses told the Thessalonians what they should do. He now prays to God that He will use His power to give them that which must come from Him alone. "Sanctify." Make you holy. "Wholly." Unto full completeness. Compare Phil. 2: 12, 13. "Your spirit," etc. As if to say, "In full integrity may your spirit and soul and body, without blame at the coming of our Lord Jesus Christ, be preserved."

24. "Faithful," etc. The fact of the call implies the possibility of accomplishment, and God will fulfill His promises. (1 Cor. 1: 9; 2 Tim. 2: 13.)

25. "Pray for us." With all his power and spiritual experience Paul felt the need of human sympathy and the prayers of his brethren in Christ. Compare 2 Thess. 3: 1, 2; Eph. 6: 19; Col. 4: 3, 4; Rom. 15: 30.

26. "Salute all the brethren with a holy kiss." Revised Version. The kiss as a mark of affection was almost universal in the early Christian Church. It is common in the countries of Southern Europe to-day. It is not suited to the more phlegmatic, reserved Teutonic races. In these early days it was the custom for the men to kiss the men and the women

the women. Compare Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Peter 5: 14.

27. "I adjure you by the Lord that this epistle be read unto all the brethren." Revised Version. Why Paul should have used such very strong language can only be conjectured. The word "all" is emphatic. There was to be no distinction.

28. The usual benediction in a simple form, and doubtless written with his own hand.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIRST MONTH TWENTY-FIFTH.

AN EVENING WITH CHINESE MISSIONS.

Acts 17: 24-31.

Second-day, First mo. 19.—Christ died for all. Rom. 5: 17-21.

Third-day, First mo. 20.—Hearing and believing. Rom. 10: 11-15.

Fourth-day, First mo. 21.—The fruitful word. Isa. 55: 10-13.

Fifth-day, First mo. 22.—Some early missionaries. Acts 13: 1-3.

Sixth-day, First mo. 23.—Missions and giving. 1 John 3: 13-18.

Seventh-day, First mo. 24.—Missions and prayer. Isa. 62: 6-9.

The immensity of China's population is almost appalling. One-sixth larger in area than the United States, her people outnumber our own five fold. And among her four hundred millions there is but one missionary worker for every 400,000 Chinese. Less than a hundred years of missionary effort have given about 80,000 Protestant Christians, among whom are as devoted spirits and as zealous teachers and preachers as the world has known. One has said that the pressure of the multitudinous dead of this oldest nation and of the multitudinous living of this greatest nation has impressed each individual Chinaman as the mountain heights impress the forming granite beneath.

Steadfastness is a marked characteristic of Chinese Christians, and the Boxer massacres but proved once again that "the blood of the martyrs is the seed of the Church." Their slayers cannot keep silence, but in the streets and market places of cities, where missionaries had never been they can but speak of the astonishing calmness and bravery of those who were more ready to die than to renounce their faith; so that even by His enemies Christ is preached. The old man who asked that he might have time to put on his best garment in which to go to meet his King, and the young girl who, when summoned to die, dressed in her holiday robes, and then said, "I am ready," did not and could not die without being known and read as true epistles of a living gospel.

One of the most wonderful results in a land where a wife is less carefully sheltered by her husband than a water buffalo, as being of less value, is the achievements of women who find Jesus no more a respecter of sex than of race. Mrs. F. Howard Taylor, of the China Inland Mission, tells of a woman, who came to her seemingly heartless in her coldness and indifference. She had been allowed to keep alive but two of her eight daughters—enough to crush any mother's heart, we would say. But this woman became

Mrs. Taylor's attendant, and, after four months, was with her when she was trying to tell a large room full of women about Christ. The woman saw that Mrs. Taylor was weary, too weary to speak, and said to her, "Put your head on my shoulder and rest, and I will tell them all that you want to say." "Then," said Mrs. Taylor, "she leaned forward and took up that story, and a sudden silence fell upon the room. I looked at her. Her face was full of a wonderful love and a wonderful light. She told those women of Gethsemane, and of the cross; and as she told it the story of the cross never seemed to me so real before. The tears were rolling down her face, and those women were so moved that they were weeping all over that room. That woman went right on after that, preaching in the power of the Holy Spirit."

The president of Peking University says that of the twenty-eight students graduated in ten years, twenty have entered the Church to preach or teach the gospel, some supporting themselves, others accepting as support one-tenth, or even one-twentieth, what they were offered in business positions. Does not their self-sacrificing zeal stir us, as their great needs calls to us, to be faithful in our stewardship?

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

WORD FROM SYRIA.

Ras el Metn, Syria, Twelfth month 15th, 1902.

Dear Friend, M. W. Haines:

During the past few weeks my thoughts have often been with thee and other dear friends in Philadelphia, for it was this time last year that I had the great pleasure of being in your midst. How very often my thoughts have gone back to those days, and how I treasure the remembrance of the kindness and sympathy I received from all. . . . I have often been cheered while feeling depressed and worn out since returning to this land to forget our present surroundings and visit Philadelphia in thought. As it is getting near the end of the year, I thought thou might wish to hear from me a short account of the Girls' School, in which Friends take such a warm interest. I am truly sorry that I have not written to thee more often, but I can assure thee it is not that I forget, but it is so difficult to get time except at night, and then it is only strong coffee that keeps my brain active while I answer business letters, etc., and I am so much from home in distant villages getting back at 10 or 11 o'clock. . . . In addition to my usual work, a fellow-worker, W. H. Clark, has gone home to England through ill-health, and I have to do a large part of his work in addition to my own. This has made the pressure greater. . . . Thou wilt be glad to hear that the Girls' School is making good progress. We opened after the summer holidays with a good attendance, but we had great misgivings in our hearts as to how the school work was to go on. Our committee in London had arranged a year ago

that a small fee should be charged for every child in our schools, that is, the boys to pay one shilling each per year, and the girls half that amount, that is, sixpence, each. This is a very trifling sum, but quite as much as the parents can pay. During our absence E. Munnings, who was in charge, tried to carry out the instructions of the committee in this matter, but all the children left, and so the payment of fees was allowed to stand over until our return, and, as it was the middle of the school year when we got back, we allowed it to stand over until the beginning of the school year, the 1st of Tenth month. We care much more for the principle, which is that the people should begin to make some sacrifice, if need be, in doing something toward helping themselves, than for the actual amount obtained, which is very small. We consider ourselves here with a "call" only for a time, and our object is to help the people get on their feet; once they are able to stand, we hope to leave them to carry on the work, and we shall go elsewhere, wherever the Master will send us. Everything must have a beginning. The desired end may be, and is, far distant. The beginning has been made. I explained to the children the object of the small fee charged, and we awaited the result. Some came, and a number stayed away for a time—but when we take anything up the people have always found there is no going back. The Sheiks came to me and made fine speeches, to which I made suitable replies, but I said, "Your children *must* pay according to the rule." They said, "Yes, they will all pay; we might have known that thou would carry thy point. Thou art fitted to be an ambassador." This compliment closed the affair. The children all returned, and we consider that a very great step in advance has been made. Of course, some orphan children are admitted free. As I have said, we are thinking more of the principle than the amount. I have had a considerable amount of trouble in some of the villages through this new rule—and have had many deputations and much talking; indeed I entirely lost my voice for some days—nature's revenge—but it has all passed; everywhere we have succeeded in establishing the principle of the payment of fees without reducing the number of children, except a very small percentage of the tiny mites. This year we have had again Amesel Badr as first teacher in the Girls' School here. She was with us two years as second teacher. She is a fine young woman and a devoted Christian. She left to complete her education in the American Seminary in Beirût; we are glad to have her again. She is throwing herself so whole-heartedly into the work, and we are looking forward with confidence to the annual examination in the spring. I think I told thee that the temperance physiology book is being taught in all the schools. The girls, too, are studying it. We do so much want to have another book translated of the same series, that is, an advanced book for the children to go on with the study of temperance from the physiological point of view. That will come in time. The book on "Kindness to Animals" is in the hands of the translator, and I hope

may soon be ready for the printer. I am very hopeful that the subject of cruelty to animals will receive more attention than hitherto. The new Pasha to the Lebanon arrived from Constantinople about two months ago on an appointment for five years. He—Mussafer Pasha—is a great lover of animals, and told me while speaking with him on the subject that he was ready to do all in his power to help our cause. My great Danish dog, Roderick Dhu, the companion of my travels day and night, was introduced to the great official fresh from the Sultan, and the Pasha stroked and petted him, a thing which Roderick Dhu usually resents from a stranger, but in this case he seemed to understand the situation, accepted the petting, and then lay down at the Pasha's feet on the carpet, to the amusement of every one present.

We are negotiating still on the proposed site of our intended Boys' School rooms. I hope that progress is being made, but my ardent temperament longs to see the stones rising one above another, but patience, I am often told, is a very necessary discipline, and I dare say it is; but I find that it is generally those who live far away from the scene of action and need who have most patience, and probably if they were on the spot they would realize more that time is short, but I must "let patience have her perfect work" and not fret—and yet I long to see a roof over our boys.

Our meetings are growing larger and I am hoping fresh interest is being kindled in many hearts. We have great opportunities for telling out the message—and we know that "His word shall not return unto Him void."

We have had an unusually large number of accidents this year, and a good deal of time has been taken up in attending to the sick and wounded. One poor man was thrown off a mule and had his head badly broken. It was simply ghastly. I did all I could for him and assisted him twice daily for eight days and dressed his head, but concussion of the brain set in and carried him off. The last word I ever heard him utter was a curse. It was altogether a sad case, but we can only leave him in our Heavenly Father's hands. Another man, a mason, building the wall of a deep well underground, the foundation gave way, and the wall fell; his head was badly wounded. As usual, they came for me. Whenever any one arrives pale, out of breath, I know at a glance something has happened, and I get my little basket with the necessaries, and I am off at once. The poor mason was grateful for our help, and, after six weeks' treatment and almost daily visitation, he is now at work again. He has become quite attached to us and now regularly attends our meetings for worship. I could go on to multiply instances, but space forbids. Carbolic acid, cotton, wool and quinine are my principal stays in this work. I might add forceps, for I need to use them almost every day. The £4 grant from West Chester Friends is quite invaluable to me in this clinic work. Please convey to them my heartfelt thanks. I am badly in want of more dental instruments, especially for back teeth,

but I do not feel I can use any of the above grant for this object; it is needed for medicine. Should thee meet any one at any time with any spare forceps, etc., please remember me trying to extract back teeth, sometimes as firm as rocks, with forceps for front teeth—yet the teeth come out, but generally I have in such case to lance the gum. Do I shock thee? It is nothing to the work of the blacksmith!! This branch of the work has grown enormously. Tea, lately become popular in Syria, is playing sad havoc with the lovely white teeth of the Arab.*

The American box I have just seen through the custom house. It has not yet arrived here. I hope to write later about the distribution of the things, meantime please convey our grateful thanks to the Box Committee and the kind Friends who have contributed the things, and especially the prize books, which will be greatly appreciated by the children.

I am now working at the revision of the third part of Barclay's "Apology" in Arabic. I am hoping it may soon be ready for the publishers, but I will tell thee later about it. . . .

Thou wilt be interested to hear that I saw Theophilus Waldemeier a couple of days ago. He was looking strong and well and very bright and happy. I greatly love the dear old man, and their place (Asfureyeh) is on my way to Beyrouth, and I often drop in and visit them. . . . My dear wife and two little boys are very well indeed, but we could do with a little more leisure—that we will get in heaven.

. . . With many grateful thanks to the many kind Friends who help on our work here in so many ways, we send greeting, and, with very kind regards, I am,
Sincerely thy friend,

DANIEL OLIVER.

BEAUTIFUL ANSWERS.

A Persian pupil of the Abbé Sicord gave the following extraordinary answers:

"What is gratitude?"

"Gratitude is the memory of the heart."

"What is hope?"

"Hope is the blossom of happiness."

"What is the difference between hope and desire?"

"Desire is a tree in leaf; hope is a tree in flower; and enjoyment is a tree in fruit."

"What is eternity?"

"A day without yesterday or to-morrow; a line that has no end."

"What is time?"

"A line that has two ends; a path which begins in the cradle and ends in the tomb."

"What is God?"

"The necessary Being, the Sun of eternity, the Merchant of nature, the Eye of justice, the Watch-maker of the universe, the Soul of the world."

* Since the above letter was received three sets of dentists' forceps and a valuable "Manual on Dental Surgery" have been kindly donated by Dr. L. Foster Jack, of No. 1533 Locust Street, Philadelphia, to be sent to D. Oliver.

The power to prevail in prayer depends primarily upon the revelation of the Father, the mediation of the Son, the inspiration of the Spirit. The Father must be revealed to the praying soul, otherwise there is no desire and yearning to pray. But the confronting of God's holiness would make prayer impossible but for the mediation of the Son; and even then we need the inspiration of the Spirit, for we know not what we should pray for as we ought.—G. Campbell Morgan.

Of Reed's many epigrams, the two most famous ones are: "A statesman is a successful politician who is dead." "The Senate is a place that good Representatives go to when they die." Speaking of his early days in the House, Mr. Reed said he felt "like a fly in a bowl of molasses; there was plenty of sweetness, but no light."

Christianity would separate itself from other peoples, in order that it might raise other peoples to a higher platform. Its elevation increases its leverage.—Joseph Parker.

LOST SIGHT OF

A Most Important Aid to Education.

An important point often overlooked by parents in bringing up children is the use of proper food as an aid to education.

Children make wonderful progress when scientifically fed.

A little woman in East Brentwood, N. H., says of her girlhood days, "I was never very rugged and cold lunches and hearty evening meals and improper food soon began to work serious havoc.

"Then came a period of self-boarding while away at college, and it is now easy to see where, in the haste to acquire knowledge the true knowledge of proper and nourishing food was neglected. The result, as may be imagined, was indigestion, dyspepsia and constipation. Then followed a weary time of dieting, and, one after another, physicians were consulted, till hope of permanent cure was abandoned. Then, two years after leaving school, I entered a new home as a bride and having grown wiser through experience, I resolved to use food in accordance with hygienic principles. This was also necessary as I could not eat anything at all rich.

"We commenced to use Grape-Nuts, and soon became convinced that it was the most nutritious food we could obtain. I noticed an immediate improvement in my health, my indigestion became less marked and eventually left me for good.

"It is now two years that we have eaten Grape-Nuts regularly, and I was never as well in my life as now. I have gained ten pounds in weight and can eat, without causing the slightest distress, the richest kind of food as well as anyone, the dyspepsia is entirely gone and constipation never troubles me.

"This may not interest others, but it is of great interest to us, for it is our firm belief that my present good health is due solely to the constant use of Grape-Nuts, and we feel that we have great reason to be thankful to the maker of such a perfect and delicious food." Name given by Postum Co., Battle Creek, Mich.

THE TEST OF LIFE.

Life's more than breath and the quick round of blood;
It is a great spirit and a busy heart.
The coward and the small in soul scarce do live.
We live in deeds, not years; in thoughts, not breaths,
In feeling, not in figures on a dial,
We should count time by heart throbs.
He most lives
Who thinks most, feels the noblest, acts the best.

DRAINING A SEA.

Chimerical schemes for the flooding of the desert of Sahara have often been discussed, but a far more interesting and useful engineering feat of just the opposite kind is about to be accomplished by that most practical of peoples, the Dutch. "Leslies Monthly" recently gave the first thorough account of the proposed scheme for pumping dry and turning into arable pasture land the Zuyder Zee, that inland sea which covers over 1,400 square miles in the heart of Holland. This undertaking, which will take many more than twenty years to accomplish, should result in providing homes for 50,000 people and in adding greatly to the wealth and prosperity of Holland. As an example of interior expansion this undertaking is unique in history, and no more stupendous engineering feat has ever been planned.

THE MODERN FATHER.

"Did you call on her father this morning?"

"Yes, I did, and my head is whirling yet."

"Didn't use violence, did he?"

"Violence! I guess not. I got into his office all right. I had written asking for an appointment, and he at once pulled his watch on me and said, 'I can give you just seven minutes. Talk fast.' Well, that rattled me so that I could only stammer. 'You want to marry my daughter, don't you?' he abruptly asked. I said I did. 'Anything else?' he roared. 'That's all,' I hastily said. He made a hurried memorandum. 'Did you put your request in writing?' I told him I hadn't done so. 'How irregular,' he snarled, and made another memorandum. 'When?' he yelled. 'When Miss Amy is ready,' I replied. 'She says June,' he snorted and made another memorandum. 'Where do you want to go on your wedding journey?' he cried. 'Wherever Amy wants to go,' I murmured. 'She's going abroad,' he said, and worked away at another memorandum. 'One first-class suite on steamship Adriatic, June 25. I'll order it to-day. Anything else?' he growled. 'No, thank you, sir,' I said. Then he put out a clammy hand. 'Glad to know you,' he said. 'Come in again some time when I'm not so busy. That's all. See you in June, I suppose. Good day.' And I found myself gasping outside the door."—Cleveland Plaindealer.

Often our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.—Spurgeon.

THE RIGHT THING.

A New Catarrh Cure, which is Rapidly Coming to the Front.

For several years, Eucalyptol Guaiacol and Hydrastin have been recognized as standard remedies for catarrhal troubles, but they have always been given



separately and only very recently an ingenious chemist succeeded in combining them, together with other antiseptics, into a pleasant, effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrh Tablets, and it has met with remarkable success in the cure of nasal catarrh, bronchial and throat catarrh, and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good I like to tell people of it. I have been troubled with catarrh more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50-cent box of Stuart's Catarrh Tablets, and am glad to say that they have done wonders for me, and I do not hesitate to let all my friends know that Stuart's Catarrh Tablets are the right thing."

Mr. George J. Casanova, of Hotel Griffon, West Ninth Street, New York City, writes: "I have commenced using Stuart's Catarrh Tablets and already they have given me better results than any catarrh cure I have ever tried."

A leading physician of Pittsburgh advises the use of Stuart's Catarrh Tablets in preference to any other treatment for catarrh of the head, throat or stomach.

He claims they are far superior to inhalers, salves, lotions or powder, and are much more convenient and pleasant to take, and are so harmless that little children take them with benefit, as they contain no opiate, cocaine or any poisonous drugs.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full size package, and they are probably the safest and most reliable cure for any form of catarrh.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. Edwards & Son, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 20 North William Street, N. Y.

Things of Interest Among Ourselves.

Eliza Williams has just closed a very successful revival meeting at Shannon, Barton County, Kan. Many hearts were blessed, and a number joined with Friends.

Susie Fox is engaged in evangelistic work in Sterling Quarterly Meeting, Kan. She is now at Hillsdale, near Hargrave, Kan. The Lord is blessing her work. The attendance is good, and a deep conviction is upon many.

The name of Mary I. Hussey should have been included in the list recently published of former Earlham students now attending the University of Pennsylvania. She is doing advanced work in Assyriology with Dr. Hilprecht.

William J. Sayers visited Allen's Neck Meeting, Mass., from the 4th to 6th inst., and was present at four meetings for worship. He also held Bible readings the afternoon of Second- and Third-days. The meeting was greatly blessed, and there was one conversion.

W. Irving Kelsey has concluded arrangements with the Foreign Missionary Board of Indiana Yearly Meeting to return to Victoria, Mexico, where he served the board seven years, succeeding Samuel Purdie. He expects to start soon with his wife and four children. At present they are stopping near Richmond, Ind.

James W. Pierce, of Hopewell Monthly Meeting, Ind., recently concluded a series of meetings at New Salem Meeting, near Greentown, Ind. He was assisted in his efforts by the local minister, George Bragg, and the meeting was awakened to a lively sense of their duty to the church and the community.

Many of the readers of THE AMERICAN FRIEND will remember with pleasure the visit Daniel Oliver, of Ras el Metn, Syria, paid to Friends in this country last spring, and we feel sure that his interesting letter to M. W. Haines, the corresponding secretary of the Foreign Missionary Association of Friends of Philadelphia, which we publish this week, will be appreciated by them, as it is of general interest.

The Friends' new meeting house at Keith, Okla., is nearly completed. This is one of the four meetings for worship in Liberty Monthly Meeting. The Lord is blessing the work this year in many ways, among which is the efficient ministry of Susie E. Allen. Perry Hadley, superintendent of Christian Endeavor work in Kansas Yearly Meeting, was present New Year's Eve and spoke to a large audience. Anna K. Newton, of Friends' University, also spoke.

The annual meeting of the Foreign Missionary Association of Friends of Philadelphia will be held in the Committee Room of Twelfth Street Meeting House, on Fifth-day, the 22d of First month, 1903, at 4 p.m. Carolena Wood, of Mt. Kisco, N. Y., will speak on "The Purpose and Method of Our Work." It is expected that full accounts of the recent disaster by fire will be presented. JULIA COPE COLLINS,
Rec. Sec.

Olive Branch Monthly Meeting was held at Walnut Corner, Jay County, Ind., First month 3d. J. O. Binford, yearly meeting superintendent, was in attendance, and visited Winona, Pennville and Olive Branch on First-day. The certificates of membership of Ira G. Carter, a minister who has recently located in the meeting, and family were received and accepted. Francis J. Wright and Rosa West were appointed clerks at the former meeting. Series of meetings have been held at White Oak, Poling and Glenwood, all in Jay County, Ind.

We are extremely sorry to report the death of our dear friend Julia Estes, wife of Wilbur Estes. She was a graduate of Oak Grove Seminary, and from early life she was an earnest, joyous Christian. She felt the call, as did her husband, to go to China, and there, amid the trials and dangers which are still fresh in memory, they have been doing their Master's work. Now one has been taken and the other left. Our deep sympathy goes to the husband in his loss, and we rejoice in the clear assurance that the departed missionary has arrived at home.

The Christian Endeavor Society of Knightstown, Ind., Friends' Meeting has arranged for a most interesting lecture course for this winter. Five speakers have been engaged, two of whom have already delivered their addresses. P. W. Raidabaugh, on Eleventh month 23d, delivered a very helpful address on "How to Study the Bible." Twelfth month 10th Esther Frame expounded the gospel on the theme, "Shall Women Preach?" Every hearer was both edified and delighted with these lectures. The next number will be an address by Albert J. Brown, of Indianapolis. This series of lectures is most helpful in establishing young Friends in the principles and doctrines of the Church. The Christian Endeavor also used a unique method in observing the Week of Prayer by appointing three leaders for each evening meeting. These were held daily throughout the week.

Our missionaries in Cuba are certainly living the right meaning into Christmas time. Sylvester Jones writes: "We are still campaigning in Cuba as hard as ever, and results are showing, too. The day before Christmas we had some Christmas exercises. The children all did well. A collection amounting to about \$9.00 was taken for the poor of the city. The next day the Bible School divided into three groups, and eleven homes were visited. In these homes songs were sung, Christmas recitations given, the Bible read and prayers offered. Suitable gifts were distributed to help the needy. Among those visited were five blind people. One place where help was taken, the mother, sick with consumption, had been left a widow and the children made orphans on that same Christmas morning. It made one feel very near to heaven to watch the tears of joy falling from blind eyes and to see the beds of pain brightened with smiling countenances made happy by hearing the story of the Christ child that came to save from sin and pain. There is more joy in preaching to this hungry people than in making millions of money by neglecting it."

MARRIED.

BENEDICT—WEAVER.—At the home of the bride, Upperville, N. Y., Twelfth month 24th, 1902, Emma J. Weaver, daughter of Charles R. and Rebecca W. Weaver (the latter deceased), to Lewis N. Benedict, of Rome, N. Y. The bride is a member of Smyrna Monthly Meeting.

DIED.

ELLIOTT.—At Dublin, Ind., Twelfth month 9th, 1902, Emily Davis Elliott, widow of the late Solomon Elliott. This dear friend was much interested in temperance, Bible Schools and missions, working with other denominations before the Friends' Church had organizations of its own in these lines of work. Her interest in missions was beautifully manifested in the disposition of her estate, the bulk of which she bequeathed to the Board of Foreign Missions of Indiana Yearly Meeting, to be used in Mexico and Cuba.

HOLE.—At the home of her parents at North Lewisburg, Champaign County, Ohio, Elizabeth Hole, daughter of Charles E. and Hannah W. Hole, Twelfth month 22d, 1902, aged 13 years. She was a bright Christian girl of great promise of helpfulness to the church and home.

PRETLOW.—At Pretlow, Southampton County, Va., Seventh month 26th, 1902, Julia Caroline Pretlow, daughter of Thomas and Jane W. Pretlow, in her 78th year. She was a consistent member of Black Creek Meeting for a number of years.

SLOCUM.—At her home, New Bedford, Mass., Twelfth month 4th, Phebe B. Slocum, widow of Peleg Slocum, in her 75th year. She was a birthright member of Friends, but felt little interest in the things of God until 40 years old, when she had a remarkable visitation of the Holy Spirit, and embraced the simple truth as it is in Jesus. From that hour her whole life was changed, and her time, talents and means were all devoted to the service of God.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Winter term begins First Month 6th, 1903.

Terms moderate. Send for catalogue.

WABAN SCHOOL, WABAN, MASS.

Twenty-five boys accommodated.

J. H. PILLSBURY, A.M., Principal.

STENOGRAPHER**GEO. B. COCK**

Girard Building and 216 W. Coulter Street.

Telephones.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncrowded profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia**Banishes Biliousness**

cures sick stomachs and aching heads. "It's good for children too."

At Druggists, **50c. & \$1.**, or by mail.

THE TARRANT CO., Chemists, New York

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza

and as a specific remedy for

**Typhoid
and Malarial Fevers.**

**E. FOUGERA & CO., 24-30
N. William St., N.Y.**

"Children," said the teacher, while instructing the class in composition, "you should not attempt any flights of fancy, but simply be yourselves and write what is in you. Do not imitate any other person's writings or draw inspiration from outside sources." As a result of this advice, Johnny Wise turned in the following composition: "We should not attempt any flights of fancy, but rite what is in us. In me there is my stummick, lungs, hart, liver, two apples, one piece of pie, one stick candy and my dinner."

—Exchange.

For Distress After Eating**Take Horsford's Acid Phosphate.**

It relieves immediately, by stimulating the secretion of the digestive fluids. Makes the digestion natural and easy.

George Francis Train, in "My Life in Many States and Foreign Lands," published by the Appletons, says: "Another thing I learned about the Chinaman was that he is the most honest tradesman in the world, and the most careful about debts. The Chinese New Year is the season when the Chinaman wipes off the slate and begins life over again, with a clean record. He pays up all debts, and starts even with the world. I learned that on this anniversary the Chinaman will sell everything he possesses, even his liberty, his person, his life itself, to settle his debts, so that he may face the new year with a clean conscience and a pure heart, as well as with no bills hanging over him."

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest troubles. —Brooks.

WASHINGTON.

Three-day Personally-conducted Tour via Pennsylvania Railroad.

The next Pennsylvania Railroad Personally-conducted Tour to Washington leaves Thursday, January 29th. Rate, covering railroad transportation for the round trip, hotel accommodations, and transfer of passenger and baggage, station to hotel in Washington, \$14.50 from New York, \$13.00 from Trenton, and \$11.50 from Philadelphia. These rates cover accommodations for two days at the Arlington, Normandie, Riggs, Ebbitt, Shoreham, Cochran, Gordon, Barton, or Hamilton Hotels. For accommodations at Regent, Metropolitan, National, or Colonial Hotels, \$2.50 less. Special side trip to Mt. Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J., or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Beware!
Some grocers push imitations of **PEARLINE** to get more profit. Peddlers, prizes and schemes are tried to sell them. They are not like **PEARLINE**. They set you against all washing powders. **PEARLINE** is the best washing medium—does most, saves most. Absolutely harmless, most economical soap you can use. 674
Enter Pearl Line Exit Work

Hans Jensen, a Dane, appeared before a Kansas judge to take out naturalization papers. "Hans," said the judge, "are you satisfied with the general conditions of the country? Does this government suit you?" "Yas, yas," replied the Dane, "only I would like to see more rain." "Swear him!" exclaimed the judge. "I see that he already has the Kansas idea."

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed." Don't *you* be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

THE MOST POPULAR IN USE
ESTERBROOK'S STEEL PENS.
150 STYLES TO SUIT ALL WRITERS. ALL STATIONERS HAVE THEM.
26 JOHN ST, NEW YORK—AND CAMDEN, N.J.

OWENS VALLEY, CALIFORNIA

George M. McKinney, of Chicago, general immigration agent and land expert for the Harriman railroad systems, arrived in San Francisco to-day, in the course of a tour of the great country districts of California suitable for general colonization.

"I have come directly from Inyo County," said he, "and I am greatly impressed with Owens Valley, in the eastern part of California. I found hidden away in the mountains up there in Inyo County, 1,000,000 acres in Owens Valley, that is the most desirable land for general colonization purposes that I have thus far seen in California."

Los Angeles Times, Sept. 22, 1902.

The above clipping from the *Los Angeles Times* shows what Geo. M. McKinney thinks of the lands owned by the William Penn Colonial Association, a Friends Colony. For further information write,

WM. E. COX, Secretary, HENNE BLDG., LOS ANGELES, CAL.

The Great Pacific Coast Train "Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
San Francisco
and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily Train Across the Continent. Bath, Barber Shop, Library, Compartment and Standard Sleepers, Dining and Observation Cars. Ask your nearest Ticket Agent for the facts or address

J. T. HENDRICKS, General Agent
802 Chestnut St., Philadelphia

EXTRA VALUES IN MEN'S SHIRTS

Men's Shirts and Night Shirts are important features of the January Sale. We mention four numbers that will illustrate as well as a hundred the sort of values we are offering these days—values that would be difficult if not impossible to match outside of this department:

MEN'S NEGLIGE SHIRTS—of fancy pattern, in new patterns; some with attached collars, others with neckbands for white collars; good value at 37½c.—the special sale price is 29c. each.

MEN'S MADRAS SHIRTS—in spring patterns of fancy madras; attached collars or with neckbands for white collars; styles usually found in 75c. and \$1.00 shirts—special here at 45c. each.

MEN'S UNLAUNDERED WHITE SHIRTS—made of "Fruit of the Loom" muslin; full size and made exceptionally well, with many points of finish usually found only in the more expensive shirts; priced at less than cost to make—3 for \$1.00.

MEN'S NIGHT SHIRTS—made of good muslin and trimmed with silk; full size and roomy; with or without collar—special at 42c. each.

STRAWBRIDGE & CLOTHIER
PHILADELPHIA

GOLDEN GATE TOUR.

Under the Personally-conducted System of the Pennsylvania Railroad.

The first Pennsylvania Railroad Personally-conducted Tour to California for the present season will leave New York and Philadelphia on the Golden Gate Special, January 29th, going via Chicago, Kansas City and El Paso to Los Angeles and San Diego. An entire month may be spent on the Pacific Coast. The Golden Gate Special will leave San Francisco, returning Tuesday, March 3d, stopping at Salt Lake City, Glenwood Springs, Colorado Springs and Denver. Rate, \$300 from all points on the Pennsylvania Railroad east of Pittsburg, covering all expenses of railroad transportation, side trips in California, and berth and meals going and returning on the special train. No hotel expenses in California are included. Tickets are good for return within nine months, but when not used returning on the Golden Gate Special they cover transportation only. For detailed itinerary apply to Ticket Agents, or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia, Pa.

WILLIAMSON'S North Dakota 5 per cent. First Mortgage Real Estate INVESTMENTS

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota

Y. F. A. Building,
140 North Fifteenth Street, Philad'a.
FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hôte, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone 1-33-55. — Clerk

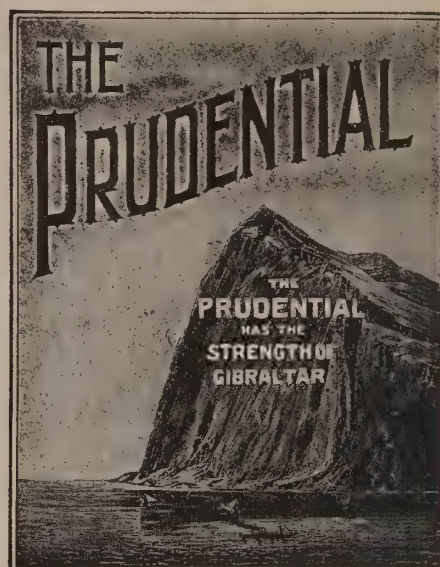
ACKERS

Might as well enjoy your coffee.

The use of Acker's "No. 1," if rightly made, ensures this.

Absolutely dry roast—is one of the reasons.

PHILADELPHIA & ATLANTIC CITY



If You Thought

yourself uninsurable, how you would work to be accepted. Yet that time may come to anyone failing to make application NOW, while he has strength and health. How about yourself?

**The
Prudential
Insurance Co. of America**

Write for
Information to
Dept. 07.

Home Office:
Newark, N. J.

JOHN F. DRYDEN, President.

Probably the worst feature about the wisdom that age brings us is the short time we have left to use it.

I Can Sell Your Real Estate
no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 74 cities.
W. M. Ostrander, 2080 N. A. Bldg., Philadelphia

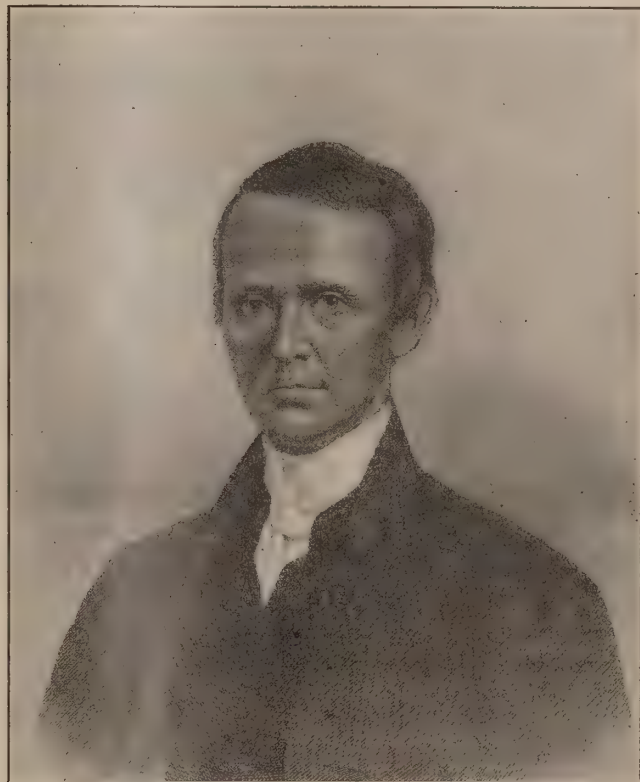
The American Friend

Vol. X

FIRST MONTH 22, 1903

No. 4

	PAGE.
EDITORIALS.—Events and Comments.— The Churches in the United States in 1902.—The English Education Bill	55-57
Historical Notes of Friends Wm. H. Coffin.	57
More Abundant Life F. B. Meyer.	59
“Diana or Christ” William J. Sayers.	60
THE INTERNATIONAL LESSON Lesson for Second month 1, 1903.	60
CHRISTIAN ENDEAVOR Topic for Second month 1, 1903.	62
MISSIONARY DEPARTMENT	63
POEM.—Volition Charles Clinton Jones.	65
THINGS OF INTEREST AMONG OURSELVES,	65
DIED	66



ELIJAH COFFIN.

Clerk of Indiana Yearly Meeting from 1827 to 1859.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Cataiog Free.

NEW OPENING for Friends in Oklahoma.
Fifteen good farms, within three miles of Friends' Meeting. Cheap. For particulars address, Earuest Howard, Manchester, Oklahoma.

"HAWORTH'S IN AMERICA."—An eighty-five page pamphlet, on good paper, containing full account of the proceedings of the two National Reunions of the family, important ancient letters, brief historical sketches of various branches of the family, poems, recent letters of greeting from isolated members of the family, etc. Price, 25 cents per copy. Five copies to one address, \$1.00. Address, Wm. P. Haworth, 502 West Fifteenth Street, Kansas City, Mo.

FOR SALE.—Fine home, near Penn College, house of 8 rooms, large attic, cellar, furnace, bath-room, with fine equipments, well, cistern, city water, paved streets, cement walks. Lot, 90 x 280 feet. Low price for quick sale. Box 504, Oskaloosa, Iowa.

WANTED.—By a woman Friend, employment during part of the day at moderate salary. Well qualified to fill a position of trust. Address, "Employment," this office.

BOARDING.—A woman Friend of culture is desirous of securing a home in a family of Friends in Philadelphia at very moderate rates. Address, No. 20, this office.

WANTED.—By a Friend, position as private secretary, Remington operator, or travelling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.

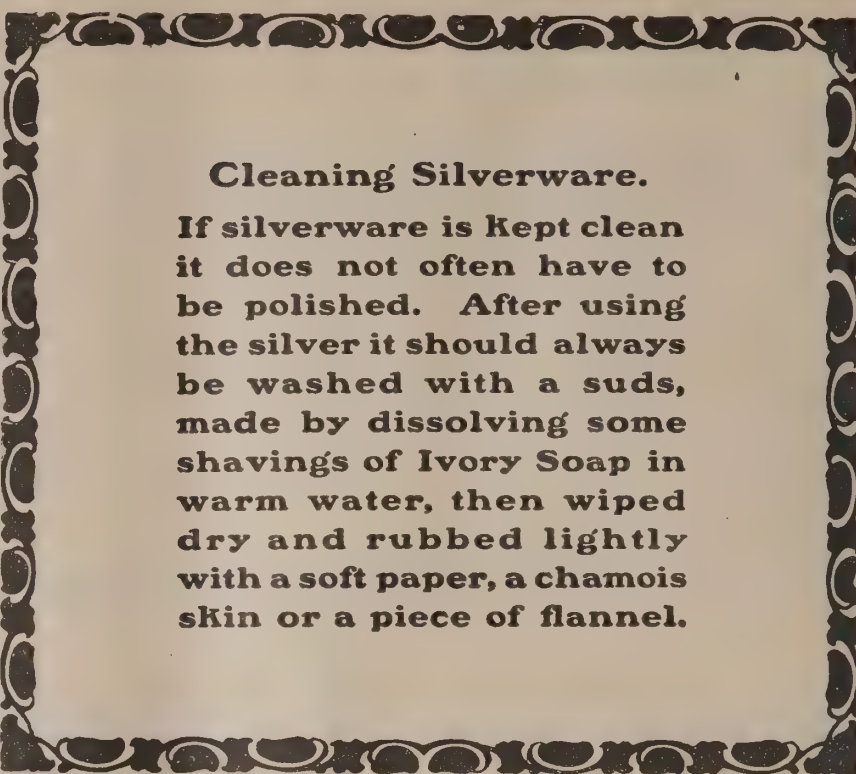
"We win by letting go as well as by taking hold. In the great warfare of faith surrender must precede victory."

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.



Cleaning Silverware.

If silverware is kept clean it does not often have to be polished. After using the silver it should always be washed with a suds, made by dissolving some shavings of Ivory Soap in warm water, then wiped dry and rubbed lightly with a soft paper, a chamois skin or a piece of flannel.



THE
Hastings & McIntosh Truss Co
912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

New Archdale St. James Place

ATLANTIC CITY, N. J.

Entirely new! Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.

JESSE M. BUNDY, Prop.

OSTEOPATHY

EDWARD D. BURLEIGH.

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation and examination free.



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splines, Flats, Open Woven Cane, Close Woven Cane and Rushes constantly on hand at the Old Stand.

GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholders 4,457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS
JUDGE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

JOSEPH G. FOGG

UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone 1-44-38-W.

PHILADELPHIA.

Suburban orders promptly attended.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, FIRST MONTH 22, 1903.

No. 4.

Events and Comments.

It is now quite certain that the Senate will pass the Cuban Reciprocity treaty. All the Republican members favor the move and many of the Democrats.

The Senate Committee on Foreign Affairs merits congratulations because of its favorable report upon the treaty providing for an international tribunal of arbitration among the republics of this hemisphere. The treaty is modeled on The Hague convention, and it is hoped the Senate will ratify it.

The Australian wheat crop, whose harvest is now at hand, is a failure, and the commonwealth will have to import a considerable quantity of breadstuffs. That country seems to be almost continuously afflicted with great droughts, which spread destruction over the pastoral and planting industries. But in spite of these discouraging circumstances the colonies continue to grow.

It seems almost certain that the North pole will receive callers before many months. An expedition for Arctic exploration, exclusively under French control, is to be made by Jean Charcot, under the patronage of the Academy of Science and the Ministry of Public Instruction. A ship for the voyage is now under construction at Saint Malo. The party will leave France Fifth month 15th for Spitzbergen, and thence will start for Franz Josef Land.

D. K. Bryson, a dentist of Pittsburg, Pa., is the inventor of a mechanism designed to utilize the force of ocean waves. A demonstrating plant will be erected at Atlantic City this year. Ten buoys will be located out from the shore, the first at a depth of about eight feet, and the others at regular intervals. These buoys, as they are thrown about and tossed upward by the waves, will send 150 horse-power from breakers of about three feet; with a six-foot wave twice this power will be obtained.

The Paris-Lyons-Mediterranean Railway is to introduce an automobile system next Sixth month, to take the place of locomotives. The automobiles, which are about the size of the ordinary French railway carriages, will be joined in trains of three, carrying 120 passengers, at a speed of 100 kilometers, or about 42 miles, an hour. The new cars will be provided with lavatories and other conveniences, and the abolishing of smoke and cinders is regarded as one of the great advantages to be gained.

The Western Union Telegraph Company has won the first decisive battle in its struggle with the Pennsylvania Railroad Company. The United States Circuit Court for the District of New Jersey filed a decision in its favor and permanently restraining the Pennsylvania Railroad from interfering with the telegraph company's lines along the road.

One of the largest publishing houses in New York city is seriously considering a material reduction in its output of novels; in fact, the rejection of everything of that character except the very highest grade. For many years this house has been one of the foremost producers of novels of the "popular" sort, but its proprietors now believe that it will be more profitable for them to confine themselves largely to the making of more solid and "heavier" books.

The recent senatorial elections in France encourage the enforcement of the new law against the religious orders. The Senate is at present more radical and less reactionary than at any time since the rise of the present republic. France is now so completely dominated by the radicals that the monarchists are impossible as a political party. This is gratifying, because, when reaction comes again, it will not endanger republican institutions. There has also been a disposition on the part of the public press of the country during the past few weeks to foster better feeling toward their Anglo-Saxon neighbors.

The Appellate Court at Chicago, recently, in a sweeping decision, sustained the injunction issued against eight board of trade members, who were charged with having operated a "corner." The contention against the "cornering" of the market is also sustained. The court holds that under the laws of the State dealers cannot be forced to settle trades upon the basis of an artificial value created by the "cornering" of a market, and that margins deposits in banks or elsewhere are within the jurisdiction of the courts in that they affect the right to property.

It is not likely that any French coal will be shipped to the United States as a result of the action of Congress last week in placing coal on the free list for one year. The French mines are unable to meet the demand of the home market. However, the statement of Representative Allen, that a few hours' delay in the approval of the bill would mean \$2,000 more duty for Portland, Me., alone, on Canadian coal, and the report that over sixty British steamers have been chartered to load with coal, indicate that some relief will come from these sources.

THE CHURCHES IN THE UNITED STATES IN 1902.*

THERE has been during the past year a net gain in the churches of the United States of 403,743 members. There are 1,261 more local churches and 720 more ministers than were reported one year ago. The order of the leading denominations is as follows: The Roman Catholics come first, with a huge membership, 9,401,798, having gained during the year 120,624. Next follow the Methodists, of whom there are 17 kinds, with a membership of 6,084,755 persons, having gained during the year 98,184. The Baptists come next, with 13 kinds, reporting a total membership of 4,629,487, and a gain of 48,654. Then comes a large drop. The Lutherans, 22 kinds, hold the fourth place, with 1,745,588. They have gained 49,320 in the year. The Presbyterians and Disciples of Christ are the only other denominations which pass the million mark. There are 12 kinds of Presbyterians, and altogether they number 1,635,016, having gained 30,001 members during the year. The Disciples of Christ enroll 1,207,377, with a gain of 27,836. There are at the present time 28,546,028 persons enrolled in the Christian Churches of this country. There is a total of 193,546 churches throughout the land with 146,812 recorded or ordained ministers. These figures are very encouraging, and they will perhaps help us to realize that, spite of discouraging signs, the churches are making sure and steady gains. It has been a quiet, unostentatious year in the Christian world. No great upheaval has occurred, no great revival, such as we knew in the memorable days of Moody and Sankey, has swept the country, and yet the Christian Churches have made a gain of almost half a million members. But that is not all. More than ever before in the history of the world men of wealth have been pouring their means into the treasury of the Church so that its great expansive work can go on gaining. The Methodists have just completed their \$20,000,000 fund which overflowed more than a million dollars beyond what they expected. Of this amount they have raised \$8,000,000 for their educational institutions and \$9,000,000 for church debts. In the church at large great benefactions are reported, though as usual the greatest sums have not gone for distinctly religious work. The sums reported for charities aggregate the enormous total of \$36,519,894, while education follows close after with the

receipt of \$28,150,803 from private donors; \$4,869,700 has been given, in gifts of \$10,000 or more, to the churches for distinct church work.

Thus we have given a few figures which perhaps will help us to see what an important element in our modern society the Christian Church is, and how large its forces are. But we are not satisfied to stop with this brief survey of the past. It may not be out of place to end with a note of prophecy. We believe that much greater things are just ahead of us in the religious life and work of America. Slowly but certainly the Christian people of this country—now more than twenty-eight million strong—are coming to realize that Christianity means *knowing and following Christ*, and not going through with unvital performances. This spirit is catching, and we are on the verge of a great spiritual awakening which will be different from any that has yet come. The remarkable interest in the Bible which may be found in every walk of life is the best possible preparation for this deeper wave of religious life. Everywhere men are thinking on religious subjects. All serious persons see that the real cure for our bald materialism and mammon worship is a return to Christ and His gospel. In most churches there is a marked improvement in the way of interpreting Christ. The ministry is less artificial and builds more on the known facts of the spiritual life. As this tendency increases the working men will eventually see the true power of the religion of Christ, and the leaven will spread. But no such change comes without prayer and effort. Those of us who see hopeful signs must not trust vainly to appearances. We must all the more gird our loins and trim our lamps. We must watch and pray and faint not.

THE ENGLISH EDUCATION BILL.

NOT for years have the party lines in England been so sharply drawn between churchmen and non-conformists—i.e., between the State-Church and the other religious denominations, among which Friends hold an important place. This situation has grown out of the passage of a new Education Bill. The existing system of public education was established in 1870, and in very many respects the system is inadequate and behind that of Germany, France and America, as most English educators admit. There was unquestionably a need for a more modern and broad-minded school system. The reorganization which has come through this new bill must be a surprise to all thoughtful students of education, while it has aroused the opposition of dissenting religious

* The figures used in this article are taken from the statistics published by H. K. Carroll in the "Christian Advocate."

bodies more than has any other measure within our memory. As Friends have been among the most active opponents of the bill, our readers will be interested to know what the issue is.

It provides that all the old school boards outside of London shall be abolished, and local educational authorities are to be appointed by the County Councils. But in the case of "voluntary"—i.e., Church schools—the real management is in the hands of committees appointed by the Church. These schools—and there are thirteen thousand which are in the hands of the Church—are to be recipients of government grants of money. The taxpayers will have only a minority control over these schools. The selection of teachers and the plan of religious training will be in the hands of the Established Church, while the nonconformist's money goes to support a school to which from conscience he could not send his sons. Of course the dissenting denominations are free to open schools of their own, but if they live in the neighborhood of a Church school their school tax will go to support the latter.

James Bryce, historian and member of Parliament, says there are five things against the bill. It is against constitutional principles; it is against justice; it is against economy; it is against common sense, and finally it is against education. Our friend, J. Rendel Harris, is one of the leading spirits in the opposition which is finding voice all over England against this measure.

Andrew Carnegie maintains that the home is more important than the library to the working classes. And he is right. The need for more comfortable homes among them is urgent and pressing. Where a man has a cheery and pleasant home, and wife and children are a joy and attraction to him, the bar loses his hold upon him, and he is saved from many a weakening and ensnaring association. The reason so many men take to the saloon or other evil resorts is that they have no home ties to act as a cementing and a drawing magnet. As a rule, the wife and mother has much to do in holding husband and son true and firm to the sweet, loving and helpful fireside. Our girls should be trained more and more for household duties. Drunkenness and vice cannot be restrained and overcome as they should be until those who are to have the care and responsibility of the family are prepared fully for the position. Much can be done in this respect in our cities and town through the Church and the mission halls. But mothers generally must give constant heed to preparing their daughters for their life-work in this sphere.—Exchange.

Sin, atonement, repentance, prayer, the work of the Holy Spirit.

HISTORICAL NOTES OF FRIENDS.*

BY WM. H. COFFIN.

George Fox died in 1690. A great wave of emigration followed William Penn in his settlement of Pennsylvania. Philadelphia Yearly Meeting was set up in 1681, and in less than fifty years had 40,000 members. Beginning with 1700, Friends were the only organized body of Dissenters in Southern Virginia and the Carolinas. Emigration began to turn South soon after this time to the meetings set up near the coast by Fox and William Edmondson, and then to the inland counties of North Carolina. Large meetings were built up, such as Cane Creek, New Garden, Deep River and many others in North Carolina, and Bush River and others in South Carolina, and a few in Georgia. A large emigration from the island of Nantucket came in 1771 of Macys, Swains, Coffins, Starbucks, Folgers, Gardners, Barnards, Bunkers, Wickershams, Dixons and others, who mostly settled in Guilford County, N. C. From all these meetings came a great part of the ancestors of those who afterward removed to the middle West, as their well-known names appear on the records. The war of the Revolution checked emigration South. Many able, devoted ministers from England, Pennsylvania and other meetings were continuously at work visiting meetings in America, especially South—such men as Thomas Story, Thomas Chalkley, the Fothergills, John Woolman, Richard Jordan, John Richardson, Samuel Bownas and very many others whose journals we have. Thomas Story and Samuel Bownas each separately traveled over 1,000 miles on horseback in one visit to the Southern meetings, many times camping in the woods, and we have frequent mention of the great number of conversions and accessions to the Church, as well as the growth by emigration, as the results of these and other ministers' labors well up to the Revolutionary War. Bowden says, "It is questionable whether in the history of the Society there has been any portion of the Church, more highly favored with the labors of faithful ministers than were the early settlers of these provinces." John Woolman commenced his active ministry about 1750. He was the apostle and center of the active opposition to slavery, along with Anthony Benezet and others. Friends at that time held many hundreds of slaves, and Woolman labored for twenty years for their freedom. In 1772 Virginia Yearly Meeting, and a little later North Carolina Yearly Meeting, passed an order for the disownment of all Friends who still refused to manumit their slaves; but few, however, remained.

William Hunt, of Guilford County, N. C., was a noted minister of his day, and died in England while there on a religious visit. His son Nathan Hunt was one of the ablest ministers of his day. He also traveled much, and died an old man at his home in North Carolina in 1853. He was the father of Ase-nath Clark and the grandfather of her son, Dr. Dou-

*Read at the Friends' Conference, held at Los Angeles Eleventh month 28th, 1902.

gan Clark, both of whom were able, spiritual ministers down to recent years. Jeremiah Hubbard, whom some living among the old people yet recollect, was a contemporary of Nathan Hunt, and was considered one of the most learned and eloquent of his day. He was an educator, traveled much in the ministry and was many years in advance of his generation in the liberality of his views. Many were converted under his stirring and fearless ministry, and many new ministers brought out and recorded. He was one-fourth Cherokee Indian, 6 feet, 6 inches high; long, black hair, and a striking, dignified figure, and the revivalist of his day. His death occurred in Wayne County, Ind., in 1850. Isaac Hammer and William Williams were also noted ministers, who removed to Tennessee about 1800, where quite a body of Friends had settled. William Williams, after many years, removed again to Wayne County, Indiana, where he died. All the territory north of the Ohio River, having been organized and slavery excluded therefrom by the ordinance of 1787, and opened for settlement, Friends, especially from the South, began at once to remove to such a land, so rich in resources. Thomas Bales, a minister of New Garden, N. C., with a few others, removed and settled in 1782. He is said to have been the first white emigrant among Friends to settle in Ohio. He died in 1801 and was buried in a coffin dug out of a log, no lumber then being available. The first considerable emigration after this came from a monthly meeting in Contentnea Quarter, N. C., the members of which removed in a body, taking their certificates and laying down their meeting by consent of the quarter, and settling in Ohio in 1800.

Emigrations followed with increasing volume to the Miami country and its tributaries, and Miami Monthly and Quarterly Meetings were established in 1803. Many Friends came in from Pennsylvania and Virginia, but the most from the Carolinas and Georgia, until all the meetings in South Carolina and Georgia were laid down, and very many in North Carolina and Virginia. Zachary Dix, an able minister of Cane Creek Meeting, N. C., who also was supposed to have prophetic gift, visited Bush River Quarterly Meeting, S. C., in 1803. It was a large meeting of several hundred members, with a large, new meeting house. He got up with the words, "Oh, Bush River, Bush River, how is thy glory become dimmed, and gloomy darkness eclipsed thy day," and predicted a bloody war on account of slavery in the lives of the children then living, and advised Friends to get away from there.

This produced a panic, and in a few years all had sold and gone to the Miami country, Ohio. Such families as Furnas, Spray, Cox, Mills, Wilson, Jay, Wright, Evans, Coates, Hollingsworth, Cook, Jones, Thomas, Miles, Cammack, Lewis and others, many of whom and their children afterward removed to other parts of Ohio and Indiana, and we find their names all over the West. David Hoover, his father and brothers, Friends from Randolph Co., N. C., cut their way through the dense woods from Stillwater, Ohio, to the White Water, in Indiana, in 1805. where Rich-

mond now is. I knew him well, as he lived until 1866, and died on the same land he then entered. Thomas Symours went fifteen miles farther, being the first settler on West Fork, at Milton. A great emigration followed these pioneers, mostly from Randolph and Guilford Counties, N. C., and large meetings of Friends were established all over the best parts of Indiana and Eastern Illinois, all being subject to Indiana Yearly Meeting, which was set up in 1821 at Richmond, Ind., and was the progenitor of all the yearly meetings in the West—Western, Iowa, Wilmington and Kansas—the Pacific Coast Yearly Meetings being set up by Iowa Yearly Meeting.

It might be interesting here to give the names of a few of the pioneer settlers who were the foremost leading men in Ohio and Indiana among Friends in Indiana Yearly Meeting from 1820, or before, to 1850, and some thereafter. Elijah Coffin, who had been clerk of the North Carolina Yearly Meeting, was in 1827 appointed clerk of Indiana Yearly Meeting, soon after his removal West, and served continuously for thirty-two years. Then his son, Charles F. Coffin, served twenty-seven years, covering a period of fifty-nine years. No persons had such opportunities as they to know the representative men, even among the pioneer Friends, or of the growth and settlement of meetings. Charles Osborn, who traveled extensively as a minister of the gospel and who was a person of great spiritual power, was the first man in America to publish an anti-slavery paper at Mt. Pleasant, O., in 1816, called "The Philanthropist," in which he advocated the immediate and unconditional abolition of slavery. In after years it was published by Achilles Pugh, of Cincinnati, and destroyed by a mob in the early 40's. Levi Coffin was everywhere known as the president of the Underground Railroad, and 3,000 slaves passed through his hands to permanent liberty.

And then through the early days we found such staunch men in the Church as William Hobbs, George Carter, George Evans, Thomas Evans, Robert Furnas, Jacob Elliott, David Bailly, David Mote, Daniel Wood, Benajah Hiatt, James Hadley, of White Lick, Robert W. Hodgson, Eleazer Bates, Ephraim Morgan, William Crossman, James Hadley, of Fairfield, Joseph Doan, Thomas Arnett, Henry Wilson, Jas. White, Jos. Cox, Daniel Williams, William Talbert, John Maxwell, John Pool and very many others who deserve mention. These were all men universally esteemed as men of strict integrity, good judgment, deep Christian experience, sound in doctrine, well versed in the Holy Scriptures, and many of them able ministers of their day. While slavery was the over-ruling cause of the great emigration of Friends from the South, there were other causes. The land in the Southern States, much of it, had become exhausted from over-cropping, and very many had families growing up. They wished to settle where they could procure rich, fertile lands at government prices.

(Concluded next week.)

MORE ABUNDANT LIFE.

F. B. MEYER.

Many thinkers have wondered how best to define the object for which the Son of God came to our world. It has been said that he came to teach; came to institute a new era; came to redeem man from wrath and hell; but, brushing all these aside, our Lord announces his object in these majestic words, "I am come that men might have life, and might have it more abundantly" (John 10: 10).

Centuries ago, Mahomet, the false prophet, after appropriating a good deal from the Old and New Testaments, and adding a great deal that was false and corrupt, established a religion, the influence of which over vast territories is death. But Jesus Christ, in contrast to the blasting influence of Moslemism, brings life wherever he comes, throughout all lands and ages.

Every Christian who truly believes in Jesus Christ, at the moment of regeneration, which is simultaneous with that of faith, receives the gift of life. From that moment he is endowed not only with the physical life of the body, intellectual life of the mind, and the psychological life of the soul, but also with the spiritual life which is eternal and divine. But it is evident that there are some Christian men who have this life in a superabundant degree. We are all exposed to similar sorrows, difficulties and temptations, but how differently different Christians meet the same emergencies! Some are dragged to meet them against their will, crying out all the while as people in a railway train which has left the metals and is rushing to destruction; while other men meet the same difficulties with the answer of life. Contrast the fears of the rheumatic patient being carried up the hills in a Sedan chair, borne by bearers, and a boy leaping from crag to crag, swinging himself upward, meeting the emergencies of the ascent with elastic spirit and buoyant strength, and you have an example of the difference between two kinds of Christian people—one man dragged unwillingly to meet his fate, the other counting that he is being led in triumph in the triumphal procession of Jesus Christ. Oh, that we may go through life, not as dyspeptic, rheumatic patients, but with buoyant, upspringing fountains of vitality, fed from the nature of God! Is not this what we are wanting?

'Tis life of which our nerves are scant,
'Tis life, not death, for which we pant;
More life and fuller that we want.

Men shake their heads and say that this is transcendental and mystical; it is not what we need for the friction and fret of daily life; it is well enough for Sunday, but how would it stand the wear and tear of business? Others say: It is a matter of temperament and heredity. Others again: It is a matter of comfortable and prosperous circumstances. But what did Christ mean when speaking, not of an elect few, but of the whole flock, and looking out to the other sheep of the world, when he said, "I have come that they might have life," and that they might

have it in no stunted, allotted, meager measure, but "abundantly"?

In Syria, in those hills through which one travels from Beyrout to Damascus, one perpetually comes across traces of mountain torrents, which in the winter carry destruction in their tempestuous rush into the valleys, but dry up in the summer drought; but as one gets two-thirds of the way toward Damascus, there constantly breaks upon the view the river Abana, of which Naaman spoke, and for quite two hours that river flows beside the railway line, marking a tract of green verdure and beauty amid the desert of mountains. Presently the traveler emerges upon the plain of Damascus, one of the most lovely scenes in the world. In a vast circumference spreads the old and wonderful city, with its crowded streets, set in the engirdling circle of trees, gardens and orchards, with every kind of beautiful and luxuriant vegetation; whilst beyond it, where Paul came in from Jerusalem, and Abraham from Mesopotamia, extends the most dreary desert. The result of the presence of the Abana is manifested in the contrast between that oasis and the vast tract of sand. Surely our life should be the Abana, rushing and leaping from the bowels of the earth in all its fullness, knowing no fear, no stint, but carrying fertility everywhere.

This may be your life if you are willing to learn God's lesson, because the abundant life is only different in quantity and not in quality from that which Jesus Christ has implanted in your soul. Where did you receive that life? At some mother's knee, in some country village, under the teaching of a venerated pastor, or when reading a religious book? Wherever it was, it was the Saviour who gave it to you, and wrapped up in His primal gift the possibility of it becoming abundant; and the failure of your life is that you have not allowed the stream to open out into the lagoon of perfect manifestation. There is not a man in all the world whose life might not become abundant if he would only let God have His way.

First, there must be the surrender of your own life. Christ's life was the perpetual utterance of "No" to himself in his human nature; and even gave back the life which his Father had given him, and went down to death. Sacrifice your self-love; have done with it; turn your back on it; view it from to-day as a criminal on the cross, and then consecrate to God your whole personality, the individuality of your character, the entire range of your natural powers, that He may infill it with Himself.

Next, cultivate faith, obedience, service. The secret of holy and happy living is gathered up in these three words. There are a great many things we cannot understand, but these lie within our reach, and if we hold to them they will bring us through the darkest night beneath which the soul of man ever wrestled, into the perfect day.

(1) Faith. If you cannot see God clearly, look toward the spot from whence His voice comes, as a child instinctively turns in the dark toward the place from which its mother's voice issues; and remember

that the mountains which soar the highest in the dark will be the first to catch the glint of the morning beam at dawn. Front the East, though you be in the dark. Follow on to know the Lord. Faith is the motion of the soul Godwards.

(2) Obedience. Every time you obey you pull up the blind and let in more light. Every time you obey you break down the restraining reef, and let more of the sea into the bay of your life. Obey the voice of God in the Book, the voice of God in your heart, the voice of God as He speaks through circumstances and His servants—obey.

(3) Service. Never let a day go by without making the world a brighter, happier place for others, and as you do so, the life abundant will gush out. A friend once told me that whilst he stood in the old forum at Rome, watching the workmen using the pickaxe, one of them happened to strike away some rubbish and debris which had lain for centuries, and as he did so a fountain of water, well known in classic times as the Virgin's Fountain, but which had been imprisoned for centuries, found glad utterance again; the imprisonment was over, the stone was taken away from the sepulcher, and the beautiful fountain gushed into the Italian sunshine.

It may be that to-day such an experience is to be yours, and that some debris which has accumulated upon your heart, choking your life, by the grace of God and by the act of your own choice, shall be put away, so that the life which has been checked and restrained may become abundant, and you may know the fulfillment of our Lord's word, "it shall become in them a well of water, springing up into eternal life."

London, England.

"DIANA OR CHRIST."

BY WILLIAM J. SAYERS.

It is a common fault that we bring ourselves very seldom to realize the great possibilities of our age. Public speakers have reiterated this so much that they have made a stereotyped phrase of it, nevertheless the fact remains. Whenever I think of that suggestively sad but beautiful painting entitled "Diana or Christ," I cannot but thank God that, although social, political and religious contentions may run high, yet in these days a man is what he makes himself, and no one prevents whatsoever purposes he has from having their influence. In the foreground of this picture stands a Christian maiden, the beauty and holy integrity of whose face appeals to one's highest thoughts. She is standing erect and facing you. On her right sit a group of young girls about her own age, eagerly scanning her face; near her hand is an urn to receive the votive offering for Diana. Close beside her is a stern and cruel-looking officer waiting; behind him is a band of mercenary soldiers ready to do his bidding. Most awful sight of all is the arena, which appears in the distance hungrily awaiting its victim. The motion of her hand to drop her offering to the goddess will save

her, but as one looks into that face one sees something written there that bespeaks of the love and spirit of the martyred Christ. With such love she is enabled, even when threatened with the most shameful and torturing death, to look far beyond the mocking faces and see her Lord sitting on the throne beside the great wide sea; also to hear above the horrible din of hateful jeers the music of those who have given their lives for their Saviour's sake, singing the songs of the redeemed.

How can we exalt in praise the conduct of that noble, self-sacrificing maiden, she who stood before judges and a people among whom she could see no sympathizing look, and in such a place and in such a manner give her fresh young life and seemingly pass into utter forgetfulness? She little dreamed that that deed would never die, that twenty-five hundred years would roll by, and to all of us, who are subjects of the King of kings, her sweet face would be one of encouragement and inspiration in the midst of the direst oppression and the most bitter temptation, and her sacrifice would stir up the sublimest thoughts and result in the performance of the noblest deeds.

There are decisions to be made every day of our lives as momentous as this one of the Christian maiden, made centuries ago. And in years to come our choice may have the same influence over other lives as did the young woman's. When such an opportunity comes to you, choose the Christ and reject the Diana; choose the riches of glory, and reject the dross of the world, and thus receive the reward of the faithful.

Lewiston, Maine.

The International Lesson.

FIRST QUARTER.

LESSON V.

SECOND MONTH 1, 1908.

PAUL AT ATHENS.

Acts 17: 22-34.

GOLDEN TEXT.—He preached unto them Jesus and the resurrection.—Acts 17: 18.

DAILY READINGS.

Second-day, First mo. 26.—The new doctrine. Acts 17: 16-21.
Third-day, First mo. 27.—Paul at Athens. Acts 17: 22-34.
Fourth-day, First mo. 28.—The mighty God. Isa. 40: 9-17.
Fifth-day, First mo. 29.—Incomparable. Isa. 40: 18-26.
Sixth-day, First mo. 30.—The true God. Jer. 10: 1-12.
Seventh-day, First mo. 31.—God is a spirit. Jno. 4: 19-26.
First-day, Second mo. 1.—Judgment by Christ. 2 Cor. 5: 1-10.

We left Paul at Berea. Here he had much success, but the Jews of Thessalonica hearing of this sent emissaries who stirred up the people; so Paul's friends hurried him off to Greece. The coast was reached as soon as possible, and the rest of the journey was by sea to Phalerus, or to Piræus, both sea-ports of Athens. Under ordinary circumstances such a journey would occupy about five or six days if the traveling was by day. Athens at this time contained about 175,000 inhabitants. It had little or no political influence, but was one of the great literary and intellectual centers of the world. It was a university city, and a place of resort for students from various countries. Its architectural and art treasures were

still in perfect condition, and its outward beauty as great as at any period of its history. There is, however, no reason to think that any of these things appealed to St. Paul, or that he was acquainted with Greek or Roman history, or took any interest in art. "Any sense of the dignity and beauty of Pagan art was impossible to one who had been trained in the schools of the Rabbis." To him Athens was a city full of idols, and "his spirit was provoked within him." (Acts 17: 16.) As usual, he turned to the Jews and reasoned with them and the "devout persons," but he adopted, so far as we know, a new method and reasoned (discussed) with those who would hear him in the market place (agora). This was wholly in accord with the customs of Athens. Paul seems to have made a decided impression, and he was asked to set forth his doctrine more publicly. They called him a "babbler," literally, a "seed gatherer," which in the Athenian slang meant one who picked up a smattering of things. There are two views regarding the meaning of the word Areopagus—one, that he spoke before the court or council which sat on Mars' Hill; the other, that he spoke on the hill, but not in the hearing of the council. It is clear that whichever may be true, the fact is that he spoke in the hearing of some of the philosophers mentioned in verse 18. There is no evidence that Paul's preaching had much effect in Athens, though he must have been there at least a month. Athens is never mentioned again in the Bible. We know of no Christian Church at Athens in the early days.

22. Paul's whole address so breathes the spirit of conciliation that one cannot believe that the translation "too superstitious" of the Authorized Version, or the "somewhat superstitious" of the Revised Version, can be accurate. That of the American revisers, "very religious," is much better, and far more consonant with the spirit of the address. A Mohammedan may be "religious"—the word has nothing to do with the kind of religion a man may believe in.

23. "As I passed along and observed the objects of your worship, I found also an altar with this inscription, 'To an Unknown God.' What therefore ye worship in ignorance, this set I forth unto you." Revised Version. From Pausanias, a traveler who lived after Paul, but who saw Athens as Paul saw it, we learn that there were several such altars. There is no reason to think that the altar was raised to the God of the Hebrews as some claim.

24. Paul shows the difference between the idols and the Maker of all things.

25. "Neither is he served by men's hands." Revised Version. He does not need the ministering of human hands, because He himself is the Creator of all things.

26. This verse is rather obscure. The idea is that all men are of one common stock, and God governs everything which concerns them. There is no room for self-conceit.

27. The object is that men should seek God. "He

is hard to find, not because He withdraws from us, but because we withdraw from Him."

28. "Your own poets." Cleanthes and Aratus. The latter was a native of Cilicia.

29. The argument is, if we are the offspring of God we ought not to think of Him as a stone, or image carved by human skill. Spiritual must come from spiritual.

30. "The times of this ignorance God overlooked." Revised Version. Men did not have the opportunity of gaining correct knowledge of God, and He made allowance for it. "Now." Emphatic. Christ has brought new light. There is a new revelation, and men must change their minds; they can no longer take refuge in ignorance.

31. "Inasmuch as he hath appointed a day," etc. "The reason is not why He commands, but why men should make haste to obey." "Raised him from the dead." The great proof of the reality of Christ's claim to be the Son of God, and that there was immortal life. How far Paul would have developed the doctrine of the Resurrection, had he not been interrupted, it is impossible to say.

32. "Now when they heard of the resurrection of the dead," etc. This was a strange doctrine to set forth before the Athenians of that day. It was contrary to their theories and practice. It is not to be supposed that those of either class named were serious. The latter were more polite, but doubtless that was all. Such a manner was entirely in accord with the Athenian character. The "But" or "Howbeit" of the next verse also implies this.

33. "Departed." From the crowd who had listened to him. See Acts 18: 1.

34. "Dionysius the Areopagite." This shows that he was a member of the council, and therefore a prominent man. Eusebius, the church historian of the fourth century, says that Dionysius afterwards became bishop of Athens and perished as a martyr. Certain writings attributed to Dionysius were circulated in the church, and later than the time of the Reformation were accepted as genuine. There is no doubt, however, that they are spurious.

As at Philippi and Thessalonica, Paul reached the women also. Damaris is not mentioned elsewhere, and as the name is unknown in Greek writings and inscriptions, some think it should be Damalis, which is a name occurring elsewhere. From being named it has been thought she was a woman of position.

There is truth in all theories of the atonement. It is too vast a truth to be comprehended by all theories; its margins reach far beyond them. Live in the atonement, if you want to see how much more we know than we understand.—Amos R. Wells.

God save our faith from that schismatic heart
That snaps at others' creeds its "There we part."
God grant us charity, whose thoughts are sweet,
And ripen difference to, "There we meet!"

—Frederick Langbridge.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SECOND MONTH FIRST.

DECIDE TO-DAY.

Heb. 3: 7-13. (Christian Endeavor Day.)

Second-day, First mo. 26.—Double-mindedness dangerous. Jas. 1: 6-8.

Third-day, First mo. 27.—Decision in seeking God. 2 Chron. 15: 10-13.

Fourth-day, First mo. 28.—Decision for service. Luke 9: 57-62.

Fifth-day, First mo. 29.—Decision in obedience. Neh. 10: 28-31.

Sixth-day, First mo. 30.—Decision in loving God. Deut. 6: 4, 5.

Seventh-day, First mo. 31.—Blessings of decision. Josh. 1: 1-7.

Something of our own wills, something of the opportunities God offers—a proffer, a decision—this is the message of the Holy Ghost. We must read the Revised Version to get the correct forms of the verbs, both in Hebrews and in the Psalm there quoted. “If ye shall hear,”—if some message be apprehended, if some observed and appreciated messenger shall cross your path,—“harden not your hearts.”

The Psalmist presents it in the form of an entreaty. “Oh, that ye would hear His voice!” There is no lack of messengers to those who have not become dulled and unobservant; but indecision is decision not to act, and while one tarries the hardening goes on. I remember (then) President Moore once passing around in his geology class at Earlham an odd-looking mass of open limestone, with a question as to its origin. It was a bit of moss that had fallen into a stream of limewater and remained there until the slender, flexible moss stems had become impregnated and encrusted with the mineral deposit and their nature entirely changed. Doubtless the changes in our own lives are often quite unconscious, but it is no less certain that they are constant. Decision and indecision each begets its like. Power and weakness alike increase.

It is said that at the summit of the Great Divide is a spring whose waters flow from either side of the quiet pool—some traversing by circuitous journey the muddy Missouri, the mighty Mississippi, and so reaching the land-locked Gulf; another part courses over the dalles and through the mighty forests of the Columbia and pours itself into earth's greatest sea. A little thing—the flutter of a bird's wing, a breath of air, a fallen twig—may decide which course a drop of water may take, and once upon its course there is no return.

“But,” says some one, “I can turn back.” Perhaps; but will you? The Holy Spirit sets to-day as the day to heed the word, and if to-day is spent in disregard and disobedience, there is certainly less hope of the morrow.

Not only is there grave danger that delay will be fatal, but there is absolute certainty that it will cause loss. Christ came not only that men might have life, but that they might have abundance. The little child has life, but how feeble and frail it is beside the robust man who can face the storms of winter and bear unwearied the burden of the day.

Fruit-bearing is to the glory of God, and the undeveloped immaturity of a wornout fragment of life given to Him cannot glorify Him as does the lifetime spent in His service; the character that has grown and broadened and strengthened in Him with passing years of duty well performed.

A right conception of fact will change “It is never too late to mend” into “It is always too late to mend”; for what one might have been but for the neglected opportunity he can never be. Yet before us all lie other opportunities waiting to be used. What we can do is to strive that none of them escape us because of indecision or hardness of heart.

AN APPEAL FOR DEFINITE, UNITED EFFORT.

May I venture to appeal to my fellow ministers to make much of the coming “Christian Endeavor Day,” Sunday, February 1st? This is the twenty-second anniversary of the founding of the Society, and I believe may be turned to large account for the spiritual welfare of the young all over our country.

I hope I shall not be deemed presumptuous if I earnestly urge all pastors of Christian Endeavor Societies to speak especially to the young people on the morning of the first of February, or at least to have a special Young People's service in the evening, making it a time for earnest consecration on the part of the active members, and of decision for Christ on the part of the associate members and all other young people who are not yet Christians.

Dear brethren, the hearts of many of you are burdened. I am sure, as mine is, with the great desire that this should be a year of large ingathering in all the churches. The most hopeful element whom we can reach is the young men and women, and boys and girls, in our young people's societies. If the harvest is gathered at all, it must be reaped largely in this field. Shall we not all join in a united effort to make this a great day of awakening and decision? The efforts of tens of thousands of pastors, supplemented by millions of young people, can, with God's blessing, bring such an ingathering into our American churches as they have never known.

Hoping and praying that this plan may meet with your approval and receive your hearty co-operation, I am

Faithfully yours,
FRANCIS E. CLARK.

As the Christian Endeavor movement comes to its twenty-second birthday, it finds that there are 62,132 societies of Christian Endeavor of all kinds in the world. Of these something over 44,000 are Young People's; over 16,000 are Junior societies; about 1,400 are Intermediate societies; and the rest, Seniors', Mothers', Floating, and miscellaneous societies. All told, these societies contain over three and one-half millions of members. Of this total, nearly 44,000 societies are found in the United States, while nearly 9,000 are found in Great

Britain, 4,000 in Canada, and the other 4,000 in Australia, India, China, Japan, Turkey, the countries of continental Europe, and the islands of the sea. From every standpoint the last year has been one of the best that the Society has ever known.

The "Comrades of the Quiet Hour" are those Christian Endeavorers who agree to spend at least fifteen minutes every day in meditation, communion and prayer. More than 30,000 are thus enrolled, and the influence of the "Quiet Hour" has been very marked upon the movement. Every convention has its "Quiet Hour"; many have received great spiritual benefit therefrom, and the art of meditation is no longer a "lost art."

The Tenth Legion consists of those Endeavorers who esteem it a privilege to give at least one-tenth of their income for the spread of the kingdom of God. Nearly 20,000 have enrolled themselves under this banner, and as nearly as can be ascertained the gifts of Endeavor societies amount to more than \$500,000 a year for the advancement of the cause of Christ through their own churches and denominations.

The evangelistic efforts of the Endeavorers have been steadily upon the increase of late years, and at least 200,000 young people come into the churches every year through the gateway of the Society, influenced in part at least by its meetings and fellowship.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

PRESENT CONDITION OF FOREIGN MISSIONS.

The paper of Mahala Jay, on "Present Condition of the Foreign Mission Work of American Friends," which was read before the Five Years Meeting, has just appeared in pamphlet form, with a number of excellent illustrations, which make the work very attractive and add instruction and interest to the subject. The pamphlet is well calculated to meet the needs of our busy "every-day" members, and should be in every home. The author speaks with authority, having been intimately connected with the work since its inception.

While the paper deals with "facts and figures," there is a first-handed freshness in the presentation of the subject which brings added inspiration to the "great commission." The treatment is comprehensive and brief, and is given under the different yearly meetings, the headlines thus showing what part each contributed and what is their present relation to the work. The interest, however, is centered chiefly on the mission field and its present condition.

Although, as the opening paragraph stated, "Foreign Mission work, in the form now exemplified in all the yearly meetings, of locating missionaries in foreign fields to reside among the people and teach them, is a thing of but a few years' trial by American Friends," yet substantial progress has attended

the enterprise. "Indiana Yearly Meeting was the first to establish such a work," which opened in Mexico in 1871; then "Iowa Yearly Meeting began work in the Island of Jamaica, in 1883," and "next in order of time was the establishing of Friends' mission in Tokio, Japan, in 1885, by the Woman's Foreign Missionary Association of Friends of Philadelphia." Other yearly meetings followed, and other missions were opened in the countries already named, and also in Alaska, Syria, South Africa, China and India. "Baltimore, New York, North Carolina, Wilmington and Canada Yearly Meetings have not opened separate missions, but help in one or several of those of other yearly meetings." "The American Friends' Board of Foreign Missions made preparations to take up field work in Cuba," in 1900, and The Friends' American Industrial Mission "sent out its three pioneer missionaries last Fourth month." They have already selected a site near Lake Victoria Nyanza, and have begun to erect homes.

The report brings out many interesting points. Among others is the practical working of a *full* gospel message manifest in three prominent lines of work—i.e., a care for the material, mental and spiritual salvation of men. A few extracts may be culled from the work and grouped with profit under three prominent phases of evangelization.

HEALING.

"Besides its distinctively gospel service" the mission at Ramallah, Syria "has had its medical work, which reached, from its dispensary, 1,335 patients the last year."

"The medical work was opened at Matehuala, Mexico, nearly two years ago, and has made rapid progress in preparing the way for the reception of the gospel," while the wide range covered by the work has been the means of bringing a greater number under the influence of the missionaries.

"The medical work in China has developed and enlarged very much since the troubles of 1900. The five thousand who have received medicine at the dispensaries is, at the very lowest estimate, but half the number that have heard the gospel through this agency. The faithfulness of the foreign physicians in staying by the people at the risk of their own lives during the great epidemic of cholera that visited Nanking the past summer has been greatly appreciated by the people, and is telling in a most fruitful way in all the missions at that place."

TEACHING.

At Matamoros, Mexico, "schools were started from the first in a small way; the girls' school, later known as Hussey Institute, has been continuous for twenty-nine years. Preparations are now being made in Victoria for a school of higher grade and a Bible Institute for young men."

In Jamaica the "mission has a well-established training home for girls, and is opening such a home for boys, and there is a large number of day-scholars under its care."

In the girls' school in Tokio "the number of pu-

pils has been larger the past year than at any time heretofore, and the hearts of the teachers rejoice in recording fifty pupils in average attendance, *nearly all of whom are Christians.*"

"Church services and Sabbath Schools are held at Douglas, Alaska, for both whites and natives, and a day school has been taught by a missionary teacher about seven months in the year for several years."

In the training home and school for girls, which has been running for some time, at Ramallah, "an important and much-needed training home for boys was opened last year. Applications were far in excess of accommodations, even though a nominal fee was demanded toward the cost of training. There are now eighteen carefully-selected, bright, active boys in this home. Both girls and boys in these homes are trained in industrial pursuits, in addition to their school studies and daily instruction in the Bible."

A report from Mexico says: "Our schools are taught by faithful, conscientious teachers, and are doing satisfactory work. There is increasing desire on the part of the people for the privilege of sending their children to our schools."

"All China is now asking for 'Western learning,' and having finally decided that this is her need, rest assured she will have it. Great opportunities are given us to help in Christian education and training for the evangelization of China by her own people."

MAKING DISCIPLES.

From Mexico comes the word that "the gospel, preached with power, has won many to Christ in the years since the founding of the mission. Meetings have been gathered in many places. Seven monthly meetings have been set up. Six Mexicans of intelligence, and filled with the Holy Spirit, have been recorded ministers of Friends."

"The work in Jamaica has expanded from year to year, till now they report twelve missionaries in the field at two principal stations, with ten out-stations, three churches, five hundred and thirty church members, and an average attendance at all their places of worship of seven hundred and eighty persons each Sabbath."

"At Ishioka, Japan, an earnest and gifted Japanese evangelist is in charge of the work. He wrote some months ago: 'Christian work seems pretty difficult; yet by and by their attention is coming toward Christianity, I believe. I am praying to the Lord to get His preaching power at present and in future.'"

"The crucial tests through which China passed in 1900, and the supernatural way in which native Christians met persecution and death, gave to the religion of Jesus Christ a reality and power, both in the church and out, that she had not felt or known before."

On Kaak Island, Alaska, out of a population of four hundred, "one hundred and thirty-one natives requested membership." at a recent dedication of a new meeting house.

These quotations serve to illustrate the truths brought forth in this excellent paper, and combined

with these are some useful statistics. The work concludes thus:

"We see from the foregoing sketch that, in all the American yearly meetings, Friends are engaged in foreign mission work, and that their work is in nine widely separated countries. The interest is deep with a part of our membership, but many are not awakened on the subject. The aggregate amount of contributions reported this year for foreign missions is \$55,000, a creditable sum do we think for a Church of less than one hundred thousand members? Yet it is not all we are able to do in fulfilling the great mission of the Church. Not half the purses of our membership were reached in collecting this fund.

"These problems are before us: How our Church shall come to do its whole duty, its full obedience to our Lord's command to 'Disciple all nations'; how we may strengthen the long line of missions we have laid; how we may guard against future unwarrantable expansion; how we may gain the strength of union of effort without weakening the sympathy and individual interest that foster our missions in their separate state. May the Lord teach us how to solve them."

THE LOVE OF CHRIST.

How unique was Christ's love as leader and hero! In military affairs the rule is that the general must not expose himself. Always the commanding officer must stand apart on some safe point. He controls the army from the vantage ground of security. From time to time his aides descend to the battlefield with his instructions. The under officers march at the head of the troops, not the leader. In going over the battlefields the sight-seer is always shown the point of safety from which the commander surveyed the battle scene below. Even in the olden days, when a chieftain received messages bidding him surrender, he told one of his soldiers to jump over a precipice and another to plunge a dagger into his heart; then, when both instantly obeyed, with proud disdain the chief told the messenger that every man in his army would gladly die for him. But if the soldiers died, the chieftain returned in safety to his tent. This method of sacrificing the follower has been the method of every leader from Alexander to Garibaldi. What if the chieftain had jumped over the precipice? What if the commander should seek out the thickest of the fight? Christ is the one leader who always reserved the most dangerous spot for Himself. He never sent another; He rather exposed Himself to the full fury of the storm. Instead of sending others down, He went Himself. He bore the followers' dangers, endured their temptations, healed their sicknesses, carried their sorrows. He gave Himself for them. "Greater love hath no man than this, that a man lay down his life for his friends."—Newell Dwight Hillis.

"The Son of God became the Son of man that the sons of men might become sons of God."

FOR THE AMERICAN FRIEND.

VOLITION.

BY CHARLES CLINTON JONES.

I stumbled in darkness, I could not see
 The hand restraining that guided me.
 The fogs hung heavy, the clouds rolled black;
 Stones of discouragement strewn my track.
 I shunned the evil, but missed the good,
 And guessed at more than I understood.
 But I felt that God in His love and might
 Somehow would keep my steps aright;
 Reaching out of the great unknown,
 Taking my hand into His own.

The fogs were lifted, the skies were cleared,
 Wisdom and truth in the light appeared,
 I guessed no more, for I surely knew
 'Twas the land of blessing He led me thro',
 And, lo! in my path to the heights sublime,
 The stones where I stumbled were steps to climb.
 I walk in the light, and I now can see
 The loving hand that is leading me
 Out of the unknown into the known;
 Into God's hand putting my own.

Amesbury, Mass.

Things of Interest Among Ourselves.

THE AMERICAN FRIEND desires copies of Nos. 1, 2, 3, 4, 5, 7 and 52 of Volume IX.; No. 36 of Volume V.; No. 52 of Volume VI. Anyone having these issues and being willing to dispose of them will confer a favor by writing to this office.

Evi Sharpless is just returning from a visit to Oklahoma to his home in Salem, Iowa.

Levi Mills is now engaged in special meetings at Whittier, Cal., with encouraging outlook.

William G. Hubbard wrote a good vigorous letter on the Militia bill to the Senators from Michigan.

J. L. Spicer, of Cincinnati Children's Home, traveled 22,433 miles last year in the interest of the work.

Irene Hunnicutt, of Lewisville, Ind., is now laboring in a revival in Cherry Grove Meeting, near Lynn, Ind.

Clinton and Cassie Commons are temporarily living in Pasadena, Cal., for benefit of Clinton Commons's health.

Acting President Robert L. Kelly, of Earlham College, has been chosen a judge for the Iowa State Oratorical Contest.

Edward Hutchens, of Cleveland Training School, and George McGraw, of Nebraska, have just closed a successful revival at Lynn, Ind.

Our friend, Sylvester Newlin, is located at Westfield, Ind., and those who know him hardly need to be told that he is doing good work.

Theodore L. Cuyler sends us an article on "Fuel and Fire for Prayer Meetings," with the hope that it may be a "heater" in some of our meetings.

James Wood, of Mt. Kisco, N. Y., lectured to a large audience in the Friends' Lyceum Course in Philadelphia on his travels in Mexico, Sixth-day evening, the 16th inst.

We record elsewhere the death of Hannah E. Sleeper. Her death is a great loss in Kansas Yearly Meeting. She has throughout her life been a faithful Friend, and it removes a strong missionary worker.

Cincinnati Monthly Meeting has a unique plan of holding its sessions in the evenings, and serving a substantial meal in connection with the occasion. Those engaged in business go directly to the meeting house. The social feature is much appreciated, especially by the young people, a good many of whom attend.

Earlham College opened on the 6th inst., with unusually bright prospects for the term's work. More than twice the usual number of new students matriculated. The religious life among the students is very pronounced.

George M. McGraw and wife, of Nebraska, are now engaged in visiting the meetings of Indiana Yearly Meeting, and such other work as the Lord may call for at their hand. Their address till further notice will be Lynn, Ind.

We have received an interesting personal letter from our elderly friend, Joshua Bull, of East Farnham, P. Q., Canada. He has taken the "Friends' Review" and THE AMERICAN FRIEND since 1847, and cannot remember ever to have missed a number.

Wilfred and Della Rowntree, of Ramallah, Palestine; Adela Davis, of Lawrence, Kansas; Margaret Wills, of Oklahoma, and Roxanna Davis, of Denver, Colorado, were the guests of President E. Stanley, of Friends' University, Wichita, Kansas, during the holidays.

Eber N. Gause recently labored in a series of meetings in Mound City, Kansas, which were well attended. The results are very promising. He was called upon to speak in the Congregational Church on the subject of "Peace from a Quaker Standpoint," and was well received.

Harriet Green and Sophia Fry, of London, England, have been engaged in a week's meeting at East Main Street and South Eighth Street Meetings, Richmond, Ind. The teaching of the former was plain and practical, and the meeting has been much strengthened and helped.

The syllabi for the Friends' Bible Institute, conducted by Indiana, Western and Wilmington Yearly Meetings for the second quarter have been mailed. Any one not receiving them will please notify Albert J. Brown, 1218 N. Alabama Ave., Indianapolis. The course is popular, and the number taking the work is a surprise to the management.

Friends' University has been favored this month with two lectures by Wilfred Rowntree, of Ramallah, Palestine. Both lectures were illustrated by means of stereopticon views, the first being "Bible Scenes in Palestine," and the second, "Customs and Dress of the People of Palestine." They were of much interest and value, and were largely attended.

The annual meeting of the Foreign Missionary Association of Friends of Philadelphia will be held in the Committee Room of Twelfth Street Meeting House on Fifth-day, the 22d of First month, 1903, at 4 p.m. Carolena Wood, of Mt. Kisco, N. Y., will speak on "The Purpose and Method of Our Work." It is expected that full accounts of the recent disaster by fire will be presented.

There are a few Friends at San Diego, Cal., who are desirous to see a good, strong meeting built up in that place. They have a monthly meeting organized, and Jesse W. Wilmore has felt it right to accept a call to serve as their pastor for a time. They would extend a most cordial invitation to Friends who may be seeking a more equable climate, or for any cause contemplate locating in the State.

Levi Barr has been laboring for some time in a revival in his home meeting, Los Angeles, Cal. R. N. Jeffery also has been doing good service in singing. Several are taking decided steps in their Christian walk. During the past year more than sixty members have been received into Los Angeles Meeting by letter and request; and the meeting is in the best spiritual condition it has been in since its organization.

Ackworth Friends' Meeting, Iowa, had a great uplift recently, the result of a series of meetings in which Inez E. Batchelor and her cousin, Birdie V. Batchelor, two young evangelists of Iowa Yearly Meeting, were very active. Several were led to take definite steps in their Christian experience. The meetings seemed much like those recorded concerning the early Friends under the ministry of George Fox.

Levi D. Barr has tendered his resignation as superintendent of evangelistic work in Southern California on account of increased responsibility in Los Angeles Meeting. John Henry Douglas has been appointed by the board to fill the vacancy.

It is very important that Friends who may have occasion to address the Friends' meetings in Wichita, Kan., should remember that there are two monthly meetings in that city, and make distinction so as to avoid complications in business meetings. Wichita Monthly Meeting is held at the Cleveland Ave. Meeting House, Wesley Hackett, clerk, east side; University Monthly meeting at the Friends' University, J. Edwin Jay, clerk, west side.

We are in receipt of the following communication from our brother, Levi D. Barr: "On the death of Barclay Jones, I wish to say that my life has been transformed and my home made happy by and through the faithfulness of that man of God. It was during his pastorate at Emporia, Kan., myself and wife were converted to God and united with Friends. We feel his death keenly, but rejoice that he has entered into the rest and glory of the faithful."

"The Institute for Colored Youth," which has had a successful history of sixty years, is about to enter upon a new stage in its career. A farm has been purchased in the suburbs of Philadelphia, and the institute is about to be equipped for giving all the training that the first-class modern teacher needs. The institute has about \$150,000 of available funds, and it has secured a highly trained and thoroughly competent principal to take charge of the new work in the person of Hugh M. Browne.

Tillman Hobson has just closed a very successful series of meetings in the Union Street Meeting, Kokomo, Ind. These meetings were held under discouraging circumstances, but from the first it was evident that he was divinely led. The preaching was unusually strong and clear, the attendance and interest increased despite the holiday festivities, and many accepted Christ as their personal Saviour. The church was not only strengthened in numbers, but the clear presentation of Bible doctrines greatly built up believers.

The Militia bill amendment proposed by Friends is as follows: "Section 2. That the Vice-President of the United States, the officers, judicial and executive, . . . pilots, mariners actually employed in the sea service of any citizen or merchant within the United States, those who, being members of religious bodies, whose tenets are opposed to all war, are themselves conscientiously scrupulous as to bearing arms, and all persons who are exempted by the laws of the respective States or Territories shall be exempted from militia duty, without regard to age."

At a stated meeting of Friends' Western District Dorcas Society, held in Phila., 12th mo. 31st, '02, it decided to make a special appeal to each member and contributor, and Friends generally, for money to aid the poor women employed by the society to obtain coal during this season of scarcity. The proper distribution of the fund thus obtained will be decided upon at a future meeting of members. It is hoped that a generous response will be made at once, so as to relieve a great deal of suffering. Mary H. Biddle, treasurer, 1429 Arch Street.

It is with deep sorrow that we record the departure of Sibyl Narcissa Beale, of New England Yearly Meeting. She was the oldest daughter of Eli and Sibyl Jones, and she possessed much of the earnest, devoted evangelical spirit of both her father and mother. She and her first husband, J. William Jacob, were recorded in the ministry on the same day by China Monthly Meeting in the late seventies. Owing to a lack of physical health and strength, Narcissa Beale was never able to undertake extensive gospel labors, and she was not known much beyond her own yearly meeting. Every one, however, who knew her well felt the power of her faith and the earnestness of her spirit. Her words, never very abundant, carried conviction to the heart, and her personal appeals were deeply effective. She was, too, a striking example of those who live "as seeing the invisible."

The Friends of Blue River Monthly Meeting, near Salem, Ind., have their new house very nearly completed, and expect to dedicate it Second month 1st, which is the time of the regular winter quarterly meeting at that place. The total cost of the building is about \$4,000, something over \$1,200 of which remains to be raised at dedication. Blue River is next to the oldest monthly meeting in Indiana, and many of the ablest workers in widely-scattered fields to-day went out from her fostering care. Not a few of these have been hearty in their words of encouragement and in their financial offerings toward the new building. It is hoped that many of the old members and friends will be present at the dedication, and that it may be a time of refreshing.

We are glad to see the program for the Friends' Bible Institute Extension Course. This is an extension of the work done at the Earlham Bible Institute. The main lines of study are to be toward "a more comprehensive knowledge of the Holy Scriptures," and secondly, "a more extended knowledge of the characters and labors of the founders of the Christian Church and the defenders of the Christian faith." The outlined courses before us are on the geography of the Holy Land and on the history of the apostolic church. Elbert Russell conducts the former with Stewart's "Land of Israel and the New Testament" for text-book. Cyrus Hodgkin conducts the second with Thatcher's "Apostolic Church" as the text-book. The tuition fee is only fifty cents. All correspondence should be addressed to Albert J. Brown, 1218 North Alabama Avenue, Indianapolis, Ind.

DIED.

NEAL.—At her home, Lynn, Mass., First month 6th, 1903, Lydia Cobb Neal, in her 88th year. She was a lifelong member of the Society of Friends, and ever emulated its virtues.

SLEEPER.—At her home, in Baldwin, Kansas, First month 5th, 1903, Hannah Elliott Sleeper, in her 65th year. For the greater part of her entire life she was an earnest, active, Christian worker, and for a number of years latterly she was especially interested in foreign missions, being a member of the American Friends' Board of Foreign Missions at the time of her death.

SWAN.—At Las Palomas, New Mexico, Twelfth month 31st, 1902, Hannah S. Swan, daughter of Asa N. and Sarah A. Sutton. Her noble Christian character has left a deep impression, which will long be cherished by her family and friends. Funeral services were held at her old home in Raisin, Mich., and the burial took place in the Raisin Valley Cemetery.

TERRELL.—At the home of her daughter-in-law, Anna M. Terrell, near New Vienna, Ohio, Eleventh month 24th, 1902, Sidney H., wife of Israel A. Terrell, in her 76th year. She had been for a long time an elder in Fairfield Quarterly Meeting. Her loving spirit and ready sympathy will be greatly missed in the church as well as in the home.

WHITE.—At his home, near Raysville, Henry County, Ind., Twelfth month 31st, 1902, James White, son of Caleb and Mary White, aged 76 years. He was a birthright member of Friends, and for many years was a member of that body at Raysville, Ind.

During the year 1902 the following deaths have occurred in connection with Farmington Monthly Meeting, New York, out of a membership of about one hundred: Ira L. Purdy, Second month 14th, aged 61 years; Lottie Stevenson, Fifth month 5th, aged 42 years; Phebe Hathaway, Seventh month 6th, aged 83 years; Margaret J. Baker, Eighth month 27th, aged 50 years; Charity Stevenson, Ninth month 13th, aged 71 years; Ida Lapham, Ninth month 27th, aged 49 years; Lorana Brown, Ninth month 6th, aged 85 years; Levi A. Brown, Twelfth month 8th, aged 89 years; Amy A. Herendean, Eleventh month 27th, aged 73 years.

Several of these for some time were unable to attend meeting, while others were to the last in the active service of the church. Levi A. and Lorana Brown were married in 1834, thus living together sixty-eight years. They served acceptably as elders for many years.

FRIENDS' LIBRARY,

142 N. Sixteenth St., Philadelphia.

Open on week-days from 11.30 a.m. to 2.00 p.m., and from 3.00 p.m. to 6.00 p.m. Also on evenings in which Friends' Institute Lyceum is held, from 7.00 p.m. to 7.45 p.m. The following books have been added to the library:

Earle, A. M.—"Sun Dials and Roses of Yesterdays."

Hale, E. E.—"Memories of a Hundred Years."

Hillis, N. D.—"Quest of Happiness."
Kennan, George.—"Tragedy of Pelee."

Long, W. J.—"School of the Woods."
McCarthy, Justin.—"Reign of Queen Anne."

Cary, E. L.—"William Morris."
Richman, I. B.—"Rhode Island: Its Making and Its Meaning, 1636-1683."

Riis, J. A.—"Battle with the Slum."
Van Tyne, C. H.—"Loyalists in the American Revolution."

This story is told of a young gentleman going to the British Wesleyan Theological Institution: His father was very anxious that he should not be plunged into any feminine entanglements. So he wrote to the governor to that effect. The next thing the father heard was that his son was appointed to take a ladies' class. The father remonstrated. The governor wrote back, saying that the safety of his son was in numbers. The father wrote back to say that the safety of his son was in exodus. The chronicler, unfortunately, does not relate the sequel to this Pentateuchal repartee.—Exchange.

DID YOU EVER KNOW

That Improper Food Often Causes the Liquor Habit?

It's a great proposition to get rid of a taste for liquor by changing food.

"About three years ago," writes a man from Lowry City, Mo., "my appetite failed me and my food disagreed with me. I got weak and nervous and felt dull and entirely unfit for business; then like a fool I went to taking liquor to stimulate an appetite. For a time that seemed to help and I congratulated myself on finding so simple a remedy. But, alas! I had to take more and more all the time until I got so that I could not get along without the whisky, and I was in a pitiable condition.

"I tried to quit, but that seemed impossible as I needed nourishment, and my stomach rejected food, and the more whisky I drank the worse I got. I kept fighting this battle for more than two years and almost gave up all hope.

"I noticed an advertisement of Grape-Nuts in the paper and concluded to try it. I found I could eat Grape-Nuts with a relish and it was the first food that I found nourished me in a long time. Soon my stomach trouble stopped, my appetite increased, the craving thirst relaxed until all desire for drink was gone. I have used Grape-Nuts constantly for over a year, and I am now strong and robust; entirely cured from drink and able to work hard every day. My gratitude for Grape-Nuts is unspeakable as it has saved my life and reputation." Name given by Postum Co., Battle Creek, Mich.

Your religion is good if it is vital and active, if it nourishes in you hope, confidence, love and a sentiment of the infinite value of existence; if it is allied with what is best in you against what is worst, and holds forever before you the necessity of becoming a new man; if it makes you understand that pain is a deliverer; if it increases your respect for the conscience of others; if it renders forgiveness more easy, fortune less arrogant, duty more dear, the future less visionary. If it does these things it is good, little matter its name; however rudimentary it may be, when it fills this office it comes from the true source, it binds you to man and to God. But does it perchance serve to make you think yourself better than others, quibble over texts, wear sour looks, domineer other men's consciences or give your own over to bondage, stifle your scruples, follow religious forms for fashion or gain, do good in the hope of escaping future punishment?—oh, then, if you proclaim yourself the follower of Buddha, Moses, Mahomet, or even Christ, your religion is worthless—it separates you from God and man.—Charles Wagner.

INFANTS THRIVE

on cow's milk that is not subject to any change of composition. Borden's Eagle Brand Condensed Milk is always the same in all climates and at all seasons. As a general household milk it is superior and is always available.

THE BIRD MUST LIGHT.

"I have almost become accustomed to the pranks played by the motormen of Brooklyn trolley cars on the long-suffering traveling public," observed a resident of that borough the other day, "but I most strenuously object to being insulted by the conductor in the bargain. I boarded a 'standing-room-only' trolley car yesterday, and had just got inside the door and was looking about for a nice strap on which to hang, when the motorman gave us a short stop. It meant a quick start for me. I went sailing through that car as if I'd been sent for. You couldn't have passed me with anything unless it had been thrown. I landed against the front door with a thud, and was just getting my bearings when the rascal on the front end did it all over again. It didn't seem so far going back, but when I crashed into the rear door the conductor yanked it open and snarled:

"Do you want to get out here?"

"No," said I. "I want to stay in."

"Well," said he, "if you want to ride on this car you'll have to stop running up and down the aisle."

"I'd be a bird if I could do that," said I.

"Well, be a bird," said he, "but light somewhere."—Exchange.

I do not ask that Thou shalt front the fray,

And drive the warring foeman from my sight;

I only ask, O Lord, by night, by day,
Strength for the fight!

True religion is a close personal friendship with the Lord Jesus.—Andrew Murray.

Chimney with
nobody's name
on it.

Who's respon-
sible for it?

Not MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

"Men who take thought for to-morrow may take no thought for eternity."

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Winter term begins First Month 6th, 1903.

Terms moderate. Send for catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

These trade-mark crisscross lines on every package.

Gluten Grits AND
BARLEY CRYSTALS,

Perfect Breakfast and Dietetic Health Cereals.
PANSY FLOUR for Biscuits, Cake and Pastry.
Unlike all other goods. Ask Grocers.

For book of sample, write
FARWELL & RHINES, Watertown, N. Y., U.S.A.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated, and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 North William Street, N. Y.

"In proportion as we live in heaven are we masters of earth."

For Torpid Liver

Horsford's Acid Phosphate.

Take it when your complexion is sallow, and you are troubled with constipation, malaria and sick headache. It stimulates healthy liver activity, increases flow of bile, and improves the general health.

QUAKER PIONEERS IN RUSSIA

By JANE BENSON.

AN interesting account of Daniel Wheeler's first residence in Russia in 1817, having accepted the position of superintendent in the effort to reclaim the waste lands belonging to the Emperor around St. Petersburg.

Illustrated, Crown Octavo. Price, postage paid, One Dollar.

FRIENDS' BOOK AND TRACT COMMITTEE, 51 Fifth Avenue, NEW YORK.

OWENS VALLEY, CALIFORNIA

George M. McKinney, of Chicago, general immigration agent and land expert for the Harriman railroad systems, arrived in San Francisco to-day, in the course of a tour of the great country districts of California suitable for general colonization.

"I have come directly from Inyo County," said he, "and I am greatly impressed with Owens Valley, in the eastern part of California. I found hidden away in the mountains up there in Inyo County, 1,000,000 acres in Owens Valley, that is the most desirable land for general colonization purposes that I have thus far seen in California."

Los Angeles Times, Sept. 22, 1902.

The above clipping from the *Los Angeles Times* shows what Geo. M. McKinney thinks of the lands owned by the William Penn Colonial Association, a Friends Colony. For further information write,

WM. E. COX, Secretary, HENNE BLDG., LOS ANGELES, CAL.

WILLIAMSON'S INVESTMENTS

North Dakota 5 per cent. First Mortgage Real Estate

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota



THE TARRANT CO.
Chemists, New York.

Insures against Biliousness

Has been regulating
rebellious livers for
more than 58 years.

50c. and \$1.

At druggists or by mail.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hôte, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

"The sculptor does not develop his statue with one stroke of the chisel nor does God complete a great life in a day."

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain.

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

Good Farms for Rent at \$3.25 per acre. One of 203 acres, and the other, 100 acres, adjoining. Would rent for three or five years. Near Friends' Meeting. Address, with references, WHITE'S INSTITUTE, Hillsboro, Henry Co., Iowa. R. F. D., No. 2.

ACKERS

"How did you ever come to sell those 80c. Bon Bons at 39c.?"

This question is frequently asked.

Perhaps it WAS a blunder—but as you're the gainer by it, and we're not complaining—perhaps "the blunder" isn't very serious.

PHILADELPHIA & ATLANTIC CITY

The Great Pacific Coast Train "Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
San Francisco
and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily Train Across the Continent. Bath, Barber Shop, Library, Compartment and Standard Sleepers, Dining and Observation Cars. Ask your nearest Ticket Agent for the facts or address

J. T. HENDRICKS, General Agent
802 Chestnut St., Philadelphia

The great laws we do not make; we find them. Moral laws are exactly as much beyond the reach of our manufacture as physical ones. Truth we cannot enact one whit more than gravity.—Dr. Parkhurst.

Brown: "I understand the German Emperor says he will never consent to his son entering into morganatic marriage."

Jones: "You don't say! Has Morgan a corner on royal engagements, too?"—Exchange.

REDUCED RATES TO NEW ORLEANS, LA., MOBILE, ALA., AND PENSACOLA, FLA., ACCOUNT MARDI GRAS, VIA SOUTHERN RAILWAY.

Round-trip tickets will be sold to the above points at greatly reduced rates, on February 16th to 22d, inclusive, from Trunk Line territory, good to return until February 28th, account Mardi Gras. By depositing ticket with special agent at above points, and payment of a fee of 50 cents, extension of limit may be obtained until March 14th, 1903.

Round-trip rate from Philadelphia to New Orleans will be \$33.50; to Mobile, Ala., \$31.50; to Pensacola, Fla., \$31.50. Corresponding low rates from other points.

The Southern Railway operates three through trains daily with Pullman drawing-room sleeping-cars to New Orleans and other points without change.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will be pleased to furnish all information.

The American Friend

Vol. X

FIRST MONTH 29, 1903

No. 5

	PAGE.
EDITORIALS.—Events and Comments.—	
The Peace of God.—The Exclusion	
Clause in the Militia Bill.—Editorial	
Note	71-73
Peter and Judas	73
<i>Elbert Russell.</i>	
Historical Notes of Friends	75
<i>Wm. H. Coffin.</i>	
SOME VIEWS ON PRESENT TOPICS :	
A Crying Need	76
<i>Levi Gregory:</i>	
THE INTERNATIONAL LESSON	77
Lesson for Second month 8, 1903.	
CHRISTIAN ENDEAVOR	78
Topic for Second month 8, 1903.	
MISSIONARY DEPARTMENT :	
An Abstract Account of the Fire in	
Tokyo	79
THINGS OF INTEREST AMONG OURSELVES, 80	
BORN.—MARRIED.—DIED	81

THEY CALL ME STRONG.

*They call me strong because my tears I shed where
none may see ;
Because I smile, tell merry tales, and win the crowds
to me ;
They call me strong because I laugh to ease an aching
heart,
Because I keep the sweet side out and hide the bitter
part.
But, O, could they who call me strong live but an hour
with me
When I am wrung with grief in my Gethsemane !*

*They call me strong because I toil from early morn
till late,
Well knowing there will be no smile to meet me at
the gate.
They call me strong because I hide an inward pain
with jest,
And drive away the care that comes unbidden to my
breast ;
Perhaps 'tis strength—God knoweth best ; He sent the
cares to me !
And His—not mine—the strength that keeps through
my Gethsemane !*

—Los Angeles Herald.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times \$7.50. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

TWENTY GOOD FARMS, near Friends' Meeting, for sale. Correspond with Ernest Howard, Manchester, Oklahoma.

"HAWORTHS IN AMERICA."—An eighty-five page pamphlet, on good paper, containing full account of the proceedings of the two National Reunions of the family, important ancient letters, brief historical sketches of various branches of the family, poems, recent letters of greeting from isolated members of the family, etc. Price, 25 cents per copy. Five copies to one address, \$1.00. Address, Wm. P. Haworth, 502 West Fifteenth Street, Kansas City, Mo.

FOR SALE.—Fine home, near Penn College, house of 8 rooms, large attic, cellar, furnace, bath-room, with fine equipments, well, cistern, city water, paved streets, cement walks. Lot, 90 x 280 feet. Low price for quick sale. Box 504, Oskaloos, Iowa.

WANTED.—By a woman Friend, employment during part of the day at moderate salary. Well qualified to fill a position of trust. Address, "Employment," this office.

BOARDING.—A woman Friend of culture is desirous of securing a home in a family of Friends in Philadelphia at very moderate rates. Address, No. 20, this office.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.

"Do I say doors of opportunity are open—measured spaces? No, rather the great side of the world has been taken out for the Church."—Bishop Fowler.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.



THE
Hastings & McIntosh Truss Co
912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

New Archdale

St. James Place

ATLANTIC CITY, N. J.

Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.

JESSE M. BUNDY, Prop.

OSTEOPATHY

EDWARD D. BURLEIGH.

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.

Consultation and examination free.



ESTABLISHED 1860

CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splines, Flats, Open Woven Cane, Close Woven Cane and Rushes constantly on hand At the Old Stand.

GEO. W. BRENN

1306 N. Marshall St., Philadelphia, Pa.

JOSEPH G. FOGG

UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone 1-44-38-W.

PHILADELPHIA.

Suburban orders promptly attended.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the

American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are

JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,

PETER W. RAIDABAUGH, ISAAC SHARPLESS,

RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND. Advertising rates will be sent on request. Headley Bros., 14 Bishopsgate Street, Without, London, Agents for Great Britain and Ireland.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholders 4,457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS
SIGNED, COMMITTEE, RECEIVER, AGENT, etc

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, FIRST MONTH 29, 1903.

No. 5.

Events and Comments.

The deadlock in the Delaware Legislature over the election of United States Senators continues, thus leaving the State without representation in the upper house. Colorado is also suffering from a deadlock, and as yet has failed to elect a Senator.

The national bank depositaries which were permitted three months ago to substitute State and municipal bonds for United States bonds as security for public deposits must now go back to the old security. Such is the order coming from the treasury department. The effect will be to reduce somewhat the supply in the money market.

Since The Moody Bible Institute of Chicago was founded, in 1889, 2,388 men and 1,286 women have been enrolled as students. Over 209 are in evangelistic work as preachers and singers; 559 in churches as pastors, pastor's assistants, visitors, etc.; 155 in city, home and Sunday School missionary work; 44 Christian Association secretaries, and 228 in foreign fields.

Two successful cases in New York seem to indicate that an antidote for blood poisoning has been found in formalin. If so, one of the greatest triumphs of modern science has been achieved. In surgical cases the danger of infection has been immeasurably reduced by modern aseptic and antiseptic methods, but where infection sets in the risk to life is very great. The formalin treatment will be watched with the greatest interest.

Many manufacturing establishments over the country have been compelled to close during the past few weeks on account of lack of fuel. In one industrial town in Indiana nearly all of the factory population, numbering several thousand, is out of work for this cause. Cases are common where hundreds have been thrown out of employment for a time more or less extended, and a salt manufacturing concern in New York has gone into the hands of a receiver, overcome by the high cost of fuel.

The new Panama Canal treaty has been signed by Secretary Hay and Dr. Herran, the Charge d'Affairs of Colombia, and sent to the United States Senate for its ratification. The principal conditions of the treaty require the United States to pay Colombia \$10,000,000 for her rights in the present canal and railroad, and a yearly annuity of \$250,000. On the other hand, the United States is to secure what is practically a perpetual and sovereign control of a strip of territory about six miles wide in

which the waterway is to be built. This is to be accomplished by means of a lease for one hundred years, renewable thereafter in terms of one hundred years at the sole option of the United States.

The record of the year just ended shows a marked change in the share which the various ports have had in the distribution of the exports of the United States. The Gulf ports show a falling off of about 13 per cent. in exportations as compared with last year, and the Atlantic coast ports a decline of about 10 per cent., while the Lake and Northern Border ports show a gain of 3 per cent., the Pacific coast ports a gain of 10 per cent., and the Mexican Border ports an increase of 25 per cent. These marked contrasts, in which the ports tributary to the Atlantic show a reduction, and those on the Pacific or fronting upon contiguous territory show an increase, are in keeping with the general trend of the year's commerce, in which exports to Europe show a marked decline, and those to Asia and to the contiguous territory at the north and south a marked growth. Exports to Europe especially were affected by the crop failure of last year, since breadstuffs and provisions form the large proportion of the sales of the United States to that part of the world, while the bulk of our exports to Asia, Mexico and Canada are manufactures.

At the suggestion of the American Peace Society a memorial has been introduced into the Massachusetts Legislature asking the Congress of the United States to authorize the President to invite the governments of the world to join in establishing a regular international congress to deliberate upon the various questions of common interest, and to make recommendations thereon to the different governments. During the past century this work has been done by special Congresses and Conferences, about thirty in all, having been held to discuss and adjust matters of immediate and pressing importance. These congresses have been, in a large measure, successful, and besides accomplishing the ends for which they were called, have done much to remove friction, and promote harmony between the nations. The organization of such a body would not be altogether a new experiment, and it has many excellent features which commend it to the lovers of peace. Its efficiency and usefulness would be greatly increased by its permanence and regularity. Its recommendations would require the ratification by the nations before becoming public law, and in this way the governments would not sacrifice any of their sovereignty and self-direction. Such a congress, if established, would certainly exert a great influence in favor of mutual good will between nations, lessen the dangers of war, and assure the permanence of peace.

THE PEACE OF GOD.

THERE are many things which we all want—things for which we struggle hard and toil painfully. Like the little child with his printed list for Santa Claus, we have our list, longer or shorter, of precious things which we hope to see brought within our reach before we are gathered to our fathers. The difference is that the child is satisfied if he gets one thing which is on his list. We want everything on ours. The world is full of hurry and rush, push and scramble, each man bent on winning some one of his many goals. But in spite of this excessive effort to secure the tangible goods of the earth, it is nevertheless true that down deep in the heart most men want the peace of God. If you have an opportunity to work your way into that secret place where a man really lives you will find that he knows perfectly well that he is missing something. This feeling of inward unrest and disquiet gets smothered for long periods in the mass of other aims, and some men hardly know that they have such a thing as an immortal soul hidden away within. But even so, it will not *remain* quiet. It cries out like the lost child who misses his home. When the hard games of life prove losing ones, when the stupidity of striving so fiercely for such bubbles comes over him, when a hand from the dark catches away the best earthly comfort he had, when the genuine realities of life assert themselves over sense he wakes up to find himself hungry and thirsty for something which no one of his earthly pursuits has supplied or can supply. He wants God. He wants peace. He wants to feel his life founded on an absolute reality. He wants to have the same sort of peace and quiet steal over him which used to come when as a child he ran to his mother and had all the ills of life banished from thought in the warm love of her embrace.

But it is not only the driving, pushing man, ambitious for wealth and position, who misses the best thing there is to get—the peace of God. Many persons who are directly seeking it miss it. Here is a man who hopes to find it by solving all his difficult intellectual problems. When he can answer the hard questions which life puts to him and read the riddles which the ages have left unread, he thinks his soul will feel the peace of God. Not so, because each problem opens into a dozen more. It is a noble undertaking to help read the riddles of the universe, but let no one expect to enter into the peace of God by such a path. Here is another person who devotes herself to nothing but to seeking the peace of God. Will she not find it? Not that way. It is not found when it is sought for its own sake. He or she who

is living to get the joy of Divine peace, who would “have no joy but calm” will probably never have the peace which passeth understanding. Like all the greatest blessings, it comes as a by-product, when one is seeking something else. Christ's peace came to Him not because He sought it, but because He accepted the Divine will which led to Gethsemane and Calvary. Paul's peace did not flow over him while he was in Arabia seeking it, but while he was in Nero's prison, whither the path of his labors for helping men had led him. He who forgets himself in loving devotion, he who turns aside from his self-seeking aims to carry joy into any life, he who sets to doing any task for the love of God has found the only possible road to the permanent peace of God.

THE EXCLUSION CLAUSE IN THE MILITIA BILL.

It is cause for rejoicing that our efforts have borne fruit. The clause exempting Friends from military service passed both Houses of Congress, and the Bill in its final form has been signed by the President. For the first time, Friends are exempted from serving in the militia by United States statute. Formerly exemption has been by State law, and this existed only in a small number of States.

We have never known an instance which revealed more clearly the influence Friends can exert when they rouse themselves and go to work in faith. When our first editorial was written the Bill had passed the House, and had had three readings in the Senate. The Committee on Legislation of the Five Years Meeting was at once notified, and this committee went straight to work. The Bill was in the care of Senator Proctor, of Vermont, and he declared that we were too late. He would have favored the amendment if it had come at a suitable time, but now it could not be put in. But a series of fortunate circumstances finally induced him to yield. In the meantime a number of very influential Senators had been reached and became interested in the amendment. Letters began to pour in from individual Friends and from meetings. Senator Beveridge, of Indiana, introduced the amendment in the Senate and ably supported it. Senators Hoar, of Massachusetts, and Depew, of New York, spoke vigorously for Friends. We shall print, next week, the interesting part of the debate in the Senate. Thomas Butler, member of Congress from Pennsylvania, did much faithful work, not only in the House, but in influencing Senators. It is impossible to overestimate the good work which the Committee on Legislation of the Five Years Meeting has done in

this first matter which has come before them. They were able to reach in an influential way a large number of Senators, and in their efforts they have done the entire Church a good service. They have, however, by no means worked alone. The pleasant thing about the victory is the fact that so many have faithfully labored and helped to win it.

EDITORIAL NOTE.

THE Foreign Missionary Committee of Philadelphia Friends has decided to rebuild their school at Tokio, Japan, which was recently destroyed by fire. Before rebuilding, a delegation of the Association will go to Japan and study the whole situation, so that the future work may be established on the best possible basis. Asa S. Wing and Margaret W. Haines will make up the delegation. It is one of the signs of the great advance which the mission cause has made that one of the leading business men of Philadelphia leaves his work, from which almost nothing else could have drawn him, to go on this long trip solely because he feels a call to make a thorough study of the situation, so that for the future the most efficient work may be done. We speak of a "call" to the foreign field, but we often forget that those who do the work of management at home, who plan and study the problems, and who in the hour of a crisis leave everything else to go to the field to secure a clearer view, are *called* to the work too. This great work among the nations—heathen is a harsh and grating word—is calling for the best we have. It is too momentous an undertaking to be done through unbusinesslike method, or by a few scattered enthusiasts. It demands all the wisdom we have, and it cannot be done without just such sacrifices as this one which we record. We talk of the beautiful spirit which prompted Daniel Wheeler and the other worthies; let us rejoice that this beautiful spirit is not a thing of the past.

FOR THE AMERICAN FRIEND.

PETER AND JUDAS.

BY ELBERT RUSSELL.

Peter and Judas were both members of the apostolic band, but from almost every other point of view they present contrasts. Peter's name stands at one end of the lists of the Twelve; that of Judas at the other (Matt. 10: 2-4; Mark 3: 16-19; Luke 6: 14-16; cf. Acts 1: 13). The first is always mentioned in the lists with the epithet Jesus gave him—Peter, the Rock; the other, with the epithet by which his fellows marked his infamy—the Traitor. Peter was a Galilean; Judas a man of Kerioth in Judea. We know the circumstances under which Andrew

brought Peter from following John the Baptist to Jesus (John 1: 40-42); of the previous life of Judas and the occasion of his joining Jesus' disciples we know nothing. Peter became the spokesman, Judas the treasurer, of the Twelve. The crisis of Judas' career came on the night when he went out from the Last Supper with Satan in him to betray Jesus (John 13: 27); the climax of Peter's, on the day of Pentecost, when, filled with the Spirit, he preached Christ. If tradition may be trusted, Judas committed suicide in remorse for his treachery; Peter suffered crucifixion rather than deny his Lord.

Contrasts such as these are the result of differences in character. Peter was a man of good intentions, but hasty and lacking in self-control. He was a man of feeling and action rather than of reflection and foresight, whose motives were often better than his judgment. Such a man has much to regret or repent of in life, but Peter was open-hearted and open-minded, and had the ability to see and the strength to acknowledge his errors. His life was full of apparent contradictions, and he was continually surprising himself with his own acts and feelings. Yet at bottom he was a genuine man—wheat, though continually needing sifting; able to strengthen his brethren, but needing to turn first; rock-stuff, slowly growing to solidity and firmness that would endure and retain the divine fashioning. Under the tutelage of Jesus and the Spirit he grew continually less narrow, more progressive, less hasty, more spiritual. His varying impulses became a steady purpose and uniform enthusiasm, and his prejudices gave way to wider knowledge and experience.

We know less of Judas. He impresses one as a silent man with fixed, far-reaching purposes; as one who does not show on the surface either his passions or his plans. He was devoted to his own interests and capable of biding his time—a covetous man, crafty in his ways. He was the kind of man to be jealous of his superiors and to nurse imagined wrongs. He was capable of deep, unconscious friendship or of vindictive hate; yet he understood the undercurrents of his being not much better than Peter.

Each of these men had an ambition in connection with the Messianic kingdom, which they expected Jesus to establish—Peter to be His chief minister, Judas to be His treasurer. Like the rest of the disciples, they had cast in their lot with Jesus under a misapprehension as to the character of His Messianic work. They expected Him to restore the kingdom to Israel, with outward glory and with supernatural power and opulence, and they thought to share largely in its rewards and glory. Jesus' failure to fulfill this expectation led to a tragedy in the case of both Peter and Judas. His real character and work—so different from the current thought as to make even the Baptist doubt his Messiahship—became a "rock of stumbling" to them (Matt. 21: 44). Peter fell upon it and was broken in pieces; he made the change from selfish adherence to the national Messiah, to loyalty to Jesus as his own and the world's

Saviour through a series of experiences that were not fatal to his faith. But the rock fell on Judas and ground him to powder.

The Gospels enable us to follow the process by which Jesus weaned Peter from the current notion of the Messiah, and attached him to his own person and work. His brother introduced Jesus to him as the Messiah (John 1: 41). Later, in Galilee, the miraculous draught of fish filled Peter with a half-superstitious awe of Jesus. The wonder-working Messiah, who was to make food plenteous, so that Israel could live without toil—was this not He? But Jesus called him away at once from such a thought to become with him a fisher of men (Luke 5: 1-11). After the feeding of the five thousand the multitude wished to make Jesus king, because they thought they recognized in Him the bread-giving Messiah. But at Capernaum, the next day, Jesus taught them to seek for spiritual life in Him, and elicited from Peter the statement that the Twelve wished to remain with Him because He had the words of eternal life (John 6: 15-68). At Cæsarea Philippi, though Peter confessed Jesus as the Messiah, the idea of a suffering Messiah was far from his thought, and Jesus began a course of instruction to accustom him to the idea of his suffering and death (Mark 8: 29, 31-33; Luke 9: 30, 31; Mark 9: 12). On the return to Capernaum Jesus taught Peter the expediency of submitting to Jewish authority even though he were Israel's king (Matt. 17: 27). At the same time Peter learned that humility and forgiveness are the badges of greatness in the kingdom (Matt. 18: 1-35). By the parable of the Laborers in the Vineyard (Matt. 19: 27ff) Jesus taught him that the disciples' sacrifices for Him would bring them no exceptional material reward. (See also the lesson that there was to be no personal favoritism in bestowing honors in the kingdom, Mark 10: 35-40.)

During the last hours of Jesus' life on earth the crisis of Peter's relation to Jesus came. In the upper chamber, when Peter was over-humble, Jesus washed his feet under protest; while Peter was over-confident Jesus predicted His denial; and in Gethsemane, while Peter was rashly brave, Jesus rebuked his use of the sword. Then, when passive strength was needed, the man of action broke down and forsook his Master, with whom he had felt himself shortly before ready to go to death. Later he recovered somewhat, and together with John followed Jesus to the high priest's palace. But when John secured permission for Peter to enter the palace with him, in response to the maid's surprised question, "You are not one of this man's disciples, too, are you?" Peter's first denial slipped out quite naturally. (See John 18: 15-27.) Circumstances did not make it easy for him to change his denial into an avowal of discipleship. It was more dangerous to confess Jesus as his Master before the officers than before the door-keeper; still more dangerous to acknowledge to a kinsman of Malchus that he had been with Jesus in the garden. Peter does everything enthusiastically; he swears to his denial with a solemn oath and impre-

cation. Then the cock-crow, the remembrance of Jesus' warning, and the look that Jesus turned on Peter, brought him to himself. What the look was that Jesus gave His recreant disciple we may not know, but this we do know: it sent Peter out to weep bitter tears of contrition but not of despair. He had fallen on the rock of stumbling and been broken in pieces. It was thus Jesus found him on that morning when he appeared to a few of the disciples by the Sea of Galilee (John 21). When he recognizes Jesus he flings himself into the water to swim to his Master with his old impulsiveness. But in his converse with Jesus there is none of the former overweening self-confidence and rash assertion. He meets Jesus' tender question, whether Peter loves Him more than the other disciples, with an appeal to Jesus' knowledge of his own heart: "Thou knowest that I love Thee." Jesus' questions are followed by a commission ever increasing in scope and responsibility, for he knows that Peter will be faithful to him even unto death.

We know little of the process by which Judas was led to his failure. He had cast in his lot with Jesus under the same misapprehension as Peter and the others. But being less impulsive, he made fewer open mistakes, and consequently learned less. He came less closely into contact with Jesus, and did not form so close a personal attachment for Him. He became the treasurer of the Twelve, and was occupied with the financial side of their life. He, no doubt, expected to continue in this office when the kingdom should be established. The position of treasurer was an attractive one, for it would enable him to provide handsomely for himself. Then he began to steal the funds that were entrusted to him (John 12: 6). He must have felt less and less comfortable in the high moral tone of Jesus' company. Jesus' words concerning the improbability of a rich man entering the kingdom must have alarmed him, and Jesus' stern rebukes of covetousness must have stung him. He must have felt that Jesus and the other apostles rated him low spiritually, even though they did not fully see through his plans.

Gradually it dawned upon Judas that Jesus was not likely to set up an outward kingdom, such as he was expecting. He felt that he had been imposed on; that he had a grievance against Jesus who had aroused false expectations. The triumphal entry to Jerusalem, which had raised high hopes of the immediate setting up of the kingdom, had led to nothing; opposition to Jesus was growing daily among the rulers. Was it not best for Judas to sell out to Jesus' enemies for as much as possible and be quit of an unprofitable undertaking? Men's motives are hardly ever unmixed. Judas may have thought that an attempt against Jesus' life by the rulers would force Jesus' hand and hasten the setting up of the kingdom. In that case Judas, keeping his treachery secret, would have the priests' money and still have as much chance of preferment with Christ as before. If Jesus were not going to establish the kingdom at all, then better be quit of Him at once, while he

could still realize something from Him. In any case, Judas did not expect that Jesus would allow himself to be put to death.

But Jesus let Judas know both in the upper room and in Gethsemane that his treachery was known. Any hope of return to the apostolic band was thus cut off. And Jesus was condemned! Then an unrealized under-current of affection for his Master came to the surface. He had been compelled to admire the personality of Jesus, and the latter had knit Himself more firmly to the disciple's life than Judas knew. After the excitement of his crime was over, and he faced an existence without Jesus, his feelings changed. Christ's hold on him was not strong enough to draw him back, but it was too strong for Judas to want to live without Him. He returned the blood-money to the priests, but their taunts only drove him to deeper despair. From them he went out to his untimely and violent death. The rock had fallen on him and scattered him as dust.

Fuller studies of the lives and characters of Judas and Peter may be found in Hastings' Dictionary of the Bible, articles "Peter" and "Judas"; in Bruce's "Training of the Twelve"; and in Ederheim's "Life and Times of Jesus the Messiah."

Chicago, Ill.

HISTORICAL NOTES OF FRIENDS.*

BY WM. H. COFFIN.

(Concluded from last week.)

Friends have always possessed the Anglo-Saxon spirit of adventure and enterprise, which led them to remove to new, good countries. These reasons have led to the settlement of all the Western States and the Pacific Coast.

Causes of spiritual decline and lack of accessions to the Society by conversion were at work in the first half of the nineteenth century. While these causes may date back, the effects did not appear so much in the South as in the West, rising to their full force in 1828. First—A profession of extreme spirituality, which led to exhortations against a dependence on the letter; therefore reading or teaching from the open Bible was not allowed in meetings for worship; no First-day Schools were countenanced, and no regular family devotional reading of the Scriptures practiced previous to 1830 for fear of formality, it being held by many that the Scriptures must be read under the immediate prompting and influence of the Holy Spirit. This led to much ignorance of the Scriptures by the most of the membership. Second—No one was expected to speak, teach or pray in any meeting for worship unless under a strong impression of the immediate prompting and influence of the Holy Spirit and a call to the ministry. Much exhortation was heard about the danger of putting forth the hand unbidden to steady the ark, and many warnings against "creaturely activity." This had a repressive

effect, and was followed in the smaller home meeting by long, silent meetings to a great extent, so that very many meetings had little or no ministry, unless a traveling minister came around, who was always hailed with joy. Unconverted or even religious professors of other denominations were not attracted by this quietism and silence, and very few accessions to the Church were known. Third—The rigid enforcement of the Discipline and disownments for slight causes. Hundreds were disowned for "departing from plainness in dress and address and accomplishing their marriage contrary to Discipline," very many for just the latter cause. We find numbers of such persons all over the West whose parentage were disowned for such causes, but who yet have a warm regard for the Church in which their fathers were born and lost their rights. A certain form of dress then worn was considered necessary as a hedge and a shield from "worldliness," no coat was allowed with a rolling collar, and I have known noted English ministers stopping at my father's at yearly meeting to have their overcoat collars cut off in obedience to these demands. No music of any kind was allowed, nor singing, as it was thought to show a light mind, and led out into the world; nor as an act of worship, as it led into formality and "creaturely activity." I found on the early records of White Water Monthly Meeting, where a Friend was disowned for "allowing a 'fidel' played in his house." Friends had good reason for this in the then new settlements, as fiddling and dancing and drinking generally all went together. And, although it was the custom of the time even among Friends to keep whiskey for medicine to make "camphire" of and hot stews for colds, yet Friends were always a strong temperance people, and allowed no drunkenness or excesses, and always had queries to that effect, about frequenting taverns where bars were kept, and falling into drinking habits or card playing. Fourth—Dissensions and separations and their cause. The lack of Scripture study and teaching of the masses of the Church led many to be an easy prey to the artful, specious, spiritualizing away of the Scriptures relating to the fall of man and blood atonement by Christ, in fact leading to Unitarianism, and resulted in 1827 and 1828 in a widespread and grievous separation in the Eastern and Western Yearly Meetings, the bitterness and baleful effects of which lasted for many years.

After the separation Indiana Yearly Meeting, in 1828, ordered a canvass by the subordinate meetings to find the number of families destitute of a copy of the Holy Scriptures, and the reports in 1830 were meager; but 191 were reported as entirely destitute, and, had the reports been full, it was thought at least 300 families were so. This was so astounding as to arouse the yearly meeting to action, and the monthly meetings were ordered to see that every family was supplied gratuitously, if not able to purchase. An annual query was now instituted, and reports expected every year. Elijah Coffin was the prime mover and secretary of an auxiliary to the Philadelphia Bible Association of Friends, which operated

*Read at the Friends' Conference, held at Los Angeles Eleventh month 28th, 1902.

for many years. (Charles F. Coffin filled this place for twenty-nine years.) Every reader, as well as every family, was kept supplied. First-day Schools for scriptural instruction were first begun in the Western Yearly Meeting by Elijah Coffin in 1832-'33 in the school houses, but in a few years were allowed in the meeting house, because popular, and were attended by young and old, much the same as now. A query was also adopted by the yearly meetings recommending daily family reading of the Scriptures, which soon became general, and this study of the Holy Scriptures in the family and schools, with the able spiritual ministry on the atonement and salvation by Christ, laid the foundation for the great awakening that came to the Church in after years. Much quietism still prevailed in the smaller home meetings, but the quarterly, and especially the yearly, meetings were always seasons of great spiritual uplift on account of the associated body of believers and able ministers gathered together, and it was always hard to part at the close. Indiana Yearly Meeting, as mentioned in all the foregoing, really was the center, and represented all the Middle West and Western Ohio as well. The anti-slavery separation in 1843 in Indiana Yearly Meeting should never have occurred. All Friends in the yearly meeting were bitterly opposed to slavery, and the larger part had removed from the South mainly on that account. It was simply a difference in view as to the best mode of action in opposition to the slavery question at a time of great excitement and demonstrations throughout the whole country, North as well as South. The yearly meeting took some action towards a few prominent individual members which it probably had better not, as it stirred up much feeling at the time, and they, with many others, perhaps 500 in all, took hasty steps and set up separate meetings, but in a few years all came back and were lovingly and joyfully received without any apology, slavery going down soon after at the mouth of the cannon, amid carnage and the loss of hundreds of thousands of lives and billions of money and property.

Friends have, from their first rise, taken an active interest in the Indians, and have maintained from a very early period missions among several different tribes, virtually having brought them into civilized lives. They have now over 500 Indian members in the Indian Territory, some of whom are faithful ministers to their people. The standard of daily life among the early Friends up to 1850 was always morally high and appreciated by the public wherever they have lived. They held their membership to a strict accountability in the payment of debts and obligations, and to the faithful attendance of all their meetings of worship as a duty to God. They always cared for their own poor, and never allowed their members to go to law with each other, but settle by arbitration. They always took a deep interest in education, and established good schools at the Friends' school houses and academies in the Middle West long before any public school system was adopted, and opened them to the public. In con-

clusion, those early pioneers were the leaders in every moral reform and philanthropic work, and laid the foundation for good government and good society, and their influence is yet felt in every place they settled.

Some Views on Present Topics.

A CRYING NEED.

BY LEVI GREGORY.

To win souls to Christ, and to build up the believers in the most holy faith, is certainly the work of the Church. Is it not, therefore, proper for us to examine our position occasionally and see how well we are doing in the work undertaken?

Believing as we do in the Divine call to the ministry, all our work should be of His putting forth; while He calls for laborers to go forth and bring precious souls from darkness into light, and from the power of Satan unto God, does He not also call for loving care to be given to the babes in Christ.

Parents would certainly be far remiss who, after the little ones have been given, would care for them only a few days or weeks, while all are aware that it requires many years of patient care and labor before the child has become a man.

How often those who have started well in Christian life have soon been left to the unequal battle against old habits, former companions and the evil one.

I am certainly, heart and soul, in favor of soul winning or evangelistic work, but let us couple with it the other service of caring for or building up and strengthening the believers.

How to provide the needed ministerial help for new fields, for small or isolated meetings, is the urgent question. In many cases the neighborhood is not a desirable one in which to live; it is too isolated; principally foreigners; there are but few Friends. Or what about a living? Are conditions or objections raised?

Apparently two things are lacking among us. First, a true missionary trust in the Lord, that He will not forsake or fail those who go forth at His call. Second, a definite plan or provision on the part of the Church to carry forward such work. I fear that we have not looked upon the new fields and small meetings in the right light. We have somehow expected them to go, because they are started and ought to go.

In conversation with our out-going missionaries, recently, the case was presented of a minister who, under a sense of duty, sold personal necessities to go a few hundred miles to engage in a work where there were but few Friends, and with no assurance of support, only "that they would do what they could." One of the missionaries said to the other, "That is more faith than we have had to exercise to go to Alaska, for the Board supplies our living."

A recent letter from John Henry Douglas, who has had much experience on these lines, expresses

the same thought, that it requires true missionary spirit and consecration to go to small or weak meetings. "There is such a pressing into centers and large meetings that it is with difficulty that any one can be had to labor in the small meetings."

"Bear ye one another's burdens and so fulfil the law of Christ" is doubtless a proper Scripture for us to consider in these cases.

Those who have had superintendency of the work in any of our yearly meetings will no doubt agree with me that one of the most difficult questions is, How to maintain our small meetings. It was discussed at the Five Years Meeting, and many good things said, but the solution of the problem is in rendering actual help. Somehow make it possible for some one called of the Lord to give the needed time and attention to the work. I am not asking for luxury. I know well a minister who, in the years of his service, has never received in support one-half as much as he formerly made in business, nor one-third as much as he has been offered by other churches, but being a true Friend his convictions are not to be covered with dollars. In many cases and places there should be the same care as is given missionaries to foreign fields. I am concerned that there be an awakening on these lines, for I believe that it is apostolic and according to the usage of early Friends. There are many places where, for the lack of a little assistance, small, struggling meetings are dying out. A faithful few are holding on, making untold sacrifice for truth's sake. And many other places where there are open doors and an earnest cry, "Come over and help us," but for the lack of means the cry must go as unheard. Having proven that we can do all that God asks us to do, I also believe that He has provisions for all His requirements. That while He calls some as ministers and missionaries, that He also blesses and prospers others in temporal matters, and asks that they share with the laborers by contributing of the blessings received.

I know some who recognize this obligation and desire to contribute of their means as an evidence of their appreciation and love. Shall we not prove Malachi 3: 10 and see what great things the Lord has in store for us?

And now that there is to be more united purpose and effort, let us pray that the Evangelistic and Church Extension Board may be favored to plan so wisely and well that much of this need may be met.

San Jose, Cal.

Dearer than all things I know
Is childlike faith to me;
That makes the darkest way I go
An open path to thee.

—Frederick L. Hosmer.

Pray do not measure all men by yourself. Do not imagine you are the universal standard.—John Wesley.

The International Lesson.

FIRST QUARTER.

LESSON VI.

SECOND MONTH 8, 1903.

THE CHURCH AT CORINTH FOUNDED.

Acts 18: 1-11.

GOLDEN TEXT.—Other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3: 11.

DAILY READINGS.

Second-day, Second mo. 2.—Church at Corinth founded. Acts 18: 1-11.

Third-day, Second mo. 3.—Persecution.—Acts 18: 12-21.

Fourth-day, Second mo. 4.—Letter to the Corinthians. 1 Cor. 1: 1-10.

Fifth-day, Second mo. 5.—One message. 1 Cor. 2: 1-8.

Sixth-day, Second mo. 6.—A voluntary worker. 1 Cor. 9: 13-23.

Seventh-day, Second mo. 7.—A faithful minister. 2 Cor. 6: 1-13.

First-day, Second mo. 8.—Warning to rejecters. Luke 10: 8-16.

Corinth, situated on the isthmus which joins northern Greece with the Peloponnesus, was a great seaport, having trade both on the Ægean Sea and on the Gulf of Corinth. It was a city of about 400,000 inhabitants, and was the capital of the Roman province of Achaia, as the Romans called all the country south of Macedonia. Corinth had the reputation even in Paul's day of being the wickedest city in Europe, perhaps in the world. Paul, in the epistle to the Romans, which was written from Corinth, speaks of what he doubtless saw all round him (Rom. 1: 18-32). So also from the epistles to the Corinthians, we can infer much concerning the character of the Corinthian population (1 Cor. 5: 9-13). "Impurity was by no means the only vice for which Corinth was notorious. It was a city of drunkards; it was a city of extortioners and cheats." It was a center of manufactures as well as of commerce, and it was celebrated for the fine arts also. It was visited by many strangers, and there were a goodly number of resident Jews. Such was the place to which Paul went from Athens, and where he at this time spent eighteen months.

1. "From Athens." We are not told how long Paul remained at Athens. Some think it was about a month. Corinth was about forty miles southwest of Athens and the journey was often made by water to Cenchrea, the eastern port of Corinth. It could be easily done in a day.

2. "Aquila, a man of Pontus," in Asia Minor. Paul always sought out his own countrymen first. "Priscilla." A diminutive form of Prisca. This as well as Aquila is a Roman name, and some have concluded that as Aquila is distinctly stated to be a Jew, it is to be inferred that Priscilla was not one. It is not safe to draw this conclusion, for many Jews (including Paul himself) had Latin names. Neither is it likely that had Priscilla been a Gentile she would have been so familiar with the Old Testament as she seems to have been. As she is generally mentioned first, she seems to have been the abler and more energetic of the two. Some modern critics believe that she is the author of the epistle to the Hebrews. See Acts 18: 18, 26; Rom. 16: 3; 2 Tim. 4: 19; 1 Cor. 16: 19. "Claudius had commanded," etc. This special edict has not been positively identified, but was probably the one in A.D. 52, mentioned by the Ro-

man historian Suetonius. The Jews were charged with stirring up insurrections.

3. "Trade." Every Jew was required to teach his son some trade or handicraft. "Tentmakers." Makers of the tents used by travelers, shepherds and possibly army tents—the word is the general one for tent. Paul seems to have been anxious not only to set a good example, but also to avoid any possible charge of favoring any faction. Compare 1 Cor. 9: 6-15; 2 Cor. 11: 6-10.

4. "Reasoned." Rather, discoursed. "Greeks." The Greek proselytes, for it is unlikely any Gentiles would have frequented the synagogue.

5. "Silas and Timothy." See Acts 17: 13-15; 1 Thess. 3: 6; Phil. 4: 15. "Paul was constrained by the word testifying," etc. Revised Version. This is the reading of the best manuscripts. The meaning is, that by the coming of his two friends Paul was relieved of anxiety, and more than ever gave himself to the preaching of the word. His message was the same as that he urged upon all his brethren—that Jesus was the Christ.

6. "Shook out his raiment." A Jewish symbolical act, similar to shaking the dust off the feet. "Your blood," etc. Similar to our expression, "You have taken the responsibility." It is a warning, not a threat. "I am clean." Paul had brought the message to them—the Jews, first; they had refused it. Compare George Fox's last words: "Now I am clear; I am fully clear."

7. "Departed thence." From the synagogue. "And went into the house of a certain man named Titus Justus." That is, for teaching and preaching. "Worshipped God." A phrase used to distinguish those who were proselytes. Compare Acts 16: 14. "Hard to the synagogue." Probably the reason for choosing it. Paul would be more likely to attract the Jews, and yet not discourage Gentiles.

8. "Crispus, the chief ruler of the synagogue," and therefore one of the chief Jews in Corinth. "Corinthians." These were doubtless Greeks and Gentiles. "Baptized." Thus making a public confession of their faith in Christ. Paul baptized them. See 1 Cor. 1: 14, 16.

9. "And the Lord said unto Paul—by a vision." Compare Acts 16: 9; 22: 17; 27: 23. "Be not afraid," etc. "The double form, affirmative and negative, adds emphasis." There was much to cause fear and uncertainty in Paul's mind. See 1 Cor. 1: 10-12; 2: 3-5; 11: 18-22, etc.

10. "I am with thee." Compare Jer. 1: 8; Matt. 28: 20. Set on thee so as to harm thee. This promise was literally fulfilled. "I have much people in this city." Literally, There is for me much people in this city. There was a definite work for Paul to do in Corinth, and he was given the assurance that he was in a fruitful field. The idea is that there were many who would receive the word if it were spoken to them.

11. "And he dwelt there." Revised Version. Not the usual word, but one which implies a restful

abiding. "A year and six months." Whether the time should be counted from Paul's arrival or from the incident just named is not clear.

PRACTICAL THOUGHTS.

1. Paul labored with his own hands.
2. God often directs his servants to build better than they know. Paul does not appear at first to have thought Corinth was the most important place in Greece to preach the gospel, but it was, as a great center of human life, a strategic point.
3. If the wicked Corinthians could be made pure and righteous, any one could.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SECOND MONTH EIGHTH.

BIBLE LESSONS FROM MEN THAT FAILED.

Gen. 4: 8-12; Jud. 16: 20, 21; 1 Sam. 3: 11-14; 15: 26-29.

Second-day, Second mo. 2.—Failing through disobedience. Gen. 3: 17-19.
Third-day, Second mo. 3.—Failing through appetite. Gen. 25: 28-33.
Fourth-day, Second mo. 4.—Failing through coveting. Josh. 7: 20-26.
Fifth-day, Second mo. 5.—Failing through irreverence. 2 Sam. 6: 1-7.
Sixth-day, Second mo. 6.—Failing through cowardice. Matt. 26: 69-75.
Seventh-day, Second mo. 7.—Failing through insincerity. Acts 5: 1-6.

Opposite the name of Cain we write jealousy; yet back of that was unfaith, for faith wrought Abel's acceptance. Samson was created, body, soul and spirit, but body dominated and the higher qualities went to the wall. Eli was in many things a faithful servant of God, but his weakness let in a train of evils that brought terrific judgment on him and his house. Saul was a chosen ruler for the chosen people, but when his opinions made him a better economist than Jehovah, he was on the road to speedy ruin. So that against part or all of the lives of these men is set the mark of failure.

This morning's paper recorded the last act of a man who once had wealth, social standing and political influence. He committed suicide in one of the hotels of Washington, and in a note which he left were the old familiar words: "Don't take the first drink." Another bit of human wreckage strews the shoal of intemperance and debauchery; another ruined life stands out like the buoys and beacon towers that mark the reefs and shallows at the harbor mouth. Yet this rock was well known. The very words of warning that this man left had been uttered by many a victim. The same sacrifice of honor and happiness and life itself ought long ago to have so impressed the thought of our race that no one would venture upon the folly of disregarding such a message.

"Mark but my fall and that that ruined me," says the doomed Wolsey to Cromwell. Does not the author of the book of Hebrews get the lesson from failure when, after having brought to mind how Israel missed the Promise, he utters the solemn words, "Let us therefore fear,"—"Let us therefore give

diligence not to fall after the same example of disobedience." (Heb. 4: 1, 11.)

Of the founder of Methodism it is told that on seeing a condemned felon led away to execution he exclaimed, "But for the grace of God, there goes John Wesley!" Unless a contemplation of the failure of another begets in us a like spirit of humility and dependence on a stronger Power, we are ourselves in perilous plight.

These are proverbs of Solomon: "Whoso walketh uprightly shall be delivered." "The curse causeless lighteth not." Failure and success are effects; they result, but do not happen. The Holy Spirit and the World-spirit have different standards of success; they also have different guarantees. The world's promises often fail; the Spirit's are without variable-ness.

Jesus told in a simple parable what failure means in the sight of God. He likened men to two classes of workmen, each making a house, the one a success, the other a failure. The difference is not in the materials used nor in the workmanship of the superstructure. Both are subject to like storms, yet one fails to serve the purpose for which it is built, the other remains because it performs the function of a house. The success and failure is not in the appearance or treatment the buildings receive, but in the foundation upon which they rest. One is founded on that which is eternal, the other upon that which is transient.

In constructing character—and we all do—that which we place upon eternal truth is addition, a gain in the sight of God; but that which we place upon the shifting sands of a narrow and selfish ideal is subtraction, a failure in the sight of God. Esau forsook a divine inheritance for the gratification of his appetite. Achan was selfish and grasping, even bringing disaster to his people in order to gratify his greed, and Ananias and Sapphira held the praise of their companions deeper than truth. All of them were miserable failures, whose lives survive only as examples of warning. But how about Moses, who chose to wander in the wilderness and suffer with and for his people; or what is the lesson taught by Elijah, who hid himself for Jehovah's sake in a mountain cave? Then, again, there is John the Baptist, Stephen, Paul and a host of others whose lives are successes, all of whom reached out with candid, open hearts and accepted Truth and went down deep in their own lives and found God. They builded upon the Eternal Rock.

Nor dare we forget how awful is the failure to build character aright. We meet many failures in every-day life. The pen we try to use may be imperfect, the book we wish to read may be blurred, the knife, the hammer or the spade may be broken. Then, again, there are failures in human enterprise. Great fortunes are often swept away and families left destitute and disheartened, but these failures are not to be compared to the failure in life itself. They

always come as the results of phenomenal causes, which may or may not be known, but in character-building every stone is a choice. The young man says: "I can leave liquor alone if I will," but this very power of choice is what makes his ruin so tragic. Let us be true to our Christian vows and make for eternal success.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

AN ABSTRACT ACCOUNT OF THE FIRE IN TOKYO.

On the morning of Twelfth month 13th Mary A. Gundry remained in her room on account of a slight illness, and Edith Dillon and Sarah Ellis sat down to their morning meal alone. At the Bible reading a special need was felt to ask for strength for the day, and we are thankful to believe that the prayer was heard and answered.

The cook went up stairs to build the fires in the teachers' rooms, and, hearing a crackling of fire, came running down, calling, "Pipe, danger." Sarah Ellis and the cook tried to throw water on the flames in the kitchen, but to no avail. Edith Dillon ran and called Gilbert Bowles, who found the attic all ablaze. The fire bell was rung; cook ran to M. A. Gundry's room and hurriedly helped her down stairs. Edith Dillon and Sarah Ellis found time to throw a few things out of Sarah Ellis's room, to see that Mary A. Gundry was safe, and then ran to the girl's end of the house, shouting, "Get your baggage and run." Yamamoto San and Oneki San, two of the graduate teachers, also the Japanese matron, looked to the safety of others, caring for the little ones, and thus suffering the loss of their own property. There were twenty-seven girls in the boarding house; twenty-four of these escaped with Edith Dillon and the matron by the back way and gathered on the far corner of the playground. The three remaining little ones were taken by Sarah Ellis down the front way and joined Mary A. Gundry on the other side of the street.

A high north wind carried the burning embers onto the Mission residence, and it seemed as if it too must go. The firemen had arrived promptly, but the hose had to be spliced, and there was some delay. In the meantime, however, the wind changed and blew from the opposite direction, and the other buildings were spared.

Some furniture had been thrown out of both the school building and missionary residence, also some books and the sewing machine from each house. Gilbert Bowles had been engrossed in superintending this, when the heavy tile roof fell in, and nothing more could be done. The teachers were still uneasy as to the whereabouts of all the girls, and as soon as the heat abated a little all were gathered in the meeting house and counted. As one of them writes: "While the building was burning and I was not sure

that all were out of the house, it seemed almost more than I could bear; but when it was over and I found they were all saved, a weight was lifted from my heart that made the loss for the time being seem very small indeed."

It was 11 o'clock when we all gathered in the residence parlor to consider what to do. All was chaos in the rooms about us. The smoke was still coming in from the burning building. A short praise service was held, giving thanks for our safety. Chuzu Kaifer offered a most touching prayer. Gilbert Bowles spoke of the lessons the fire ought to teach us, and C. Kaifer spoke to the girls, telling them of the plan for them to take explanatory letters and go home. After this the girls went to the meeting house again, and Edith Dillon and Sarah Ellis helped them to get their few rescued possessions together, and most of them went to their homes. Those who remained found a temporary shelter at the Missionary residence.

During the progress of the fire Gilbert Bowles telegraphed to the fire insurance company, also to Joseph Cosand, Gurney Binford and Anna C. Harts-horne. These friends came promptly and gave the comfort of their presence and counsel. Joseph Cosand was most kind in going over the building with the insurance agent and helping Gilbert Bowles in every possible way. "The loving sympathy of so many friends, both foreign and Japanese, is very comforting. Telegrams and letters, food and clothing, have been coming freely to us."

The insurance agent came the same day, examined everything and in a day or two Gilbert Bowles received a check from the Hong Kong Shanghai Bank for the full amount, 8,717 yen.

The partly-damaged goods were valued at \$625 and purchased for \$447.50.

The foregoing is a record of our losses, but over against these we wish to set down our gains. We have known that the school and mission were a power for Christianity, but how great a power we have not before appreciated. The kindness of the Japanese and their friendly feeling is unmistakable. "They have brought us tubs of hot rice, with cakes and oranges. Help is gratefully recorded as given by members, believers and attenders of the meeting—the gardener, milk man and different merchants. On First-day morning the husband of a former pupil called, bringing a letter of sympathy from his wife, in which they had enclosed three yen (\$1.50), which she said was to be applied to the fund for rebuilding the school." And again: "We were all so touched when the man who does the menial work about the place came through the pouring rain, expressed his warmest sympathy, inquired about our safety and handed us a little paper with fifty sen (\$0.25) wrapped in it to be used for those in distress."

The following indicates the value those who know the school place upon it: "A brother of K. Ota, a graduate of the school, is glad to offer his services free as an architect of the new building if desired.

He is a graduate of the Imperial University of Tokyo, in the architectural department, and is most grateful for all that has been done for his sister."

Most impressive is the following: "On First-day morning it rained heavily, but the meeting was held as usual. In the evening a strange young man was present. He arose, and in a manner and tone of voice which no one could question as showing a change of heart, stated his decision to follow Christ, and said that it was the extraordinary behavior the Christians had shown through the sad experience of the fire that had convinced him that the peace of God was something he had known nothing about. Now he believed with all his heart and determined to follow Christ."

The foregoing incidents must surely be called our gains. They are large with hope, and in the balances of the kingdom outweigh all the losses, leading us humbly to acknowledge that our labor is not in vain in the Lord.

Things of Interest Among Ourselves.

Friends at La Harpe, Kan., recently set up a new monthly meeting.

There is at present a vacancy in the chair of Greek in Wilmington College, Ohio.

R. Hayes Puckett has been active for the past three weeks in a revival effort in his home meeting at Bangor, Ia.

Francis W. Thomas was greatly favored with a message in the meeting at Raysville, Ind., on First-day, the 18th.

Emma F. Coffin recently closed a successful series of meetings at Kamawah, Ia., and began a series at Lynnville on the 18th instant.

Fred Coppock labored for some time in the mission meeting at Miami, Indian Territory, and closed his efforts on the evening of the 11th inst.

Charles Stalker labored for two weeks in the meeting at Mt. Pleasant, Ohio, last month. The meeting was much helped and permanent good was done.

T. C. Kenworthy, of Oskaloosa, Ia., has accepted a call to labor in the meeting at Damascus, Ohio, and will begin the work about the 1st of next month.

Bertha T. Pinkham, of Cleveland, O., held a successful series of meetings at Ludlow, O., from the 4th to the 14th instant. Substantial results followed the preaching.

New Hope Monthly Meeting, Oklahoma, has recently received a shipment of books from Harriet Green for their new Friends' Library. The Friends Book Store of Philadelphia also favored them with a donation.

Morton C. Pearson was unable to fill his usual place in the meeting at Knightstown, Ind., on the 18th instant, owing to overwork. J. O. Binford was present, however, and gave an inspiring message to the large company.

Friends' Meeting at Coloma, Indiana, sent a petition in a body to Senator Fairbanks to work for the amendment to the Militia Bill. As soon as the amendment was passed, Senator Fairbanks telegraphed his congratulations to Coloma Friends.

Henry McKinley, who is a first cousin of President McKinley, recently gave a vigorous address at Traverse City, where he is located, against war and military power. The sermon was called out by a lecture which Richmond Pearson Hobson of the Navy had given in Traverse City two days before. The sermon was reported in the "Daily Eagle," and should make many persons think.

Ernest Howard, who was recently called to labor in New Hope Monthly Meeting, Oklahoma, has decided to sell his farm near Cherokee, Okla., and locate permanently in the meeting.

The Board of Managers of Wilmington College, Ohio, on the 16th instant, accepted the resignation of President J. B. Unthank. He has done most excellent work in the college for more than a quarter of a century. His resignation is cause of deep regret to his host of personal friends in the yearly meeting.

Friends are warned against a man asking assistance in the neighborhood of Philadelphia, who represents himself as Dr. Theophilus Waldmeier, and claims in calling that he was sent by a person known to the Friend from whom he is asking assistance.

Anna Nuton, a native of Alaska, who is now a student at Friends' University, visited some of the meetings in Oklahoma during the holidays. She spoke on "The Alaskan Country and the Needs of Her People," and was the means of arousing quite a missionary spirit.

A very successful series of meetings has just closed at Upland, Ind., in which Fred Smith and wife, of Farmland, were very efficient in their ministry. A number of conversions and renewals and two accessions to Friends are some of the immediate results of the effort.

Gilbert L. Farr and wife, who have labored faithfully in Jamaica for nearly twelve years, with very gratifying results, have tendered their resignation to the Mission Board, and expect to return to the United States in order to give their boys an opportunity to secure a higher education.

Harry R. Keates, formerly of Glens Falls, N. Y., a well-known evangelist, commenced a series of revival meetings at Friends' Meeting House, Knightstown, Ind., on the evening of First month 19th. Meetings are held each afternoon at two o'clock, and each evening at seven o'clock. Large audiences and good results are expected.

The Friends at High Point, Ia., dedicated their beautiful little meeting house on the 11th instant. A monthly meeting was organized on the 12th by a committee of Ackworth Quarterly Meeting. A series of meetings was also begun at the same time. The meeting was organized only a year ago, and the outlook is bright for the future.

A two weeks' revival effort held three miles east of New Hope Meeting House, Oklahoma, closed the evening of the 11th instant. Lodi Bonser, of Clay Monthly Meeting, who labored for some time in the meeting, was called home by the illness of his wife. Several conversions and renewals are reported, and five have united with Friends.

By a recent religious census of the city of Dayton, O., it is shown there are over 75 members and preferences for Friends in the city, with no meeting. This opening is certainly worthy of care and attention. The cards giving names and street addresses are in possession of Oscar Moon, Ludlow, O., who may be addressed for further information.

Harry R. Keates, of Glens Falls, N. Y., closed a two weeks' series of meetings at Fairmount, Ind., the 18th instant. In the evening meetings he was enabled by the Spirit's power to awaken many to a consciousness of their condition and to lead some to decide for Christ. The afternoon meetings were devoted to an exposition of the letter to the Ephesians, showing the privileges and blessings vouchsafed to believers, and many were led to a fuller dedication of their lives to God.

We are glad to know that John Frederic Hanson is publishing a book on the rise, progress and present condition of Friends in Norway. It is to be called "Light and Shade from the Land of the Midnight Sun." It will tell the story of the labors in Norway of such well-known Friends as Lindley M. Hoag, Eli and Sibyl Jones, Robert Doeg, James Owen, Allen Jay, and Dr. Richard H. Thomas and Anna B. Thomas. The writer is himself a native of Norway, and expects soon to return to continue in that land the labors which he has been carrying on for the past two years.

All Friends everywhere who desire to assist Friendswood Monthly Meeting, Texas, in rebuilding their meeting house—blown down by a storm—will please take notice that the name of their postoffice has been changed, so hereafter draw all money orders in favor of Dr. J. M. Wright, League City, Texas, who will promptly and gratefully acknowledge the same.

Haviland Quarterly Meeting of Friends, held at Pleasant Plain, Kan, Twelfth month 12th to 14th, was well attended. Visiting ministers were Henry Dalrymple, of Indiana, and Anna Winslow, of Mount Air Quarter. Their gospel labors were edifying. On Sixth-day evening the Christian Endeavor Union rendered a very interesting program. Perry Hadley, the yearly meeting's superintendent of Christian Endeavor work, was present and gave some helpful advice. The meeting closed with a number of renewals and conversions, and a protracted revival effort followed, in which nearly fifty souls were led to accept Christ.

Dedicatory services were held in the Friends' Meeting House at Miami, Indian Territory, on First-day, the 11th inst. In response to an invitation of the local minister, Jeremiah Hubbard, the pastors from other congregations in the town were present and gave short talks. The meeting house was given to Grand River Quarterly Meeting by the Executive Committee of Indian Affairs in 1895. At that time the building was not quite finished, only partially seated, and had a small debt against it. By the generous offer of the creditor, Thomas Griffith, who promised to cancel the debt on condition that all needed repairs be made, and through the earnest efforts of an Ottawa Indian woman and other friends, the house has been placed in excellent condition, furnished with the needed seats and cleared of indebtedness. At the close of the services an opportunity was given to unite with Friends, and two candidates presented themselves.

BORN.

SYZE.—At Yorktown Heights, N. Y., to Albert and Laura S. Syze, First month 4th, a son.

MARRIED.

ROBERTS—PETTIT.—At the home of the bride, 1221 Third Avenue, New Brighton, Pa., Dr. Evelyn S. Pettit to Oscar Roberts.

WILKINS—BRANSON.—At the home of the bride's parents, on the evening of Twelfth month 31st, 1902, at New Sharon, Ia., Frank E. Wilkins, of West Liberty, Ia., and Evelyn M. Branson. Their home will be near West Liberty, Ia.

DIED.

SMITH.—In Buffalo, Kansas, Twelfth month 12th, 1902, Eva Smith, daughter of Watson and Emma Fuller, aged 35 years. Although a great sufferer her faith was unwavering. The funeral service was held in accordance with her own plans.

SPRAY.—At the home of her son, William A. Spray, near Springdale, Kan., First month 1st, 1903, Hannah Spray, widow of Elihu Spray, and daughter of William Mendenhall, of Spring Valley, Ohio, in her 69th year. She was a member of Lawrence Monthly Meeting and served as an elder for many years.

STURGEON.—At his home, in Kokomo, Ind., First month 11th, 1903, John Sturgeon, aged 64 years. One year ago, while giving his testimony for Christ in a revival meeting, he was stricken with paralysis. He was a member of New London Monthly Meeting, Ind., and died rejoicing in the Lord.

WEAVER.—At his home in Smyrna, N. Y., First month 17th, 1903, Chester A. Weaver, aged nearly 84 years. He was a member of Smyrna Monthly Meeting, and left the comforting evidence that through the merits of redeeming love he was prepared for his heavenly home.

FIFTY-FIFTH ANNUAL STATEMENT
of the
PENN MUTUAL LIFE
Insurance Co. of Philadelphia.

Net Assets, Jan. 1, 1902,
at market value\$46,313,734 56

RECEIPTS DURING THE YEAR:
For Premiums and Annuities\$10,928,613 07
For Interest, etc..... 2,511,954 83
13,440,567 90
\$59,754,302 46

DISBURSEMENTS:
Claims by Death \$2,473,166 40
Matured Endowments and Annuities 1,078,794 09
Surrender Values 687,491 35
*Premium Abatements 699,570 06

Total Paid Policy-holders.\$4,939,021 90
Added to Reserve \$5,427,416 00

Pennsylvania, and other State taxes \$323,364 93
Salaries, Medical Fees, Office and Legal Expenses. 423,409 86
Commissions to Agents and Rents 1,617,039 24
Agency and other Expenses 97,464 28
Advertising, Printing and Supplies 83,853 14
Office Furniture, Maintenance of Properties, etc. 156,145 07
\$7,643,298 42

Net Assets, Jan. 1, 1903..\$52,111,004 04

* In addition to the above abatements the Company allotted to deferred dividend policies \$539,708.61, making the total apportionment of surplus during 1902 \$1,239,278.67.

ASSETS:
City Loans, Railroad and Water Bonds, Bank and other Stocks\$18,922,808 72
Mortgages and Ground Rents (1st Liens) 20,488,000 29
Premium Notes, secured by Policies, etc..... 1,251,570 35
Loans on Collateral, Policy Loans, etc. 8,020,616 55
Home Office, Boston Office and Real Estate, bought under foreclosure 2,907,902 11
Cash in Banks, Trust Companies, and on hand.... 520,106 02
Net Ledger Assets\$52,111,004 04
Net Deferred and Unreported Premiums 1,520,938 54
Interest Due and Accrued, etc. 470,252 51
Market Value of Stocks and Bonds over cost.... 580,761 53
Gross Assets, Jan. 1, 1903.\$54,682,956 62

LIABILITIES:
Death Claims reported, but awaiting proof \$329,004 00
Reserve at 3, 3½ and 4 per cent. to Re-insure Risks. 47,612,023 00

A modern critic proposes the following translation for the first three verses in Genesis:

"In the beginning of Elohim's creating heaven and earth—that is, the cosmos—the chaotic mass existed—namely, as a tohu wavohu; and darkness was upon Tehom and the spirit of Elohim upon the waters."

It will be obvious at the first glance how much more clear and comprehensible this is than the old translation, with which we are familiar! In its grace, simplicity, and perspicuity it is absolutely admirable and well-nigh perfect!—"Western Christian Advocate."

"Well, well," remarked Farmer Korn-top at the zoo, "this here lion 'pears to be real good-natured." "Mebbe," suggested his wife, "it's one o' them social lions you read about in the papers."—"Philadelphia Press."

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

ACKERS

Ackers Ceylon Blend at 75c. lb.; 38c. ½ lb.; 20c. ¼ lb. is the most popular tea.

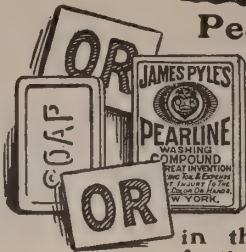
But many think our regular 50c tea is superior to what is frequently sold at a much higher price.

PHILADELPHIA & ATLANTIC CITY

Surplus on Unreported Policies, etc. 149,095 18
Surplus accumulated upon Special forms of policies 3,273,841 09
Surplus for all other Contingencies 3,318,993 35
\$54,682,956 62

New Business of the Year.
29,729 Policies for.....\$69,632,777 00
Insurance Outstanding December 31, 1902, 114,831
Policies for\$276,110,015 00

HARRY F. WEST, President.
GEORGE K. JOHNSON, Vice-President.
HENRY C. BROWN, Sec'y and Treas.
JESSE J. BARKER, Actuary.



Pearline or Soap—
not soap and PEARLINE. That is waste. PEARLINE has enough soap to act in the most effective way on dirt. With many washing-powders, much soap is needed. You can't find a trace of soap in some. But PEARLINE is improved soap itself. Takes soap's place. Does easier—quicker—better work—saves rubbing. 675
Proved by Millions

An Irishman out of work, states the "Pittsburg Bulletin," applied to the "boss" of a large repair-shop for a "job." After talking with him for some time, the superintendent asked: "Do you know anything about carpentry?" "Sure, I'd like to see the man that can bate me at it." "Do you know how to make a Venetian blind?" "I do that." "Tell me, then, how you'd make a Venetian blind." "Sure, I'd poke me finger in his eye!"



A Bilious Habit
is readily overcome by use of Tarrant's Seltzer Aperient.

At druggists, 50c. & \$1, or by mail from

Prepared for New York Physicians in 1844.

THE TARRANT CO., New York

GREGORY

Good seed assure good gardens. Gregory's seeds have been the favorites of gardeners and florists for 40 years. Always successful.

Send for our free catalogue, telling about our three warrants on seeds. J. J. H. Gregory & Son, Hartshead, Mass.

Gardens

The Tonic
Par Excellence.

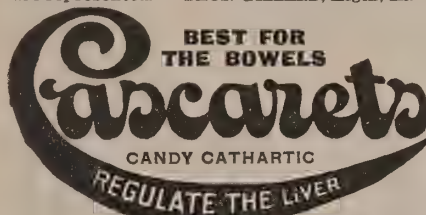
QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza
and as a specific remedy for
Typhoid
and Malarial Fevers.

E. FOUGERA & CO., 26-30
N. William St., N.Y.

INSOMNIA

"I have been using **CASCARETS** for Insomnia, with which I have been afflicted for over twenty years, and I can say that Cascarets have given me more relief than any other remedy I have ever tried. I shall certainly recommend them to my friends as being all they are represented." THOS. GILLARD, Elgin, Ill.



Pleasant, Palatable, Potent, Taste Good, Do Good, Never Sicken, Weaken or Gripes, 10c, 25c, 50c.

CURE CONSTIPATION

Sterling Remedy Company, Chicago, Montreal, New York. 316

NO-TO-BAC Sold and guaranteed by all druggists to CURE Tobacco Habit.

"You are not saved by the literary coherencies of the Book, but by its moral consistency."

The Great Pacific Coast Train

"Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
San Francisco
and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily Train Across the Continent. Bath, Barber Shop, Library, Compartment and Standard Sleepers, Dining and Observation Cars. Ask your nearest Ticket Agent for the facts or address

J. T. HENDRICKS, General Agent
802 Chestnut St., Philadelphia

BOOK REVIEWS.

"Water Baptism: A Pagan and Jewish Rite, but not Christian." By James A. Moon. Price 25 cents. John Wanamaker.

There is often a felt need among Friends, especially in new meetings, for a clear, concise statement of our position on water baptism. The present manual is intended to meet this need. By scripture and history the author proves that this so-called "Christian ordinance" was a Pagan and Jewish rite, but that it formed no part of pure Christianity. Christ's commission to His apostles is discussed in the opening section, followed by a discussion of John's baptism, the use of the rite in the early Church and its development in later ecclesiastical degeneracy.

"Light and Shade in the Land of the Midnight Sun." By John Frederick Hanson.

The rise and progress of the Society of Friends in Norway, which is the real theme of this book, just appearing, is a subject of permanent interest to Friends and Norwegians generally, while no Norwegian Friend will be content without it. The little body of Friends has survived more than a half century of persistent persecutions from the State Church and the military régime in Norway, and the narrative of their Christian heroism and enduring faith in their native land will fill honored pages in history, while children's children will tell the story and trace the pathway from persecution to free America of their own Pilgrim Fathers. The work of English Friends on behalf of their brethren over the sea is a very unusual example of faith and patience. The many visits and faithful services of English and American ministers beautifully illustrate the power of Christian love in response to the call of God. The fact that the author has lived and moved in the midst of the events which he narrates with becoming modesty will be of added interest to the reader. Indeed, he is the only person who could write this work, now or in the future, and many will thank him for his labor of love so well performed.

To live content with small means; to seek elegance rather than luxury; and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony. --William Henry Channing.

"The death of self is not the crushing out of self-hood, but of selfishness."

THE RIGHT THING.

A New Catarrh Cure, which is Rapidly Coming to the Front.

For several years, Eucalyptol Guaiacol and Hydrastin have been recognized as standard remedies for catarrhal troubles, but they have always been given



separately and only very recently an ingenious chemist succeeded in combining them, together with other antiseptics, into a pleasant, effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrh Tablets, and it has met with remarkable success in the cure of nasal catarrh, bronchial and throat catarrh, and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good I like to tell people of it. I have been troubled with catarrh more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50-cent box of Stuart's Catarrh Tablets, and am glad to say that they have done wonders for me, and I do not hesitate to let all my friends know that Stuart's Catarrh Tablets are the right thing."

Mr. George J. Casanova, of Hotel Griffon, West Ninth Street, New York City, writes: "I have commenced using Stuart's Catarrh Tablets and already they have given me better results than any catarrh cure I have ever tried."

A leading physician of Pittsburgh advises the use of Stuart's Catarrh Tablets in preference to any other treatment for catarrh of the head, throat or stomach.

He claims they are far superior to inhalers, salves, lotions or powder, and are much more convenient and pleasant to take, and are so harmless that little children take them with benefit, as they contain no opiate, cocaine or any poisonous drugs.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full size package, and they are probably the safest and most reliable cure for any form of catarrh.

ESTERBROOK'S

THE STANDARD PENS EVERYWHERE.

STEEL PENS



150 Styles Fine, Medium and Broad Points.

Sold by All Stationers.

Works, Camden, N. J. **The ESTERBROOK STEEL PEN CO.** 26 John St., New York.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William Street, N. Y.

FINANCIAL.

I Can Sell Your Real Estate

no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 14 cities. W. M. Ostrander, 2080 N. A. Bldg., Philadelphia

Good Farms for Rent at \$3.25 per acre. One of 203 acres, and the other, 100 acres, adjoining. Would rent for three or five years. Near Friends' Meeting. Address, with references, WHITE'S INSTITUTE, Hillsboro, Henry Co., Iowa. R. F. D., No. 2.

ONE CENT

invested in a postal card, addressed to us, will show you "How to eat your cake and keep it, too." Did you ever hear of a real estate mortgage secured also by

Deposit of the Gold Coin?

The highest development of the real estate mortgage is found in **Our Sinking Fund**. Full facts and highest references sent on application to **PERKINS & CO., LAWRENCE, KAN.**

WILLIAMSON'S

INVESTMENTS

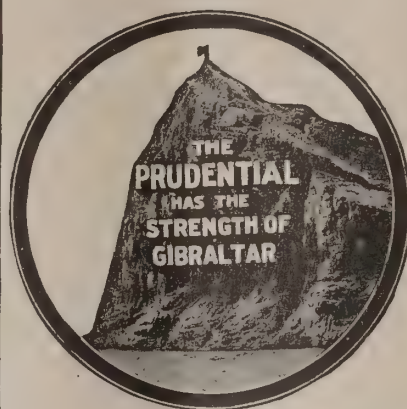
North Dakota 5 per cent. First Mortgage Real Estate

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota

You Love Your Family

How much do you love them? This question can be answered by an inspection of the amount of your Life Insurance policy. The Prudential policy is the ideal policy for you.



The Prudential

Insurance Company of America

JOHN F. DRYDEN, HOME OFFICE,
PRESIDENT. NEWARK, N. J.

Write for Information—Dept. 67.

OWENS VALLEY, CALIFORNIA

George M. McKinney, of Chicago, general immigration agent and land expert for the Harriman railroad systems, arrived in San Francisco to-day, in the course of a tour of the great country districts of California suitable for general colonization.

"I have come directly from Inyo County," said he, "and I am greatly impressed with Owens Valley, in the eastern part of California. I found hidden away in the mountains up there in Inyo County, 1,000,000 acres in Owens Valley, that is the most desirable land for general colonization purposes that I have thus far seen in California."

Los Angeles Times, Sept. 22, 1902.

The above clipping from the *Los Angeles Times* shows what Geo. M. McKinney thinks of the lands owned by the William Penn Colonial Association, a Friends Colony. For further information write,

WM. E. COX, Secretary, HENNE BLDG., LOS ANGELES, CAL.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncrowded profession paying \$16 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia

"To put up the heavens and the earth in one chapter, was a miracle in authorship."

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Winter term begins First Month 6th, 1903.

Terms moderate. Send for catalogue.

WABAN SCHOOL, WABAN, MASS.

Home school for twenty-five boys. \$500 to \$600.

J. H. PILLSBURY, A.M., Principal.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

"Few men may be theologians, but all men may be Christians."

SALE OF DRESS GOODS

It seems almost foolish to mark down the prices of staple styles of Black Dress Goods when the demand in certain favored lines is almost greater than the supply; but that is just what we have done, to make this January Sale more interesting, and to-day's buyers will secure unusual values.

BLACK IMPORTED MOHAIR

This is one of the best things we have ever offered at the price. An imported fabric, made of pure mohair, with a high lustre; 44 inches wide, and of superior character in every way; 75c. value—at 58c. a yard.

BLACK ALL-WOOL CHEVIOT

Another fine lot of this popular number has come to us just in time to get into the January Sale. Medium wale, and a good solid black; 54 inches wide; \$1.25 value—at 65c. a yard.

BLACK STORM SERGE

All wool, with a medium twill and a crisp, bright finish; 50 inches wide. This is a special value, so great that it stands out boldly even in the month of January Sales; worth 75c.—at 50c. a yard.

Centre Store, Main Aisle

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

"You may interrupt the prayer of my lips, but not that of my life."

American Friend

Vol. X

SECOND MONTH 5, 1903

No. 6

EARLHAM COLLEGE
LIBRARY.

	PAGE.
EDITORIALS.—Events and Comments.—	
A Ministry of Simple Faith.—Editorial Notes	87-89
An Old-time Stronghold of Friends in New England	89
Fishing for Men <i>Hugh Macmillan.</i>	90
Extracts from the Debate on the Militia Bill	91
TEMPERANCE DEPARTMENT	92
THE INTERNATIONAL LESSON Lesson for Second month 15, 1903.	94
CHRISTIAN ENDEAVOR Topic for Second month 15, 1903.	95
EDUCATIONAL	96
THINGS OF INTEREST AMONG OURSELVES, 97	
BORN.—DIED	98

"WHAT IS TRUTH?"

*One day I asked in fancy,
Of the passers, for a word
In answer to this question;
This is what I heard:*

"Truth is reality,"
 The sage of science said;
"Truth is only justice,"
 The son of Blackstone read;
"Truth," replied the merchant,
 "Is just plain honesty;"
"Truth," observed the maiden,
 "Is sweet sincerity;"
"Truth," affirmed the artist,
 "Is always seen in beauty;"
"Truth," wrote the moralist,
 "Is synonym for duty;"
"Truth," so taught the teacher,
 "Is fact and nothing less;"
"Truth," proclaimed the preacher,
 "Is perfect holiness."

*Like gem of many facets
In the spectrum of the sun,
Truth may seem many featured;
Yet, all truth is one.*

ORVILLE THEO. FLETCHER, in
"Christian Intelligencer."

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.
DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care
of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Winter term begins First Month 6th, 1908.

Terms moderate. Send for catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

WABAN SCHOOL, WABAN, MASS.
Home school for twenty-five boys. \$500 to \$600.
J. H. PILLSBURY, A.M., Principal.

"No great characters are formed in
this world without suffering and self-
denial."

Dingy carpets can be
cleansed and brightened
on the floor. Sweep thor-
oughly, spread a stiff
lather of Ivory Soap over
a small surface at a time,
scrub with a clean scrub-
bing brush and wipe off
with a damp sponge.

The vegetable oils of which Ivory Soap is
made fit it for many special uses for which other
soaps are unsafe or unsatisfactory.



THE

Hastings & McIntosh Truss Co
912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

Get wisdom—get understanding.

The Doukhobors:

Their Russian History and their
Migration to Canada.

By JOSEPH ELKINTON.

*This work has been detained for some weeks to receive the latest intelligence, but is now
about to issue, and copies ordered at once can be delivered not later than February 10.
For sale by all booksellers, or it will be sent to any address postpaid upon receipt of \$2.00.*

CONTENTS.

Book I

THE DOUKHOBORS IN CANADA

- I The Author's Personal Experiences, etc.
- II The Problem of Education and Training.
- III The Doukhobors as Home-makers.
- IV The Relations of the Doukhobors with the Civil Authorities.

Book II

THE EXODUS FROM RUSSIA

- I The Recent Persecutions.
- II The Emigration.
- III The Canadian Settlement.

Book III

THE DOUKHOBORS IN RUSSIA

- I Early Religious Beliefs of the Slavs.
- II The Early History of the Doukhobors.
- III Faith of the Doukhobors.
- IV The Raskolniks and other Dissenters.
- V The Mir.
- VI The Government Officials.
- VII Russian Political History.



MUCH misinformation regarding these people has
been industriously disseminated by the news-
papers. They are simply not understood by
their critics. They come from a different civil-
ization, and have different ideals, habits, and
prejudices. Yet they are most richly worth knowing.
One who can penetrate their strange exterior soon finds
they are made of the very best character-stuff. In many
respects they compare well with the pioneers of our own
settlements two hundred years ago.

In one respect they are unfortunately different. They
are ignorant. The hope for their future lies in education.

The author of this book traveled through their settle-
ments on an educational mission. He came to know
them intimately, and portrays them as they are,—but
kindly and lovingly, not grotesquely. He believes in them.

The fruits of this book, both moral and material, he
dedicates to their welfare. He hopes its publication may
gain them new friends and helpers.

Many illustrations are from photographs by the author.

ILLUSTRATIONS.

"Grandmother" Verigin and the
Patriarch Ivan Mahortov.
Doukhobor Costume, showing Prayer
Sash and Marriage Scarf.
Group.—Eliza H. Varney, J. Obed
Smith, Joseph Elkinton.
Immigration Hall, Winnipeg.
Group of Immigrants in Yard of
Immigration Hall.
"Sunrise Service."
Crossing the Saskatchewan River—
Petrofka Ferry.
Prairie Trail and Slough, west bank
of the Saskatchewan.
Women waiting to extend a welcome
to arriving guests.
A typical House, with sod roof.
Doukhobor team; with the Menno-
nite Reserve in the distance.
The Sherbinin Homestead.
Ready for the Start, to visit the
Saskatchewan Villages.
Village Scene at Eventide.
A Model Home.
A Baby Show.
Group of Chanting Girls.
Sheepskin Coat and Doukhobor Doll.
"Sweet Sixteen."
Baking Pancakes.

And many others, including
maps and portraits.

FERRIS & LEACH, Publishers • PHILADELPHIA

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, SECOND MONTH 5, 1903.

No. 6.

Events and Comments.

Experiments on the military railroad between Berlin and Zossen in connection with keeping a moving train in continuous wireless communication with the signal station, by means of the Braun system, have been completely successful.

Last week, for the first time since winter set in, there was a plentiful supply of coal in the yards of New York city dealers. The impression prevails that the famine at last has been broken, and this is indicated by such an increase in the supply of so-called independent coal as to break down the price to \$7 and \$7.50, at which it is being bought by New York dealers.

Albert K. Smiley is making plans for another conference on international arbitration at his delightful summer resort, Lake Mohonk, N. Y., in the coming Fifth month. He announces that the meeting will be held on the 27th, 28th and 29th of that month, and he hopes to make it the best of the series, in view of the prominence that international arbitration has acquired through the events of the past year.

A local option bill on the right of the people to govern themselves in regard to the saloon question is attracting the attention of Christian people throughout Illinois. More than one thousand sermons favoring it were preached in Illinois pulpits on First month 25th, the first Sabbath after its introduction in the present legislature. The State governing or connectional body of almost all the leading denominations is officially committed to favoring the passage of this measure.

A new general customs tariff has recently been published at St. Petersburg. An official memorandum accompanying it explains that Russia has followed the example of other states in view of the impending expiration of her commercial treaties. The new tariffs have been elaborated with special regard to the protection of national industries, but there has not been any idea, by an artificial raising of rates, of securing a means of bargaining with other Powers because such a weapon would cut both ways.

Henry C. Rouse, of New York, President of the Missouri, Kansas and Texas Railroad, arrived in Berlin, one day last week, having made a mid-winter trip from Pekin to Moscow in the record time of seventeen days and nineteen hours over the Eastern Chinese and Trans-Siberian Railroads. His journey was accelerated by complimentary special trains through Manchuria and the other eastern provinces. He was favorably impressed by Russia's achievements, and

believes in the ultimate commercial value of the Trans-Siberian Railroad, as well as in its immediate strategic use.

The movement of farm families from our Western States into Manitoba and the Canadian Northwest must be very large, and it is certainly of great significance. It was heavier in the last half of last year than in the first half; yet the report of the Canadian Department of the Interior for the year ending Sixth month 30th last shows that 4,954,847 acres of land were disposed of by the department and the railroad companies during that year, or about double the sales of the previous year, and wholly out of comparison with sales of previous years. And this land has been taken up largely by immigrants from the agricultural sections of the western United States.

One of the most appalling railroad wrecks that has occurred in the vicinity of New York for many years took place one night last week at Graceland, on the Central Railroad of New Jersey, near Westfield, N. J., when the Royal Blue line express plowed at top speed into the rear of a local train. Twenty persons were killed outright, while the number of those known to be injured is upward of 50, of whom 13 remain in the hospital. Another disaster occurred on the Southern Pacific, near Vails, Ari. Two passenger trains collided while running at full speed. Eight bodies have been found, but the number consumed in the burning wreck has not yet been reported.

To answer accurately such questions as "Do College Women Marry?" and "How Many College Women Teach?" is practically impossible. But some of the results from such facts as are gathered are interesting reading. When President M. Carey Thomas, of Bryn Mawr College, prepared for the Paris Exposition her monograph on "The Higher Education of Women," she found that in 1895 37.7 per cent. of Vassar graduates were teaching, two per cent. engaged in graduate study. In 1898 she found 49.7 per cent. of the Radcliffe alumnae were teaching, 8.7 per cent. being engaged in graduate work. At Bryn Mawr, in 1899, 39 per cent. were teaching and 11.4 were engaged in graduate study. Radcliffe had 17.5 of her alumnae unmarried and without professional occupation, while Bryn Mawr had 26.6 per cent. The figures for 1901 show that only 30.8 per cent. of Bryn Mawr graduates are teaching, and 9 per cent. engaged in graduate study, while 24.4 are married. The fact that fewer graduates are teaching now than three years ago is not an index of lower standards of work, but an indication that more girls go to college now who wish the best intellectual training, but do not intend to teach.

A MINISTRY OF SIMPLE FAITH.

FROM childhood to old age Faith is the first thing to get and the last thing to let go. There could be no better words for any one's closing hour than those of the greatest Christian: "I have kept the Faith." It is the first and most important duty of a Christian Church to build men up in Faith. Whatever else a minister may have, or may lack, he must have the gift of quickening Faith and of establishing souls in confidence. The real trouble with our world is its sin, and sin always weakens a man's sense of God. It is useless to undertake to help a man who is spoiling his life in sin, by entertaining him with eloquent sermons or by telling him what modern scholars believe about this or that problem. What would you think of a man who stood in front of a burning house and gave an address on the science of combustion! No; the first thing is to get the fire out. Then there may be time after that to study combustion, if anybody cares to know. So, too, in our religious work, the first consideration must be to get the fire out in men's lives. Wrangles over theology do not help do this. Nothing does the work except God's remedy. There is no other great thing in the world quite so simple as the Gospel of Redemption. Little children generally understand it best because they do not complicate it with a lot of metaphysics which never belonged in it. They see straight to the heart of it, and this is what a minister ought to do. He ought to make it absolutely simple—especially when he wants to reach a man who is floundering in sin. *Faith in Christ* is the whole of it. In Him I see God. He is God for me. Without Him I do not know God, I cannot find Him, I cannot be sure of His Goodness, His Love or His Forgiveness of sin. I should be left in a sense of terror before an Unknowable Power. God has come to the world. He has showed His nature. We see here how infinitely He is beyond us and yet how like us He is. We hear Him bless the pure in heart, but He does not stop with that—He goes on down the scale until He reaches the poor fellow who has nothing but *hunger*, and He blesses him! He shows his infinite Goodness, and He says you are to be like me—like your Father. He tells in the simplest stories, which even the boy in the slums appreciates, what the kingdom of God is like and how it comes—and lo! it is within you. He who can tell these simple things because they have become facts in his own experience will always have a theme and will always quicken Faith in others. But this is not half the story. He spake as never man

spake. But the things which reach our lives are deeper than words. He was unspeakably more than a teacher. The minister of simple Faith must be able to say, "I will know nothing save Jesus Christ and Him crucified, for the cross is the power of God." He must be able to tell this, so that it becomes the clearest reality to those who hear. Here, again, if he is merely interested in working out a theological theory he will waste his breath. Men are seldom saved by theological theories." His business is to make men see what Calvary means to them—not what it means in books. God so loved the world that He took the burden of its sin Himself. He bore it. It cost Him all this agony which one reads in the cross. He paid the price of sin. He showed the awfulness of sin. But it is not some abstract sin which makes God suffer. It is your sin and my sin. It is not alone Herod and Pilate and Judas and Roman soldiers who crucify Christ—all of us who sin crucify Him afresh and heap up the Divine sufferings. Will any mortal who *knows* that find any peace in his sin? Can he go on eating his swine husks if he hears ringing in his ears: "He loved me and gave Himself for me?" Why not tell men this and make it simple and plain? That is just the greatest need to-day and always—this ministry of simple Faith.

But if the main thing and the best thing is this ministry of simple Faith, why should our ministers be referred to a long list of books dealing with modern problems, which very likely will disturb them more than settle them in this simple Faith? Our answer would be that to a large number of our ministers such books would be of no use whatever. The problems dealt with in these books have never risen in their lives, nor do they trouble anybody in their communities. They would find the books, too, exceedingly hard to read, and they would be more perplexed than helped. The thing for them to do is to let such matters alone, just as they do theories about the inhabitants in Mars, and go about their daily work telling the simple, old, old story which is the central thing, after all the ages.

But there are others who cannot do this. Their own reading and mental training have made it necessary for them to deal with intellectual problems. Then they find themselves continually questioned by the young, active members who read modern books and hear such matters discussed. There is one of two things to do. Either we must condemn all modern views unread, or we must know what they are

and why they are held. The books in this field are simply legion—some are good and some are very bad. The man who would like to form an honest opinion is confused over the mass of literature. We recently selected a brief list which was printed. We frankly said that these books were not free from error. They are not final. They settle nothing. The various writers often disagree. Those who want to find a book which will answer all their questions will find no such book here. They are merely the safest books we know of for those who want to pick up the threads of present day thought on religious lines. They are every one written by devout and spiritual men—men of faith. They must, however, be taken as they are meant. They are only for those who want to read such books. There are some Friends who still compare such scholars as John Fiske to Voltaire, and point out sentences in the books of most modern Christian scholars which seem to them pernicious. It is only the person who can penetrate the spirit of a book even though he disagrees with sentences or chapters who can be instructed by such books. It is much better to let them alone until the situation compels us to take them up. It was for such that this simple list was given; and read in the historical spirit there is no book here which will hurt anybody.

EDITORIAL NOTES.

ONE more seemingly indispensable Friend has been removed by death. Charles Rhoads, of Had-donfield, New Jersey, was suddenly called home on First-day, the 25th ult. He was a twin brother of the late Dr. James E. Rhoads, and though not so widely known as his brother, he was, like him, a beautiful example of pure and noble Christian living, and a gifted minister of the Gospel. His life was an unending sermon, and must have convinced many of the truth of his religion. His words were always weighty, and he was a trusted counsellor in the affairs of the Church. In his own meeting, and in his yearly meeting, everybody will feel that a pillar has gone.

THE "British Friend" appears in its first issue for the current year in a new and attractive dress. Within, its character is still more changed, though a steady progress has for some time been apparent. It has been gradually developing into a Monthly Review. Its editorial articles are solid and penetrating, with a real message for the thoughtful. It gives large space to the review of the leading relig-

ious books of the month. It is open for the discussion of all questions of the day, and it gives a valuable outlook on the progress of events of interest to the Church.

WE publish this week the debate on the amendment to the Militia Bill. The clause as finally adopted reads as follows:

Provided, That nothing in this Act shall be construed to require or compel any member of any well-recognized religious sect or organization at present organized and existing whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in the militia or any other armed or volunteer force under the jurisdiction and authority of the United States.

The first Militia Bill was passed by Congress in 1792. No exemption was made for Friends, either in this or in subsequent bills until the present one. During the Civil War President Lincoln, by his authority as commander-in-chief of the army, did much to relieve Friends from military service. This relief was largely accomplished through the active exertions of Governor Morton, the great "war governor" of Indiana. Friends themselves, as is well known, often visited President Lincoln to secure relief for those who were drafted.

FOR THE AMERICAN FRIEND.

AN OLD-TIME STRONGHOLD OF FRIENDS IN NEW ENGLAND.

On the southern coast of Massachusetts there stands a prosperous and rapidly-growing city, which in the days when its shipping interests were supreme contained the largest and most influential body of Friends in the East, exclusive of New York and Philadelphia. Here, in the early days of the century which has just ended dwelt the descendants of the Friends who founded the city and made this community noted throughout the world. Their vessels were found upon every sea, and valuable cargoes were landed at the shores and dispersed to every corner of the land.

Daniel Wheeler, the noted minister and servant of Christ, came here with a message, and viewed with interest a spot whose name had been a familiar sound to him when prosecuting his missionary labors in the Pacific Ocean. The broad-brimmed hat, the plain coat, and the drab bonnet were seen daily upon the streets. Frederick Douglass, when arriving here as a fugitive from slavery, exclaimed, with pleasure, "I am among the Quakers, and I am safe." From week to week great audiences assembled at the large meeting-house, and the gatherings on the day of the quarterly meeting filled the building to overflowing. This was a community whose wealth was derived from the sea and the uttermost parts of the earth.

But the old has vanished, and new experiences are at the door. As a great whaling seaport memories only remain. As a large manufacturing city of New England it holds a prominent position. During the twenty-five years embracing the third quarter of the last century a period of transition took place, and the foundation was laid for the present industries, which have advanced with rapid steps. While these transformations were in progress the Society of Friends suffered a decline and waned in numbers and influence.

But at this hour our chief concern is with the future. With a population of more than 70,000 people, and with suburban villages to raise the total to nearly 80,000, with three meeting-houses of Friends, one in the city and the other two a short distance beyond the limits of the former, with hundreds of the inhabitants descended from Friends, and many of these favorably disposed toward the faith of their fathers, with hundreds of dwellers who have come from the busy Lancashire towns of England, many of whom have been thrown in contact with Friends in their native land—with these and other facts to face, and with a due sense of responsibility to these classes, what a prospect for work is presented!

From a population of 27,000 in 1882, this city has grown to a population of 72,000 in the opening days of 1903, a gain of 45,000 in twenty years, and with the suburban residents the community embraces nearly 80,000 people.

Is New England Yearly Meeting awake to the importance of this field and mindful of its interests?

We simply desire to call attention to the New Bedford of to-day, and leave it in their hands.

X.

FISHING FOR MEN.

BY HUGH MACMILLAN.

How admirably does the calling of the fisherman represent the work of the apostles whom Jesus called. For just as the fisherman casts his net into the sea, proverbially uncertain of the result, and ignorant if successful, what kind or number of fish he may take, so the fisher of men knows not whether he shall spend his strength for naught and in vain, or whether he shall have many souls for his hire. The work both of the natural and the spiritual fisherman is one which eminently demands faith and patience and trust. The Lord often teaches His servants by a long dark night of fruitless toil how weak and insufficient they are in themselves, how incapable of bringing anything they desire to pass. By this discipline He gives them "gainful losses," higher and better things than those for which they let down their net; and at the same time prepares them for success when it does come, to enjoy it meekly and to give God the praise, instead of sacrificing to their own net, and burning incense to their own drag. He who is the Lord of nature and of grace, who holds the hearts of all men in His hands, and turneth them as the rivers of water are turned, guides those who

are to be the subjects of converting grace in ways that they know not to the human ministry appointed for the purpose, just as He guides the unconscious movements of the fish in the sea, and regulates the kinds and ways in which they shall come into the fisherman's net.

But you will notice that in the last interview of our Lord with His disciples, He combined the two occupations of the Shepherd and the Fisherman, the distinctive teachings of the Old and New Testaments as they are represented by those two characteristic images. The motto of the old dispensation was "keep," but a new dispensation was inaugurated by Jesus Christ, whose motto is not so much "keep" as "catch." The disciples were told to meet Christ after His resurrection at the accustomed haunt on the shore of the Sea of Galilee. The angel told them at the sepulcher that Jesus was risen, and that He had gone before them into Galilee, and that they should see Him there, and when they went a fishing, and resumed their old occupation as if they had given up all hope of anything coming out of their brief connection with Jesus, and when they toiled all night and caught nothing, Jesus by that significant circumstance showed them that they were no longer to be mere fishers of fish, and by the repetition of the former miraculous draught of fishes in the same spot He re-consecrated them to be fishers of men. There beside the net full of great fishes dragged to the shore, and the fire of coals with fish laid thereon and bread for a sacramental meal, Jesus connected the occupation of the fisherman with the occupation of the shepherd, enabling them to carry over into the higher truth to which He was summoning them, the very characteristics that gave them success in their natural calling. To the persistent fisherman of Galilee He said in that last touching scene of restoration, "Lovest thou Me, feed My sheep, feed My lambs." He made a shepherd of the fisherman; for it would need the combination of the two offices to make an apostle of Christ. A fisherman can show his skill and patience, his courage and hope, in braving the stormy deep and catching his scaly spoil, but the fishes which he catches have no need of his care; they have no personal relation to him; they are mere dead spoil taken from the deep. But sheep are living creatures of sensitive nature, weak and erring and defenceless, and are placed under the protection of man, and need to be watched over and tended continually. They know their shepherd and he knows them. The minister of Christ must be the pastor of those whom he catches by the Gospel net, feeding them by his teaching and leading them by his example. "Follow Me," says the Lord Shepherd to us, and as we follow Him ourselves as the sheep of His pasture, let us seek to be under-shepherds of His to others, caring for and ministering lovingly to the flock, however small, which He has placed under our influence, in such a way as that by the work we ourselves may be educated, and the sheep and lambs of Christ may be trained for the everlasting fold.

Edinburgh, Scotland.

EXTRACTS FROM THE DEBATE ON THE MILITIA BILL.

Mr. Beveridge: Mr. President, this amendment* I offer to cover two or three well-known religious organizations in the United States—particularly the Quakers and the Dunkards. It is well known that it is one of the fundamental tenets of their creed that war in any form is murder, and that they are conscientiously opposed to participating therein. The point will be made—and perhaps with some weight, too—that in this bill as it now stands amended, with section 24 stricken out, my amendment is not necessary; nevertheless, Mr. President, it certainly can do, and it will be admitted that it can do, no harm.

While I myself am not in favor of loading a bill with unnecessary provisions, yet I think it is perfectly right that when a great and weighty and intelligent body of our fellow-citizens—and there are no more intelligent or worthy citizens of this United States than those known as the Quakers—ask for a thing of this kind in a bill like this, it should be granted. Certainly, if it be their opinion that when they go to war they are participating in a species of murder, they should not be forced to do so. Therefore, upon that hypothesis, the amendment should be adopted. If, on the contrary, it does not compel them to do so, then the amendment can do no harm. In either event, it would be without injury, meeting the wishes of one of the very large and one of the very best elements of the citizenship of this republic.

I hope the amendment will be accepted; and if it is not accepted, of course I shall want a vote upon it.

Mr. Bate: Mr. President, if I understand the purport of this whole bill, it does not force anybody into the military service.

Mr. Beveridge: No.

Mr. Bate: This bill, as I understand it, does not compel anyone, whatever may be his age or his religious faith, to go into the military service. If I thought it did, I would be against this bill. I do not think so, but nevertheless I do not care to make objection to the amendment offered by the Senator from Indiana. I think that we have precedents on that sort of legislation. I believe it is not an innovation upon existing legislation in regard to the militia. Certainly some of the States have so legislated. I think those sects having religious scruples against military service are generally excepted, and ought to be when no constitutional objection intervenes. I do not make any point about that, however, because I do not understand from this bill that there is anything which constrains or forces anyone, even a militiaman, to go into the army.

Provided, That nothing in this Act shall be construed to require or compel any member of any religious organization whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in the militia or any other armed or volunteer force under the jurisdiction and authority of the United States.

Mr. Beveridge: No; the Senator is right about that.

Mr. Quarles: Mr. President, I certainly hope that the amendment will not be adopted, because it is absolutely unnecessary and is not germane, and would constitute defective legislation. There is nothing compulsory connected with the militia system; but the organization of the militia is left entirely to the States. Each State can regulate for itself the membership of the militia. We do not assume to do that here at all. In none of the States is there any provision that is at all coercive. The membership of the militia in every State is purely voluntary. I cannot see why we ought to attach to the bill this clause, wholly unnecessary and impertinent as it is, no matter how worthy the people may be to whom the amendment refers.

Mr. Beveridge: There is a further consideration with reference to this amendment, a consideration entertained in the minds of this very large and very respectable body of our fellow-citizens. They intend to present their opinions to the various State Legislatures when the question of militia legislation comes up, and there is a very distinct fear on their part that this bill, having the scope that it has, will have influence upon State legislation, and that this amendment will take off that influence from the State Legislatures and leave them perfectly free.

Mr. President, I will not argue with the Senator whether or not that fear and apprehension is well founded. I state merely that it is worthy of note and not to be neglected when it comes from a body of citizens as large and as singularly intelligent as are the Quakers, the Dunkards, and other people like them in the United States. They are a people who read, a people who think, and a people who constitute a very valuable element of our citizenship. Therefore I say that their opinions upon a subject of this kind are in themselves entitled to consideration and weight.

Since it is admitted on all hands that the amendment presented here can do no possible harm, and since the only objection urged against it is that perhaps it is surplusage, I do not see why it is that there is any objection to giving our concurrence to the clearly-defined objection of this very large and exceedingly and unusually intelligent body of our fellow-citizens that they would be injured, both directly and indirectly, by the bill as it now stands.

I have nothing further to say upon the amendment, though I shall surely call for a vote upon it if it be not accepted by the committee.

Mr. Hoar: Mr. President, it seems to me that the Senator from Wisconsin does not give quite sufficient force to the language of the bill. I make the suggestion to him with great deference, because I am not, myself, as familiar with it as I ought to be before undertaking to discuss it, for my attention has been called to other matters which are pending. But, if I understand it, the first section of the bill describes who are to be the militia:

“Every able-bodied male citizen of the respective

States, Territories, and the District of Columbia, etc."

All of those are now members of the militia by law. Whether a man so desires or not, it is proposed to make him a soldier by the law—the word "militia" means "soldiery," as I understand it—and without exception, if a man be within the two ages named in the bill, unless he be under the age of 18 or over the other limit, which is 45 years, he is a member of the militia. So a Quaker who is conscientiously opposed to war, is made by law a soldier against his will. It seems to me we should not do that unless we wish to constrain a man against his conscience.

Besides that, the second section provides that certain persons shall be exempt from military service. You do not refrain from making that exemption by the fact that nobody is called upon for military duty, unless he has a mind to enter the service. The section exempts various executive and judicial officers, persons in the military and naval service, custom-house officers, clerks, postmasters, persons employed in the transportation of the mail, and other public officers. It also exempts members of the two Houses of Congress. Why should we put in the provision offered by the Senator from Indiana? We put in all the other cases of the men defined by the lawmaking power as persons who ought to be exempted?

It does seem to me that the amendment of the Senator from Indiana is germane and that it is proper, unless we mean to make by law all these men soldiers against their conscience.

Mr. Quarles: Mr. President, the first clause of the bill, to which the distinguished Senator has referred, has not been at all changed. That is not new phraseology in this bill. It is the exact phraseology used in the original act of 1792, which has been upon our statute book ever since. I look upon it simply as a general definition in the most broad and general sense of what shall constitute the militia.

Mr. Hoar: May I ask the Senator whether in those laws there was not some exemption of the character now proposed?

Mr. Quarles: No; I think not.

Mr. Hoar: I have been so informed, though I am not sure.

Mr. Quarles: I think not.

Mr. Aldrich: Mr. President, certain intelligent Quakers in my own State have called my attention to this matter. They have told me that all the early militia acts did contain an exemption of this character, and they supposed a similar provision not being in this bill was simply an oversight on the part of the framers of it.

Mr. Quarles: Mr. President, let us see whether we would have any jurisdiction to pass upon that question in its entirety. I suppose that the organization of the militia is a matter which pertains peculiarly to each State. It is a State force, not a Federal force until it has been called out, of course, in the manner indicated by the Constitution.

The exemptions that are contained in section 2 relate to Federal employees. We are protecting Federal employees against any act or regulation of the States which might take them away from their employment. That is clearly within our jurisdiction; but can we go beyond that? Can we dictate to the State of Massachusetts how she shall organize her own militia at home? I apprehend not, and I apprehend it will be found that the laws exempting Quakers and other religious persons to which reference is made, are in the laws of the several States, and that they have never found any place in the Federal laws since 1792.

Mr. Hoar: May I ask the Senator from Wisconsin a question?

Mr. Quarles: Certainly.

Mr. Hoar: If that be true, why is it that in the very first line of the bill there is a provision as to what the militia shall consist of?

Mr. Quarles: That is simply following the old act.

Mr. Hoar: I know; but I now understand the Senator having departed from that reason is giving another; that is, that we should not make this exception because the States are to determine who shall constitute the militia, and it is not for us to do it. I ask him, then, if that be the purpose, why it is that he does undertake to determine by act of Congress who shall constitute the militia by saying that the militia shall consist of so and so, and not leave it to the States?

(Concluded next week.)

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

RESPECTABLE SALOONS.

Advocates of the dispensary, a Government control system of saloons, have much to say of the desirability of closing "vile dens," and opening "respectable" saloons, hoping thereby to diminish intemperance. But the record of all such movements shows that to close the "dens" and open the "fairly respectable" saloon rather increases than diminishes the evil of intemperance. The change is simply a transition from odious dram drinking to "respectable" bottle drinking.

The odium of the ordinary saloon has been a restraint to many, but the dispensary or Gothenburg plan has no such restraining features, and hence the consumption will constantly increase.

Take either the dispensaries in South Carolina, or the Gothenburg shops in Sweden, and you find that in neither case is the consumption of liquor diminishing.

If, then, the closing of the "dens" and the opening of the "fairly respectable" saloons does not

diminish the consumption, but rather increases it, where is the gain, unless it be in the fact that communities share in the financial profits?

Of this feature much is made by the advocates of these systems, and by those who are now in some of the States advocating the "public trust" system, a first cousin to the Gothenburg system.

In Scotland several such trusts or saloons have been established because of the supposed benefits the inhabitants would receive in grants to libraries, public parks, city improvements, etc.

The financial results of last year's working of three of these experiments have just been published. The figures are interesting and instructive. They clearly establish that whatever the "new public house" accomplishes it in no way reduces the amount of drink sold. The amount of so-called profit free for distribution in Kelty, Cowdenbeath and Hill-of-Beath is \$5,875, but to make this fund \$39,750 was spent on drink. On financial grounds the bargain is a poor one, and what an amount of suffering, shame, misery, sin, might have been prevented if the \$33,875 worse than wasted had been directed into right channels. At what an enormous cost to mortality have the trifling benefits been secured to these villages.

If there is to be dram drinking let it be done under the odious cover of a saloon or "tiger," and do not usurp the devil's throne because we can make that throne look more decent. Its very decency will make it the more dangerous. Too often is the devil's cake so sugar-cruised that even church people are found nibbling at it.

Drive him back, and tell him that if he must drink it must be on his own ground and under his own flag. That we make no compromise with him; the fight is to a finish. A finish in which he receives the last uncompromising blow.—"National Temperance Advocate."

INSANITY FROM ALCOHOL.

Dr. Henry P. Stearns, superintendent of the Retreat for the Insane at Hartford, Conn., has made the seventy-ninth annual report of that institution, from which we take the following extracts:

"You will further observe from the tables of statistics appended, that in no less than twenty-one of the admissions—that is, in more than seventeen per cent.—the insanity was thought to have been caused by the abuse of alcohol. This may be a higher per cent. of such cases than exists in some State institutions, but it corresponds quite accurately with our own history (seventy-nine years) in this respect.

"In fact, alcohol plays so important a role in the production of insanity and crime, especially in cities and large towns, that society should use every means to educate the rising generation as to the danger attending its use as a beverage.

"The effects of alcohol upon the elements of the nervous system are much greater before twenty years of age than afterward. The brain is more sen-

sitive to the effects of all toxic influences during the period of adolescence, and young persons acquire habits of using both alcohol and tobacco much more readily than during later periods of life. When once formed during this period they are much more likely to become incorporated with the development of the system and thus become permanent. . . .

"The importance, therefore, that some effective measure be adopted, if those already in existence are not adequate, to have instruction given to the pupils of the public schools of the State regarding the nature and effects of alcohol when used as a beverage, can hardly be overestimated. Such a course should be continued if at the expense of less important subjects of study."

ATTACKS ON THE ANTI-CANTEEN LAW.

As we read the daily papers we see frequent evidence of the liquor dealers' efforts to restore the sale of liquor in the army canteen. Many of the statements made in opposition to the present law have been investigated and found to be without foundation.

General Chaffee has lately been reported as saying: "The W. C. T. U., backed and aided in every possible way by the saloon keepers of this country, secured the passage of the anti-canteen law."

This is but one illustration of the inaccurate and superficial way in which even men of distinction deal with this matter. One has only to read the proceedings of liquor dealers' conventions, or any of the influential liquor papers, to learn how ardently they are striving for the repeal of the law, while it is no secret that the liquor lobby in Washington has opposed the law in every possible way.

On First month 5th a bill was introduced in the House "To restore the sale of fermented malt beverages and light wines to soldiers on army transports and in post exchanges."

Hon. R. Wayne Parker, of Newark, N.J., who presented the bill, represents a district which has twenty-five breweries, with a capital of \$12,000,000, and with an output of \$8,326,000, and with 1,900 licensed saloons.

By the prompt action of Margaret Dye Ellis, of the W. C. T. U., and the Reform Bureau at Washington, a flood of protests against the bill at once began, and the chairman of the military committee, the Hon. J. A. T. Hull, received a flood of telegrams, letters and petitions from all over the country. On the 15th inst. the military committee passed a resolution deciding to take no action on the canteen question at this session.

In a recent number of the "Union Signal," Margaret Dye Ellis reported a characteristic interview on this subject, with the late Hon. Thomas B. Reed.

She writes: "I ventured to question him on other matters of national import, viz.: the repeal of the anti-canteen law, and the seeming desire on the part of the War Department and others high in army cir-

cles for a repeal of the law, and I asked what he would advise.

"'Madam,' he replied, 'hold the law.'

"'But, Mr. Reed, how can we hold the law with such odds against us?'

"'How did you get the law?'

"'We fought for it.'

"'Then, madam, hold it by the same means, *but hold it.*' This was declared with great earnestness."

Margaret Dye Ellis also writes: "Remember, we have two bills and very important they are, too, which if we but strive for, I believe will pass, viz.: To prohibit liquor selling in all Government buildings; to prohibit liquor selling in immigrant stations. 'A long pull, a strong pull, and a pull altogether' will give us this victory, too. Do not relax your diligence for one moment."

After an interview with the President the same devoted worker was rejoiced by the appointment of five women inspectors at the port of New York. These women are to prevent the traffic in girls by meeting them on the vessels, making friends with them and saving them from the pitfalls which await them on landing.

We trust that all members of the Society of Friends will be faithful in using their influence with their representatives in Congress for the passage of the McCumber Bill, forbidding the sale of liquor in all Government buildings, and for the provisions in the Immigration Bill, prohibiting the sale of liquor at immigrant stations, and in the Capitol building.

SHALL IT BE HANGING OR IMPRISONMENT FOR LIFE?

The following letter has been sent by Josiah W. Leeds to the attorney who defended Albert West, convicted of killing a policeman at Chester, suggesting that the death sentence of said West be changed to life imprisonment. The appeal does not extenuate the crime, but brings forward the point that the Government's tax on the saloon keeper is virtually a licensing of the business, and it becomes in a measure amenable for the results:

"I have lately thought very seriously upon this aspect of crimes committed under the influence of drink, that not only does the State provide the places where the deadly drink is handed over, but even the United States Government claims its twenty-five dollars' tax or license for the same privilege. Without this participation, not a half—perhaps not a fourth—of the cases of homicide would occur. I was especially struck with this view of it upon reading the charge of Judge Raymond, lately appointed to the new judicial district of the United States Court in the Indian Territory. He drew the Grand Jury's attention to the fact that a very large percentage of all the overt crimes to come under their notice they would find to be due to strong drink, and so he charged them to make exhaustive inquiry as to every violation of the United States statutes against liquor selling, and to bring in an indictment against every offender.

"Does it not seem a singular anomaly, notwithstanding all this, that a twenty-five-dollar Government tax or license virtually sanctions the business? Now, on the strength of this, I don't like to intimate that the Government ought 'to be hanged,' yet it is clear to my mind that the crazed victims of drink purchased at shops where the Government license hangs behind the bar, ought not to have their lives cut off for the capital offense, but rather atone for the crime by a long term, even by life imprisonment."

Wilbur F. Crafts, superintendent of the National Reform Bureau, at Washington, having received a copy of the above, made the following comment upon the Government's revenue derivable from the liquor business:

"We might have abolished it when first proposed, when Senator Henry Wilson denounced it, but the Churches did not say amen, and now it is bound in the bundle of life with our reckless pension system, and almost every pensioner and his friends would oppose abolition, as the two funds just balance for debit and credit. I think we might abolish it in prohibition districts by a strong agitation."

The International Lesson.

FIRST QUARTER.

LESSON VII.

SECOND MONTH 15, 1903.

CHRISTIAN SELF-CONTROL.

1 Cor. 8: 4-13.

GOLDEN TEXT.—Let us therefore follow after the things which make for peace.—Rom. 14: 19.

DAILY READINGS.

Second-day, Second mo. 9.—Christian self-control. 1 Cor. 8: 4-13.
Third-day, Second mo. 10.—Abstain from evil. 1 Thess. 5: 14-23.
Fourth-day, Second mo. 11.—Not expedient. 1 Cor. 10: 14-23.
Fifth-day, Second mo. 12.—Be separate. 2 Cor. 6: 11-18.
Sixth-day, Second mo. 13.—Consideration for others. Luke 6: 27-36.
Seventh-day, Second mo. 14.—Burden bearing. Gal. 6: 1-10.
First-day, Second mo. 15.—The perfect pattern. 1 Jno. 3: 10-16.

The general surroundings of the church at Corinth were considered in the last lesson. Paul, it will be remembered, remained in Corinth eighteen months. He then left it to go to Jerusalem so as to be present at the Feast of Pentecost.

He then left Jerusalem, went to Antioch, and, after spending some time there, went on to Phrygia, Galatia and other parts of Asia Minor, reaching Ephesus in 54 or 55 A.D.; he remained there about three years. It was while he was at Ephesus that the Epistles to the Corinthians were written. The date of 1 Corinthians is probably 56 or 57 A.D., near the close of Paul's stay at Ephesus. It is evident that the epistle was written from Ephesus (1 Cor. 16: 8). This is not the first letter Paul had written to the church at Corinth. In 1 Cor. 5: 9 reference is made to an earlier epistle, which has not come down to us. In it he apparently had forbidden intercourse with immoral persons. His words appear to have been misunderstood—some reading them to mean that no intercourse of any kind should be had with such. This would have meant in Corinth that one should

go into seclusion—leave “the world” altogether. While Paul did not mean this, what he did say opened the way for discussion, and the formation of factions. What Paul did mean, and what in this (our first) epistle he says, is, that impurity must not be tolerated within the church. The church at Corinth was placed in the midst of vice and luxury; many of its members were converts from heathenism, and had been brought up to look at many things in a very different way from those who had been educated as Jews; the influence of the later Greek philosophy, which was prevailing at that time, was by no means elevating—altogether the surroundings were by no means conducive to right Christian living. Besides this there were factions in the church itself. One can hardly imagine a more difficult situation for the apostle to meet. The key to it is love—Christian love and consideration for others.

The present lesson discusses some practical questions which confronted the Corinthian Christians, and which also, in essence at least, confront every Christian who lives in “the world.” No one can read these epistles carefully and not be thankful that “when the Christian Church was ‘pawing to get free’ from its natal day of heathenism, it found one strong hand to help it, one sure and balanced judgment to work out boldly and clearly the boundaries of right and wrong.”

1-3. One of the questions perplexing the Corinthian Christians was, whether it was lawful to eat food which had been offered to idols. If they did eat such food it might be held that they countenanced idolatry.

4. “We know that no idol is anything in the world.” R. V. An idol has no real place in the world. “And that there is no God but one.” R. V. There is only one God.

5, 6. “For even if indeed there are so-called gods, whether in heaven or upon earth,” etc. The apostle means that polytheism does not in this case concern the Christian, for to him there is only one God. As an idol is nothing, food offered to an idol can be nothing to the Christian so far as he himself is concerned.

7. “But not in all men is the knowledge [of the one God], but some, by the familiarity with idols until now eat as of a thing sacrificed to an idol, and their conscience being weak is defiled.” The weakness consists in the inability to discern between evil and matters of indifference. Eating such food to the weak brother is sin, though in itself there is nothing wrong in eating it.

8. Food will not bring us nearer to God; neither eating or not eating gives us any superiority. The heart is the thing—the life is the important matter.

9. The Christian has liberty so far as he himself is concerned, but he must consider his brother; he has not liberty to injure him in a matter where the question is not of absolute right and wrong. “Let your motto be forbearance, not privilege; and your watchword charity, not knowledge.”

10. A further reason for forbearance—the possi-

bility of leading a weak (unenlightened) brother to sin against his conscience.

11. Read as in R. V., “For through thy knowledge [that the idol is nothing] he that is weak perisheth, the brother for whose sake Christ died.”

12. “Ye sin against Christ.” By injuring the weak brother; by injuring Christ’s cause, and misrepresenting His character.

13. “Wherefore, if meat maketh my brother to stumble, I will eat no flesh forevermore, that I make not my brother to stumble.” R. V. One of the most noble of the apostle’s many noble sentences; one where “he asserts the rights of Christian conscience above the claims of Christian liberty.” Where he states the great truth that we have liberty not to do as well as liberty to do. At the same time this principle may be carried to excess. At all times in the application of principles there must be discernment. Eph. 1: 17, 18; Col. 1: 9, 10.

PRACTICAL THOUGHTS.

1. The application of the teaching of this lesson to Temperance is obvious. Even if a man thinks he is safe, he must have regard to others. Abstain, then, if not for your own sake, for the sake of others. There is no question as to the tendency of the use of intoxicating liquors; “they are dangerous to all, and deadly to many.”

2. Total abstinence is the only safe course to follow. Every one has liberty to be a total abstainer, and it is the best and only safe position to take.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SECOND MONTH FIFTEENTH.

LESSONS FROM BENHADAD’S DEFEAT.

1 Kings 20: 12-20. (Temperance.)

Second-day, Second mo. 9.—Keep away from temptation. Prov. 23: 20, 21.

Third-day, Second mo. 10.—Heed the scriptures. Eph. 5: 15-21.

Fourth-day, Second mo. 11.—What drink does. Prov. 23: 29-32.

Fifth-day, Second mo. 12.—The folly of beginning. Prov. 20: 1-3.

Sixth-day, Second mo. 13.—The punishment it brings. Matt. 24: 49-51.

Seventh-day, Second mo. 14.—The eternity it holds out. 1 Cor. 6: 9-11.

No victory that Benhadad’s armies might have won over Ahab could have made him a conqueror. Will must vanquish appetite before he could be master even in the realm of self. Exorbitant demands and intemperate boasting are excesses flowing naturally from unrestrained winebibbing. The judgment is one of the first captives that King Alcohol chains to his chariot wheels, and the power to carry even moderate plans to their fulfillment is quick to follow, to say nothing of the ability to accomplish great things.

“It is not for kings to drink wine” was the teaching of the mother of King Lemuel; and where every man rules—or should rule—not one can afford to sacrifice his best power for the sake of a self-indulgence which is self-destruction.

The president of a great railway system tells of

going, soon after his election, to an agent of the Pullman Company and asking for some of its palatial cars for use on his road. The reply was that the Pullman Company had no cars to be wrecked. Conditions justified the reply, and the president set himself to study the causes. He found that at terminals and division points saloons had sprung up about the stations and roundhouses, and in these the crews, from conductor and engineer, down through the list, were in the habit of spending their time between runs or while waiting for their trains to be made up. He went before his directors with the proposition that, as a matter of business investment, they should take the company's money and provide and maintain buildings for the Railroad Branch of the Young Men's Christian Association at these points, so that the men might find light and warmth and welcome where they would not also find blurred sight and confused hearing and unsteady nerves. A few years of this policy brought his road to a standing with the best. Pullman cars and the traveling public went over its rails in safety. And, more than material safety, there was opportunity and helpfulness over against blight and despair for the employees, many of whom were glad to get away from the saloon if only there was somewhere for them to go and feel at home. No lesson from a defeat is complete until it is found how a recurrence may be avoided, and here was a way.

The citadel is the man's own will, but the outposts are in the hands of society, employers, fellow citizens, the Church. Perhaps we think they are in the hands of the politicians, but the politicians are in the hands of society, if society will have it so. Shall the man be flanked and beset by snares and death-traps, or shall he be surrounded by mountains of defense and the walls of Zion?

"A man is found in an alley, dead from poison. Was it alcoholic poisoning or of some other kind? We must investigate, for if it was of some other kind the guilty wretch who administered it must be run down and punished. But if it was alcoholic poisoning, nothing remains to be said, for within a square of where the victim lies are half a dozen such places, legalized by the votes of the good citizens to dispense just such drink of death."

Educational.

[We publish a letter from Harriet Green, also one from William M. Perry, which give us recent reports from two of our Colleges. The spiritual condition among the students is a source of encouragement and speaks well for higher educational work among Friends.]

Last week it was our privilege to spend parts of three days at Earlham, having meetings with the students each evening, Sophia M. Fry having previously attended their Sabbath morning service.

We had several happy visits to the students in their rooms, and from them in the "guest room," and also attended one of a course of lectures on "The

Life of Christ," in which the class discussed some difficult questions with much reverent interest and grasp of the subject.

Our evening meetings with the students were arranged for by the Y. M. and Y. W. Christian Associations. The natural way in which the students turned from the fun and adventure of sleigh rides to worship, and their confession of allegiance to Christ, were delightful. The spiritual tone and life of the students is much higher than one usually finds in a college; indeed, I have never been in any educational institution where the young people themselves have the work for God so near their own hearts, and where everything was so well arranged by the Christian students, that every one coming in must come under the highest and best influence. I came away thankful for Earlham. She is surely a power for God and righteousness as her bright young people leave for their work in the world and the Church.

Allen Jay is now engaged in trying to collect some \$12,000 needed before Fifth month 1st, if F. White's gift toward the endowment fund is secured.

HARRIET GREEN.

Richmond, Ind.

Friends:

The history of Friends in Nebraska dates back only a few years. There are now four or five quarterly meetings. As is usual, the strongest meetings are at those points where there are special school advantages, more especially where there are denominational schools. At Central City, Neb., is located Nebraska Central College, where there is also located perhaps the strongest Friends' meeting in the State. The College is now in its fourth year, under the present management of the Friends. I take the following from one of the Central City papers:

"Educational system and institutions to some extent show the character of a community. They also are mighty factors in forming such character, hence their importance; and an educational institution which aims at the all-round development of any community stands high in the scale of importance. Such is Nebraska Central College. This College is under the control of Friends, sometimes called Quakers. . .

"Already a transaction had been authorized which led to the acquirement of the building known as Nebraska Central College. This structure was built at a cost of \$17,000. It, with twenty-seven acres of ground, was deeded to the association free from encumbrance.

"The College is situated in a suburban community, two miles from the business portion of the town. Such a location is favorable for student life; and this thought accords with the desire and purpose that the general influence of the institution and its surroundings be conducive to the well-being of those under its care. It is not enough simply to provide good instruction for the class room. Provision should be made for the body as well as for the mind, and for the social and moral as well as for the mental nature.

Systematic physical culture, properly ordered social gatherings, Christian influence within and without school, all have their part in the development of manhood and womanhood."

We have just closed a revival meeting of about ten evening sessions at the College. During these meetings the president and faculty were present at every session, with the exception of the president's absence from one session. They were all very active in personal work, both in the audience and at the altar services.

All the students in the College, with the exception of one girl and three boys, who were not already Christians professed conversion during the meeting.

The Friends have a strong and growing meeting at Central City. This is a beautiful little western city in the Platt Valley, with no saloons and six churches besides the Friends. Friends who desire to better their location, for both church and college advantages, will do well in locating at Central City.

Farm lands have doubled in prices in the last few years. Prices are now ranging from \$30 to \$50 per acre.

The College here, being the youngest Friends' College in America, has not a large endowment back of it, but we hope soon to see steps taken to put the College on a strong financial basis, for there is certainly great work and a bright outlook for the Friends in Nebraska.

Central City, Neb.

W. M. PERRY.

Time may have taken

The dreams that were dearest;

The work that liest nearest

Must not be forsaken.

—Annie Matheson.

Things of Interest Among Ourselves.

We are glad to state that through the kindness of our friends we have been able to arrange for an ample supply of all the back numbers of THE AMERICAN FRIEND which were asked for in the issue of the 22d ult.

Darwin Gidley, of Hargrave, Kansas, assisted in a revival effort in La Crosse, Kansas, a few days near the close of last month.

Wilmington Friends did a good work at Christmas time sending out comfortable baskets of food to forty families, besides much warm clothing.

Plainfield Monthly Meeting received nine new members at its last session, eight by request and one by letter from the Methodist Episcopal Church.

Susie Cox, who has labored for some time in Sterling Quarterly Meeting, Kansas, is planning to locate permanently within the limits of the meeting.

Albert Peele, superintendent of evangelistic work in North Carolina Yearly Meeting, is kept busy in attending the quarterly meetings and organizing the work.

William P. Angell, of Muncie, attended the meeting at Portland, Ind., First month 18th, where was a fairly good attendance and a very satisfactory meeting was held.

Harriet Green, of London, England, led the services at Friends' Meeting, Indianapolis, Ind., on First-day, the 25th ult. Her teaching was very clear and helpful.

Griffith Wright, after visiting a number of meetings and many families in Kansas Yearly Meeting, is now engaged in revival work in his home field in Western Yearly Meeting.

S. Edgar Williams, of Fountain City, Ind., recently paid a hurried visit to Greensboro, N. C., and Guilford College, with a view to locating in North Carolina for religious service.

Irena Hunnicutt, from Lewisville, Ind., has just closed a series of meeting at Cherry Grove, Ind. Through her ministry the meeting was awakened to a lively sense of its real needs and much good was done.

A. Leonidas Ellis, who has served as clerk of Kokomo Quarterly Meeting, Ind., for nearly six years, has moved with his family to Lynn, Ind. His old home meeting, New Hope, thus loses an elder and faithful worker.

The monthly meeting at Knightstown, Ind., held 24th ult., was favored with the presence of Harriet Green and Minnie Bassett. Good reports come from Harry Keates, who is laboring in the meeting in a revival effort.

Mahlon and Martha Lindley are doing a good work at the Blue Ridge Mission, under the care of North Carolina Yearly Meeting. Ora H. Jinnett and Sallie Marshburn are teaching in the mission, and all these Friends are much appreciated in their work.

The Founder's Lecture of Bryn Mawr College for this year was given before a very large audience in the chapel the evening of the 23d ult. by Prof. Josiah Royce, of Harvard University. He chose as his subject for the occasion "George Fox as a Mystic."

On First-day, 25th ult., Lewis Stout preached a powerful sermon in Plainfield Meeting, Indiana, on the "Grace of Giving," which was followed by a cash collection of \$301 to meet the indebtedness on the meeting house. The meeting will be clear of debt in a few days.

Portland, Ind., Monthly Meeting was held First month 24th; a better attendance than usual. Representatives were appointed to attend the quarterly meeting; reports on the State of Society were received from most of the local meetings. A committee was appointed to consider the appointment of elders.

A united Christian effort for the advancement of the kingdom of God has recently been wrought out in a substantial way at Newberg, Oregon. Meetings were held alternately at the Friends' Meeting House and Methodist church. A Baptist minister took the leading part in the work, and the result was a great spiritual uplift.

The total membership of Philadelphia Monthly Meeting for the Western District (Twelfth Street) is 768. This is a gain of 9 for the year, and a gain of 40 in the last five years. There have been only 4 births against 16 deaths. Eighteen have been received by request. There has been a steady decrease in the number of children of school age. In 1890 there were 136 reported, and last year only 98.

Friends in Chicago are taking an active interest in the local auxiliary of the American Peace Society, which has recently been organized, with headquarters at 175 Dearborn Street. The society held its first meeting Twelfth month 21st, at which Samuel M. Jones, Mayor of Toledo, Ohio, was the principal speaker. Several denominations are represented in its membership, and its outlook for the future is very promising.

Nebraska Central College has experienced a revival. A series of meetings was begun on the 13th ult., conducted by Wm. M. Perry, and the Lord signally and abundantly blessed the effort. Teachers were interested in behalf of students. Students prayed for and labored with fellow-students, friends and patrons gave encouragement and help. The meetings closed on the evening of the 21st, with only four students who had not confessed Christ.

The Committee on Legislation of the Five Years Meeting has organized and appointed James Wood, of Mt. Kisco, New York, as chairman, and S. Edgar Nicholson, 116 West Mulberry Street, Baltimore, Md., as secretary.

David Tatum visited Lake City, Fla., on the 20th inst., and in the evening lectured on temperance at the Presbyterian Church. On account of rain the audience was very small, but this did not lessen his enthusiasm or prevent him from delivering a most excellent lecture. From Lake City he goes to points south. He is doing a noble work, and at an age, too—over fourscore years—when most men have ceased to do work which requires so much traveling.

On the 22d ult. the Friends of Windham, Maine, observed the one hundredth anniversary of the setting up of their monthly meeting. An all-day session was held, with dinner served in the house. Alfred T. Ware delivered an address on "The Friends One Hundred Years Ago." Daniel Maxfield, C. A. Nichols, J. H. Hall, Anna F. Hall and others gave historical sketches. Lucy A. Snow and Phebe Cobb Dole had poems for the occasion. It was well attended and a very enjoyable occasion.

Minneapolis, Minn., Quarterly Meeting was held the 24th ult., at 7.45 p.m., instead of 11 a.m., as heretofore, thus giving opportunity for business men to attend, and a much larger number were present than at any time for several years past. Ellison R. Purdy, of Marshalltown, Ia., was in attendance and spoke in the quarterly meeting, and also in the meetings on First-day. The meetings were unusually well attended, and a deep interest was manifested by all. E. R. Purdy led the Y. P. S. C. E. meeting at 6.30 p.m.

The meeting house at Monkton Ridge, Vt., which has been standing for more than twenty years, is now receiving some repairs. Through the efforts of Anna Rugg the women of the neighborhood have been meeting one day each week to work on new cushions for the seats. The occasions afford opportunity for social intercourse, and are enjoyed by all. Leverett J. Rugg continues to labor in the meeting, and much unity exists. The prayer meeting is held at private houses during the winter season. There has been one conversion this year.

The meeting at Caloma, Ind., is enjoying an uplift, the result of a series of meetings held last month. The prominent workers in the meeting were Cyrus Jones, the resident minister; L. B. Woodard, the quarterly meeting superintendent, and David Commons, of Tangier, Ind. Fifteen persons gave their testimony to having received definite blessing during the revival season. Some have united with Friends. There is a promising class of young people in the meeting who are taking up the work and making themselves useful in several lines of church activity.

The Friends' Academy at Augusta, Davie County, N. C., and the Friends of that neighborhood, have had a great uplift in a series of meetings, held there recently by David E. Sampson, of East Bend, N. C., assisted by Eli Reece, of High Point. In all, fifteen sessions were held, and several were converted and strengthened in their Christian lives. Eight requested membership with Friends. David E. Sampson attends this meeting once a month. Eunice Darden has charge of Augusta Academy, and her services are much appreciated both in the school and meeting.

The action of the Executive Board of the Foreign Missionary Association of Friends of Philadelphia in making arrangements for rebuilding the Girls' School at Tokio was approved by the Association at its annual meeting on the 22d instant. Through the efforts of the former chairman of the Finance Committee, Asa S. Wing, and the generosity of a few earnest Friends, the major part of the \$7,500 which is needed for the enterprise has already been procured. Carolina Wood spoke very enthusiastically before the meeting encouraging Friends to visit the fields of missionary effort and thus to be living epistles of love for the encouragement of the missionaries and the inspiration of the home meetings.

The second volume of Sarah P. Morrison's series, "Among Ourselves," is entitled "Catherine and Her Surroundings," and covers the family history between 1816 and 1832, dealing chiefly with Catherine Morris's life at Westtown and the letters that her absence from home called out from her family, then living at Salem, Ind. She was one of the third thousand to enter the boarding school. This book, like the first of the series, is full of letters and reminiscences that give an intimate picture of Friendly life a century ago, especially in Indiana. Thus the series is of interest to those outside the family whose history is here related. The illustrations are of particular value, among those in the present volume being Marcus Mote's Indiana Yearly Meeting in 1844, which includes such figures as Elijah Coffin and Jeremiah Hubbard, and two of Westtown, one of 1840 and the other a late photograph. The little book is a useful contribution to Quaker annals. It may be procured of the author at Richmond, Ind.

BORN.

HULL.—At Gasport, N. Y., First month 17th, 1903, to John C. and Laura H. Hull, a son.

DIED.

COX.—At the home of James Cox, near Richland, Iowa, First month 14th, 1903, Elizabeth Jane Cox, wife of Nathan Cox (deceased), in her 77th year. She was a birthright Friend and an active Christian.

FLETCHER.—At the home of her daughter, Mary E. Patton, at St. Joseph, Champaign County, Ill., First month 11th, 1903, Lydia Fletcher, the mother of Wm. P. Haworth, in her 88th year. She was a lifelong member of Friends, to whom she was ever closely attached, and occupied the station of an elder at the time of her death. The funeral services were held in the Friends' Meeting House at Ridge farm, in which section of the country she had resided for over seventy-two years.

GIFFORD.—At the home of her son-in-law, Herbert A. Pratt, in Princeton, Mass., Twelfth month 13th, 1902, Susan A. Gifford, widow of Samuel Gifford, aged 76 years, a member and minister in Uxbridge Monthly Meeting of Friends, Massachusetts. In 1873 she located in Worcester, Mass., immediately identified herself with the temperance movement, and was chosen president of the first local W. C. T. U. She was an active organizer in her home county, the first president of the Massachusetts W. C. T. U., and one of the first vice-presidents of the National Union.

HINSHAW.—First month 22d, 1903, Maria Hackett Hinshaw, wife of Garner Hinshaw, aged 66 years. She was for many years a consistent and faithful member of Wilmington, Ohio, Friends' Meeting, and was deeply interested in all its concerns.

PURINTON.—At his home in East Farnham, Province of Quebec, Canada, First month 21st, 1903, William C. Purinton, aged 80 years. He was for many years a member of Farnham Monthly Meeting.

SMILEY.—At his winter home, Redlands, Cal., Twelfth month 25th, 1902, Alfred H. Smiley, in his 75th year. He was a native of Maine; later a graduate and tutor at Haverford College; spent some years in Oskaloosa, Iowa; then taught in Friends' School, Providence, R. I., and latterly was engaged in business at Mohonk Lake and Minnewaska, N. Y.

WILBER.—At the home of her daughter, Lavina Briant, Le Ray, Jefferson County, N. Y., Twelfth month 14th, 1902, Margaret Wilber, in her 80th year. She was converted in early life and united with Friends at Evans Mills, where she ever remained a member. Her home for forty years was near the meeting house in Le Ray, and was a quiet, restful place, where Friends were always welcome. For a number of years she was a recorded minister and spoke as occasion offered always in the demonstration and power of the Spirit.

THE SONG AND THE DEED.

There was never a song that was sung
by thee,
But a sweeter one was meant to be.

There was never a deed that was grandly
done,
But a greater was meant by some ear-
nest one.

For the sweetest voice can never impart
The song that trembles within the heart.

And the brain and hand can never quite
do
The thing that the soul has fondly in
view.

And hence are the tears and the burden
of pain,
For the shining goals are never to gain.

And the real song is ne'er heard by man,
Nor the work ever done for which we
plan.

But enough that a God can hear and see
The song and the deed that were meant
to be!

—Benjamin R. Bulkeley.

An estimate of the water-power used for generating electricity has been made by a German engineer. Germany and Austria thus utilize 180,000 horse-power; Switzerland, about 160,000; Sweden, 200,000, and the United States, 400,000. The total available power in Sweden is placed at 2,000,000 horse-power; that of France, at 10,000,000; that of Germany, Austria, Switzerland and Italy together, at 10,000,000, while in the United States Niagara alone could furnish 10,000,000.

FED THE DOCTOR.

How He Made Use of Food.

Sometimes it is the doctor himself who finds it wise to quit the medicines and cure himself by food.

"In looking around for a concentrated palatable prepared food I got hold of Grape-Nuts, and immediately began using it four times a day, exclusively for breakfast with milk; for luncheon and dinner as dessert, and a cup on retiring," says a physician of Mt. Zion, Ill.

"I had had nervous dyspepsia for over a year. My normal weight is 140 pounds, but I had been steadily losing flesh until a month ago I only weighed 122 pounds. I concluded it was time to throw 'physic to the dogs' in my case. Twenty-four hours after starting the Grape-Nuts regime the fullness and distress after eating had ceased. The heart-burn, water-brash, palpitation of the heart and other symptoms that had reminded me for over a year that I had a stomach, soon disappeared, and I can now eat a square meal and feel good afterwards.

"I weighed yesterday, and was surprised to find that I had gained 18 pounds in a month, and the end is not yet.

"The nervous symptoms have entirely disappeared, and I am stronger than I have been for two years. I thank you for placing Grape-Nuts at the disposal of those suffering with nervous dyspepsia." Name given by Postum Co., Battle Creek, Mich.

QUAKER PIONEERS IN RUSSIA

By JANE BENSON.

AN interesting account of Daniel Wheeler's first residence in Russia in 1817, having accepted the position of superintendent in the effort to reclaim the waste lands belonging to the Emperor around St. Petersburg.

Illustrated, Crown Octavo. Price, postage paid, One Dollar.

FRIENDS' BOOK AND TRACT COMMITTEE, 51 Fifth Avenue, NEW YORK.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. *Send for booklet. Agents wanted.*

Scientific Bread Mach. Co.
(CYRUS CHAMBERS, Jr.)
52d & Media Sts., Philadelphia

An efficient football coach declares that the Penn College (Iowa) boys are "too ethical to play a good game of football—too afraid of hurting somebody." They may be too ethical to win at the jeopardy of the "life and limb" of their fellows, but the criticism reveals a humanity that has taken root down into the deeper and better stratum of their nature that prevents them from becoming oblivious to the sacred relations of fellow to fellow.—"Western Work."

The mysterious "sleeping sickness" of West Africa, which has been the subject of late scientific investigation, proves to be a form of meningitis, differing from cerebro-spinal meningitis in its chronic and almost invariably fatal character. It is classed with hydrophobia as one of the most deadly diseases known. It is communicated from person to person in some unknown way, beginning with slight listlessness, which passes into coma and then into death, its duration being from one to six months. Thus far it has been known only among negroes. It has depopulated large districts, however, and its spread is feared through the opening of African trade.

The physiological effects of working in compressed air have been studied during the placing of foundations for a lock in the Danube at Vienna. The work required nearly three years, and in this time 675 men were employed for an average of 553 hours under pressures of one to five atmospheres above the normal. Each working shift of four hours was followed by eight hours off duty. Included in the working time were the rests in the air-locks to become gradually accustomed to the pressure changes, from 5 to 35 minutes being necessary on entering and a longer period up to 20 minutes for each atmosphere on leaving. The results have led to the conclusion that carefully-selected men may work under pressures up to 75 pounds to the square inch without serious risk. Yet, of these men nearly one-half were obliged to go to the hospital, two dying and six being permanently injured, and it was found that sufferers from nasal catarrh, ear troubles or bad digestion were specially unfit for employment.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

FREE TO LIBRARIES

Any Public Library or First-day School Library not having a copy of

INEBRIETY

CHAS. FOLLEN PALMER.

Its Source, Prevention and Cure, will receive the book gratis by mailing address to "Inebriety," care AMERICAN FRIEND, 718 Arch St., Phila.

TWENTY GOOD FARMS, near Friends' Meeting, for sale. Correspond with Ernest Howard, Manchester, Oklahoma.

"HAWORTHS IN AMERICA."—An eighty-five page pamphlet, on good paper, containing full account of the proceedings of the two National Reunions of the family important ancient letters, brief historical sketches of various branches of the family, poems, recent letters of greeting from isolated members of the family, etc. Price, 25 cents per copy. Five copies to one address, \$1.00. Address, Wm. P. Haworth, 502 West Fifteenth Street, Kansas City, Mo.

FOR SALE.—Fine home, near Penn College, house of 8 rooms, large attic, cellar, furnace, bath-room, with fine equipments, well, cistern, city water, paved streets, cement walks. Lot, 90 x 280 feet. Low price for quick sale. Box 504, Oskaloosa, Iowa.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.

"ARE YOU INTERESTED in Gold Mines?" Would you like to help develop Promising 'Prospects' of both Placer and Quartz Locations in the Blue Mountain District of Oregon? If so, write to me for information.

JESSE HOBSON, Sumpter, Oregon.

Mimeograph

Reduplicating

Circular letters mimeographed and names filled in with absolutely the same color of ink. Envelopes addressed and letters folded ready for mailing. Shorthand dictation, type-writing, specifications, law and medical reporting. Prices moderate. Should you be interested drop me a postal or phone 3-33-00, and I shall be glad to call and see you or communicate with you.

MARY M. KITE,

407 Lippincott Building,

12th and Filbert Sts., Philadelphia.

VERY FEW PEOPLE

Are Free from Some Form of Indigestion.

Very few people are free from some form of indigestion, but scarcely two will have the same symptoms.

Some suffer most directly after eating, bloating from gas in stomach and bowels, others have heartburn or sour risings, still others have palpitation of heart, headaches, sleeplessness, pains in chest and under shoulder blades, some have extreme nervousness, as in nervous dyspepsia.

But whatever the symptoms may be, the cause, in all cases of indigestion is the same, that is, the stomach for some reason fails to properly and promptly digest what is eaten.

This is the whole story of stomach troubles in a nutshell. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both by supplying those natural digestives which every weak stomach lacks, owing to the failure of the peptic glands in the stomach to secrete sufficient acid and pepsin to thoroughly digest and assimilate the food eaten.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment, which anyone can perform for himself in the following manner: Cut a hard-boiled egg into very small pieces, as it would be if masticated; place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 98 degrees (the temperature of the body) and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach, and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic, pepsin, diastase and Golden Seal, which mingle with the food and digest it thoroughly, giving the overworked stomach a chance to recuperate.

Dieting never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide and they are sold at the moderate price of 50 cents for full-sized package in every drug store in the United States and Canada, as well as in Europe.

In cold weather, a woman feels perfectly comfortable if she has a little something thrown around her shoulders. —"Atchison Globe."

CUDDLEDOWNTOWN.

Cuddledowntown is near Cradleville,
Where the sand men pitch their tents,
In Drowsyland,
You understand,
In the State of Innocence.
'Tis right by the source of the River of Life,
Which the Grandma Storks watch over,
While honey-bug bees,
'Neath funny big trees,
Croon lullabies in sweet clover.

'Tis a wondrous village, this Cuddledowntown,
For its people are all sleepers,
And never a one,
From dark till dawn,
Has ever a use for peepers,
They harness gold butterflies to sunbeams—
Play horse with them a-screaming,
While never a mite,
Throughout the night,
E'er dreams that he's a-dreaming.

In Cuddledowntown there are choo-choo cars

In all the beautiful streets,
And round bald heads
And curly heads,
Are the engineers one meets;
From Piggybacktown to Pattycakeville
These cars run hissing, screeching,
While wonderful toys
For girls and boys
Can always be had by reaching.

Oh, Cuddledowntown is a Village of Dreams,
Where little tired legs find rest;
'Tis in God's hand,
'Tis Holy Land,
Not far from Mother's breast.
And many a weary grown-up man,
With sad soul, heavy, aching,
Could he lie down,
In this sweet town,
Might keep his heart from breaking.
—Joe Kerr.

"It is necessary to hope, though hope should be deluded, for hope itself is happiness, and its frustrations, however frequent, are yet less dreadful than its extinction."—Johnson.

Trials are profitable.

The rough diamond cried out under the blow of the lapidary: "I am content, let me alone."

But the artisan said, as he struck another blow:

"There is the making of a glorious thing in thee."

"But every blow pierces my heart!"

"Ay; but after a little it shall work for thee a far more exceeding weight of glory."

"I cannot understand," as blow fell upon blow, "why I should suffer in this way."

"Wait; what thou knowest not now, thou shalt know hereafter."

And out of all this came the famous Koh-i-noor to sparkle in the monarch's crown.—David J. Burrell.

Teacher: "Correct the sentence, 'The liquor what the man bought was soon drank.'" Bright Pupil: "The man who bought the liquor was soon drunk."—Exchange.

HEADACHE

"Both my wife and myself have been using CASCARETS and they are the best medicine we have ever had in the house. Last week my wife was frantic with headache for two days; she tried some of your CASCARETS, and they relieved the pain in her head almost immediately. We both recommend Cascarets."

CHAS. STEDEFORD,
Pittsburg Safe & Deposit Co., Pittsburg, Pa.



Pleasant, Palatable, Potent, Taste Good, Do Good, Never Sicken, Weaken or Gripes, 10c, 25c, 50c.

CURE CONSTIPATION

Sterling Remedy Company, Chicago, Montreal, New York. 317

NO-TO-BAC Sold and guaranteed by all druggists to CURE Tobacco Habit.

Prominent Society Woman (to popular lecturer): "Don't you get tired of saying the same thing over and over again?" "Yes; don't you?"—"Life."

These trade-mark crisscross lines on every package.

GLUTEN FLOUR For DYSPEPSIA.
SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
Unlike all other goods. Ask Grocers.
For book or sample, write
Farwell & Rhines, Watertown, N. Y., U.S.A.

The Great Pacific Coast Train

"Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
San Francisco
and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily Train Across the Continent. Bath, Barber Shop, Library, Compartment and Standard Sleepers, Dining and Observation Cars. Ask your nearest Ticket Agent for the facts or address

J. T. HENDRICKS, General Agent
802 Chestnut St., Philadelphia



Start the Day right

Drink *Kieler's* COCOA for BREAKFAST.

End the Day right

by drinking *Kieler's* COCOA for SUPPER

Sold by Grocers Everywhere.

Joakley: "Queer thing about that tall man over there. All his intimate friends call him 'Short.'"

Cockley: "Just because he is so tall, eh?"

Joakley: "No; because that is his name."

THE MOTHER'S FRIEND

when nature's supply fails, is Borden's Eagle Brand Condensed Milk. It is a cow's milk adapted to infants, according to the highest scientific methods. An infant fed on Eagle Brand will show a steady gain in weight.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

202 SPRING GARDEN ST., PHILA.

JOSEPH G. FOGG

UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone 1-44-38-W.

PHILADELPHIA.

Suburban orders promptly attended.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.

2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

SOME TIME.

Last night, my darling, as you slept
I thought I heard you sigh,
And to your little crib I crept,
And watched a space thereby;
And when I stooped and kissed your brow,

For oh! I love you so—
You are too young to know it now,
But some time you shall know.

Some time when, in a darkened place,
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep;
The voiceless lips, the wrinkled brow,
The patient smile shall show—
You are too young to know it now,
But some time you shall know.

Look backward then into the years,
And see me here to-night;
See, oh, my darling! how my tears
Are falling as I write;
And feel once more upon your brow
The kiss of long ago—
You are too young to know it now,
But some time you shall know.

—Eugene Field.

Mrs. Youngwed: "Yes, Mr. Youngwed didn't feel at all well this morning, so I just made him stay home from the office." Mrs. Naybor: "Indeed! I notice all your carpets are up, and your back shed's painted, and—" Mrs. Youngwed: "Yes, I got him to do that while he was home to-day."—Exchange.



ESTABLISHED 1880

CHAIRS RUSHED.

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splints, Flats, Open Woven Cane, Close Woven Cane and Rushes constantly on hand. At the Old Stand.

GEO. W. BRENN

1806 N. Marshall St., Philadelphia, Pa.

I don't make
all the lamp
chimneys; no
trouble with
mine.

MACBETH.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

The venerable Senator Pettus, of Alabama, remarks: "The secret of living long is to work. I am eighty-one, and happy and healthy as a boy. I notice that all of my neighbors who got rich and retired are all dead. I never got rich, and I never retired. I tell you, young man, the most fatal disease I know of is to quit work. It kills every time. Keep working and you'll keep alive."—"Boston Herald."

At a recent examination in Bailey a class of infants was being questioned on natural history. "What bird is it," asked the inspector, "that is found in Africa, and, although it has wings, cannot fly?" After a brief hesitation a little girl of four years put up her hand. "Well, my little dear," said the inspector, "what is it?" "Please, sir, a dead 'un!"—"London Answers."

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholders

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

PENN MUTUAL MANAGEMENT.

The Key-note to Success! Its 55th Year Greatest!

Gains in Income, Assets, Insurance, Surplus. A Purely Mutual Organization controlled by its members.

The fifty-fifth annual report of the Penn Mutual is in conspicuous evidence in the newspapers, and invites the consideration of more than 110,000 members. Beginning in a small way, the growth of the company has been by slow and steady accretion, and to-day it ranks among the largest and safest institutions. What it gains it holds. Progress is always forward, and while some years it may gain more than others, the records show that each has been a substantial growth upon the preceding one.

Desiring some general information, a reporter sought an interview with Harry F. West, who has presided over the destinies of the company since July, 1897. Being questioned about the work of last year he said, in part: "Yes, it was our fullest, largest and best. We insured on our various plans 29,729 men and women, to the amount of \$69,632,777, running ahead of the prior year something over \$7,000,000."

"To what or whom do you attribute it?"

"There were several factors in it. We think our various plans of insurance are unsurpassed anywhere. Their great variety makes it possible to fit the applicant with just the variety which he needs. He can exercise a wide choice, and is not compelled to accept something which only partially meets the situation."

"What about your agency corps?"

"The finest in the world! Many of them have grown up with the institution; they know it through and through; their interests are centered here; they know our contracts with them are as inviolable as our policies of insurance; they have knowledge as the basis of their energy and enthusiasm."

"How was your mortality last year?"

"Highly favorable. We expected a mortality of about \$3,834,655; we incurred \$2,602,945.73, or, as near as may be, 68 per cent. of the tabular. For a series of years the average of the company has been about 73 per cent. of the expected. I recall that in 1901 the death losses rose to something like 82 per cent., and such variations are to be expected from unusual causes. The gains of surplus from this source have been very considerable. In six years, 1896 to 1901, inclusive, our mortality was so much less than the tabular that we saved over \$4,000,000 to our policy-holders. Last year, as said, the saving was \$1,231,709.27. A great deal of stress is properly laid on medical selection. I take it as a correct principle that no man should be admitted to a mutual organization unless he presents in his person, surroundings, etc., the strong probability that he will live out the average life of men of his years. Billions of life insurance could be written if the companies were careless enough to accept at regular rates invalids or persons who through peculiar occupation, heredity, etc., are unlikely to reach the expectation of life. We are envious of our record in this regard. Having said this much, I ought to say that it is largely

due to the medical department, and also to the influence of our agents, who, as honorable men, may be relied upon not to recommend doubtful or undesirable cases. There is such a thing as overdoing this, however, and carrying it so far that few persons, of any age or condition, could get insurance. The middle ground in this, as in other things, has proven to be the safe one. Take our Southern business, for instance. We have been writing in North Carolina, Georgia, Alabama, Louisiana, etc., for many years a considerable volume of business, and our losses are just the average. This is mentioned because several companies have what they call a 'southern class' or charge an extra premium, adhering to methods which modern science and knowledge of life underwriting pronounce unjustifiable."

"Where is your business mainly done?"

"The Vice-President would be the best person to answer this question, for it is due to his careful and intelligent supervision that much of our success in agency work has been achieved. He tells me that we wrote in the State of Pennsylvania last year about \$17,000,000, nearly half of which was secured right here in the City of Philadelphia, where our Quaker founders and Quaker managers are best known. Up in New England, where they are credited with exercising more discrimination in life insurance than elsewhere, our product is very large. New York State, I think, is next, one agency in which last year wrote over \$4,000,000 of business. What do you think of Georgia, with its product of \$6,763,511? I am told that this exceeds the record of production of any two companies in that State during 1902."

"Do you expect to keep on growing?"

"Why not? Believers in life insurance, of whom I am one, know that no greater benefit can be conferred upon the average man than to induce him to make through it a provision for his family or other dependent. To many under present conditions it seems to be the only way possible, and the returns from all the companies indicate the increasing popularity of the system as the years go by. More business was done last year than could have been effected in five years a decade ago. It is evidence of popular sentiment and appreciation, and naturally we shall expect to broaden our base and extend our usefulness from year to year. The conservative man always takes into account the general business conditions which may arise, and assuming that the present situation will remain throughout the year I do not know why the results of the year will not be equally satisfactory and perhaps greater."

Prayer should be just what one feels, just what one thinks, just what one needs; and it should stop the moment it ceases to be the real expression of the need, the thought and the feeling.—H. W. Beecher.

New Archdale St. James Place

ATLANTIC CITY, N. J.

Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.

JESSE M. BUNDY, Prop.

WOMEN'S WINTER COATS

We need only to point to the descriptions below to show that a very good Coat may be had at a moderate price; well made in every detail, and without any sacrifice of style. These are designed and made in our own factory, which assures superior workmanship:

Women's \$8.50 Coats now \$5.50.—Of Kersey, 20 inches long; close-fitting plaited back and double-breasted front, with darts and two rows of smoked pearl buttons; bell sleeves and stitched seams; collar, revers, pockets, sleeves and bottom of coat finished with five rows of stitching; lined with excellent satin.

Women's Coats Special at \$7.50.—Of Kersey, 27 inches long; half-fitting back and double-breasted front, without darts and with two rows of smoked pearl buttons; stitched seams and all edges finished with four rows of stitching; sleeves large at hand, with turnback cuffs; lined with heavy satin; an especially good value.

Women's \$12.00 Coats now \$10.00.—Of Cheviot 27 inches long; half-fitting back and double-breasted front, with two rows of bone buttons; velvet collar; sleeves large at hand, with cloth cuffs; revers, front edges, pockets and cuffs finished with four rows of stitching, and the bottom of coat with six rows; lined with satin.

Women's \$13.50 Coats now \$12.00.—Of smooth Cheviot, 33 inches long; close-fitting coat back and fly-front, with darts; stitched seams; lined with heavy satin. These are in the irregular sizes; short waists and full hips.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA.

"The high ideal is a most helpful factor in the life of him who entertains it. But that ideal must be put into an action before it can influence the lives of others."

Good Farms for Rent at \$3.25 per acre. One of 203 acres, and the other, 100 acres, adjoining. Would rent for three or five years. Near Friends' Meeting. Address, with references, WHITE'S INSTITUTE, Hillsboro, Henry Co., Iowa. R. F. D., No. 2.

If Rheumatic



"Not a taste worse than it smells remedy," but a pleasant, common sense treatment for Rheumatic Aches and Pains. Warranted to contain no narcotic or dangerous drugs. It removes Gouty and Rheumatic Poisons from the system by its action on the pores, kidneys and bowels. Used by American physicians for over 38 years.

At druggists, 50c. and \$1., or by mail from THE TARRANT CO. (Bus. Est. 1834), New York

Williamson's

North Dakota 5 ^{Per} Cent. First Mortgage Real Estate Investments

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York exchange.

The most exacting investigation into my personal and business life is earnestly courted. Correspondence solicited.

WALTER L. WILLIAMSON
LISBON, NORTH DAKOTA

OWENS VALLEY, CALIFORNIA

George M. McKinney, of Chicago, general immigration agent and land expert for the Harriman railroad systems, arrived in San Francisco to-day, in the course of a tour of the great country districts of California suitable for general colonization.

"I have come directly from Inyo County," said he, "and I am greatly impressed with Owens Valley, in the eastern part of California. I found hidden away in the mountains up there in Inyo County, 1,000,000 acres in Owens Valley, that is the most desirable land for general colonization purposes that I have thus far seen in California."

Los Angeles Times, Sept. 22, 1902.

The above clipping from the *Los Angeles Times* shows what Geo. M. McKinney thinks of the lands owned by the William Penn Colonial Association, a Friends Colony. For further information write,

WM. E. COX, Secretary, HENNE BLDG., LOS ANGELES, CAL.

WILLIAM S. YARNALL

**Manufacturing
OPTICIAN**



118 SOUTH FIFTEENTH ST.

4th Door below Chestnut St

PHILADELPHIA.

**HOOPING-COUGH
AND CROUP.**

Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Feugera & Co., 30 North William Street, N. Y.

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed." Don't *you* be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

"What are you going to call your new office building?" "I think I'll call it the 'Serial,' on account of its continued stories."—*Philadelphia Record.*

ACKERS

Sweet utility combined with artistic beauty is found in our Bon Bon Valentines.

You'll discard the old kinds—which the Receiver rarely knows what to do with—when you've seen our Bon Bon Valentines.

PHILADELPHIA & ATLANTIC CITY

Lowest Prices Ever Known

THE GREATEST RELIGIOUS BOOK OFFER WE EVER MADE.
A COMPLETE STANDARD BIBLE REFERENCE LIBRARY for

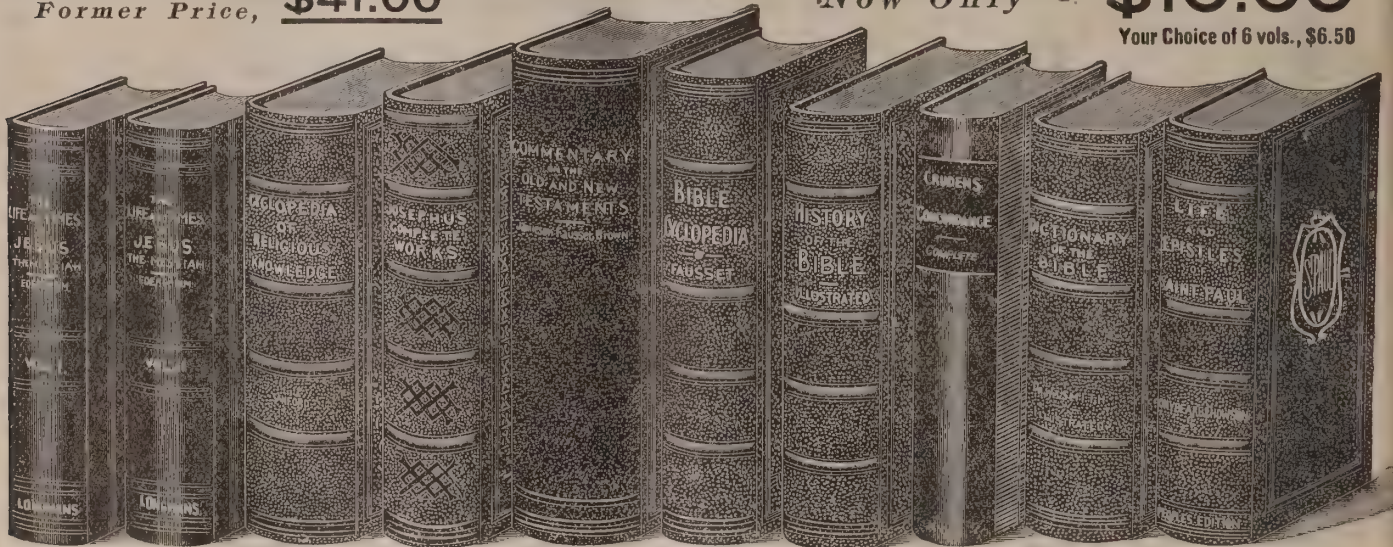
ONLY \$10.00

THIS GREAT RELIGIOUS LIBRARY OF TEN BOOKS will surely prove invaluable to Pastor, Superintendent, Teacher, or Bible Scholar, and a storehouse of Scriptural information to every home. They stand among the highest in Biblical Literature, are all clearly printed, strongly and handsomely bound, and perfect in every way, all of which we guarantee.

—TAKE NOTICE—
Former Price, **\$41.00**

Now Only - **\$10.00**

Your Choice of 6 vols., \$6.50



1524 pages
9½ x 6½ x 3 in.

985 pages
9½ x 7½ x 2½ in.

1055 pages
10 x 7½ x 2 in.

1380 pages
11 x 8 x 3 in.

753 pages
10½ x 7½ x 1½ in.

735 pages
9½ x 7 x 1½ in.

756 pages
9½ x 7½ x 1½ in.

1024 pages
9½ x 6½ x 2½ in.

1014 pages
9½ x 6½ x 2½ in.

Jamieson, Fausset & Brown's Bible Commentary

By Robert Jamieson, D.D., St. Paul's, Glasgow;
Rev. A. R. Fausset, A.M., St. Cuthbert's, York, and
David Brown, D.D., Professor of Theology, Aberdeen.

A complete commentary—critical, explanatory and practical—on the Old and New Testaments, 1380 pages, bound in cloth. Former Price, \$7.50. Far in advance of the older works now in use, it is also the most practical, suggestive and scientific.

Rev. J. H. Vincent, Bishop M. E. Church: "It deserves a place on the table of every Bible student."

Critical and Expository Bible Cyclopædia

Compiled and written by Rev. A. R. Fausset, A.M., joint author of the Jamieson, Fausset and Brown Commentary. It contains 750 three-column pages; 600 illustrations. Regular Price, cloth binding, \$5.00.

This great work is the result of seven years of labor by the author, contains three thousand seven hundred articles, and presents a completeness, conciseness and thoroughness, such as to make it a perfect Bible Cyclopædia.

J. W. Bashford, D.D., President Ohio Wesleyan University: "It is a most admirable aid. I hope ten thousand teachers will use it inside the next six months."

The Complete Works of Flavius Josephus

The Celebrated Jewish Historian, translated from the original Greek by William Whiston, A.M. Large Octavo, Cloth, 1056 pages, nearly 100 illustrations. Former Price, \$4.00.

In this great work is contained the History and antiquities of the Jews, Destruction of Jerusalem by the Romans; also Dissertations concerning Jesus Christ, John the Baptist, James the Just, and the Sacrifice of Isaac.

Illustrated History of the Bible

By Rev. John Kitto, D.D., F.S.A. It contains 735 double-column pages, 220 engravings, printed from excellent plates, on good paper, strongly bound in cloth. Former Price, \$4.50.

No modern writer has contributed more largely to enrich the biblical literature of our time, or to clothe with a fresh and living interest the main personages and incidents in Bible History than John Kitto in this magnificent work. Deeply interesting and instructive, and abounding in striking pictorial illustrations, it should have a place in every home. Over 100,000 copies of this popular work have been sold.

Ederheim's Life and Times of Jesus the Messiah

(2 Vols.) The Authorized American Edition. By Alfred Ederheim, M.A., Oxon., D.D., Lecturer, Oxford University.

Two volumes, Former Price, \$6.00. Royal 8vo, handsome bound in silk cloth.

The Sunday School Times: "It is positively refreshing to read a life of the Saviour which is critical in the best and truest sense of the word, and is biblical at the same time."

Concise Cyclopædia of Religious Knowledge

Biblical, Biographical, Theological, Historical, Geographical and Practical. Edited by Rev. E. B. Sanford, D.D., assisted by a brilliant galaxy of Biblical Scholars and Divines. Complete in one volume. Nearly 1,000 pages, beautifully illustrated. Regular Price, cloth, \$3.50.

To the seekers after knowledge this work will prove a surprising storehouse of information regarding Church History, Doctrines, Denominations, The Early Church, The Story of the Reformation, Young People's Societies, Theologians, Churches, etc.

Smith's Dictionary of the Bible

Edited by William Smith, LL.D., Classical Examiner of University of London. It formerly sold for \$4.50.

Contains 1024 large octavo pages, printed on excellent paper, finely illustrated, and handsomely and strongly bound in cloth. An indispensable aid to ministers, teachers, families, Sunday School Superintendents and Bible readers generally.

The Life and Epistles of Saint Paul

By the Rev. W. J. Conybeare, M.A., of Cambridge, and J. S. Howson, D.D., of Liverpool. Formerly sold for \$4.50.

Contains 1014 large octavo pages, many fine illustrations, maps, charts, etc. There is no work that will compare with this in giving a lifelike picture of the great apostle and the work which he did.

Cruden's Complete Concordance

By Alexander Cruden, M.A. Former Price, \$1.50.

Contains 756 large octavo pages, clearly printed and handsomely and strongly bound in cloth. Scripture is the best interpreter of Scripture, and, next to the Bible, no volume is of greater value to the Bible student than Cruden's Concordance.

Directions Send \$10.00 and we will forward the ten books at once.

for Send \$2.00 and promise to pay \$1.00 a month for ten months, making \$12.00 as complete payment, and we will forward the ten books at once.

Ordering

You pay freight or express charges on above plans and we guarantee safe delivery to any point in the United States or Canada.

Send \$6.50 and we will forward any six volumes you may select at once.

Send \$2.00 and promise to pay \$1.00 a month for six months, making \$8.00 as complete payment, and we will forward your selection of six volumes at once.

We will forward by prepaid express a selection of any book in above list on receipt of \$2.50

We will take back any or all books that are not satisfactory in ten days after examination and will return money, deducting only the return freight or express charges. Established 1866. Mention THE AMERICAN FRIEND, when you order.

The S. S. SCRANTON CO., Publishers, HARTFORD, CONN.

FEB 12 Rec'd

Harvard College Library

The American Friend

Vol. X

SECOND MONTH 12, 1903

No. 7

	PAGE
EDITORIALS.—Events and Comments.— We Have Seen the Sons of the Anakim.—Editorial Notes . . .	107-109
The Passing of an Ancient Meeting House <i>Jonathan M. Steere.</i>	109
The Altar of Incense <i>Alexander McLaren.</i>	110
Pioneer Missionary Work among Friends	111
Extracts from the Debate on the Militia Bill (Concluded)	112
Hannah E. Sleeper	114
SOME VIEWS ON PRESENT TOPICS: The Confederation of Indiana's Temperance Forces <i>Riley and Mary L. Hubbard.</i>	115
THE INTERNATIONAL LESSON Lesson for Second month 22, 1903.	115
CHRISTIAN ENDEAVOR Topic for Second month 22, 1903.	116
MISSIONARY DEPARTMENT. A Letter from Cuba <i>Z. L. Martin.</i>	117
Africa Industrial Mission <i>Arthur B. Chilson.</i>	117
POEM—Promised Rest <i>Alice C. Earle.</i>	118
CORRESPONDENCE	118
THINGS OF INTEREST AMONG OURSELVES,	119
BORN.—MARRIED.—DIED	120

ALICE FREEMAN PALMER.

[Former president of Wellesley College, and a noble example of true
Christian living.]

*When fell, to-day, the word that she had gone,
Not this my thought: Here a bright journey ends,
Here rests a soul unresting; here, at last.
Here ends that earnest strength, that generous life—
For all her life was giving. Rather this
I said (after the first swift sorrowing pang):
Hence, on a new quest, starts an eager spirit—
No dread, no doubt, unhesitating forth
With asking eyes; pure as the bodiless souls
Whom poets vision near the central throne
Angelically ministrant to man;
So fares she forth with smiling, Godward face;
Nor should we grieve, but give eternal thanks—
Save that we mortal are, and needs must mourn.*

—RICHARD WATSON GILDER, in *The Century*.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

EXTRAORDINARY PREMIUMS

WITH THE AMERICAN FRIEND.

By special arrangement with The John C. Winston Company, publishers of the "International" Series of Self-Pronouncing Bibles, we are able to make unusual offers to our subscribers and their friends. This is the best and newest series of Bibles published in this country. The Bible Study Helps are the latest and most scholarly, having been written and prepared by the greatest scholars of Europe and America.

We give FOUR UNPRECEDENTED OFFERS.

OFFER NO. 1—SELF-PRONOUNCING TEACHERS' BIBLE

Large type (Minion), bound in fine flexible Morocco, with overlapping edges (Divinity Circuit), round corners, red and gold edges, containing nearly 400 pages of the most complete Bible Helps, Bible Concordance, Text References, Colored Maps and Charts, Proper Names divided into syllables and accented. Size $5\frac{1}{2} \times 7\frac{3}{8}$. Retail price \$1.80.

This Bible FREE (postpaid),
to any one sending two new sub-
scriptions at \$1.50 each.

The American Friend, Renewal \$1.50
This Bible 1.80 = \$3.30
Both (Postpaid) For \$2.50.

OFFER NO. 2—REVISED BIBLE VERSIFIED EDITION

Self-Pronouncing, with References, and nearly 400 pages of Concordance, Lesson Helps, Maps and Charts. Printed on the best paper. Large, clear type (Long Primer). Bound in flexible Morocco, overlapping edges (Divinity Circuit), round corners, red and gold edges. A splendid Teachers' Bible, with the text divided into verses, and with References. An indispensable book for all Bible students and workers. Size $5\frac{1}{2} \times 8\frac{1}{2}$ inches. Retail price \$2.25.

This Bible FREE (postpaid),
to any one sending three new sub-
scriptions at \$1.50 each.

The American Friend, Renewal \$1.50
Revised Bible, Versified, . . . 2.25 = \$3.75
Both (Postpaid) For \$2.95.

OFFER NO. 3—THE FINEST INDIA PAPER BIBLE

A book for ministers, workers, and all lovers of fine books. Large type (Long Primer), Self-pronouncing, with References and Maps. Bound in flexible Alaska Seal, overlapping edges (Divinity Circuit), round corners, red and gold edges. A book of over 1000 pages, less than an inch thick. Remarkable for softness and strength. Size $5\frac{1}{2} \times 8\frac{1}{2} \times \frac{3}{4}$. Price, \$5.75.

This Bible FREE to any one sending
six new subscriptions at \$1.50 each,
and 30 cents to pay postage.

The American Friend, Renewal \$1.50
India Paper Bible 5.75 = \$7.25
Both (Postpaid) For \$4.75

N. B.—This same Book, with fine Concordance, may be had by adding 50 cents.



The Sunday School Times—"Deserving of high praise. Up-to-date. Marks progress toward the true ideal."
The Chautauquan—"None holds a higher place in all particulars than the International Bible."
The Independent—"The helps in the Teacher's Bibles are new, practical and scholarly."

OFFER NO. 4

A LARGE AND NEW ILLUSTRATED FAMILY BIBLE

Containing References, Standard Concordance, Self-Pronouncing Dictionary of Proper Names, Marriage Certificate, Family Temperance Pledge, and Family Record. Printed from new plates, in large, clear type, on good paper. Substantially bound. Containing over 1000 pages. Size $12\frac{1}{2} \times 10\frac{1}{2}$. Retail price \$5.00.

A copy of this beautiful, illustrated, Family Bible sent FREE (express paid), to any one sending four new subscriptions at \$1.50 each.

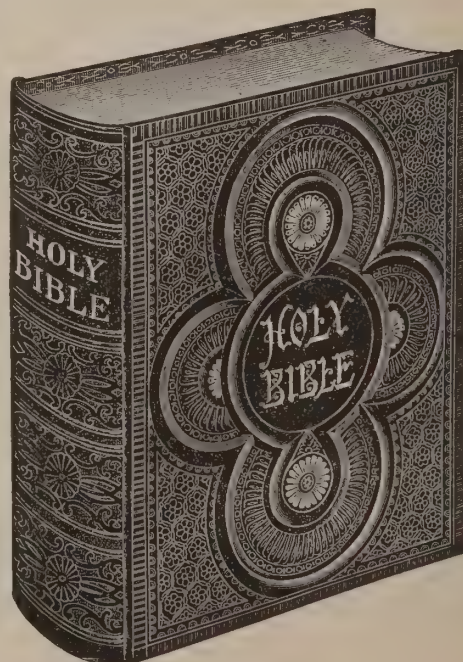
The American Friend, Renewal \$1.50
Family Bible 5.00 = \$6.50
Both (Express paid) For \$3.50

INDEX ON BIBLES.—Index will be placed on any of the above, except the Family Bible, at an additional charge of 30 cents each. Your name will be stamped on the Bible, in gold, at an additional charge of 25 cents. When ordering, write your name and address clearly, and state number of offer you choose.

A complete catalogue of over 400 styles of Bibles, Testaments, and Psalms will be sent upon application, and a special offer in connection with a subscription to "The American Friend" will be made on any of the Bibles listed in the catalogue.

NO ONE CAN AFFORD TO DO WITHOUT A GOOD BIBLE.

THE AMERICAN FRIEND, 718 Arch St., Phila., Pa.



The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, SECOND MONTH 12, 1903.

No. 7.

Events and Comments.

The Pennsylvania Railroad's famous twenty-hour train from New York to Chicago, upon which the company has spent at least a half million dollars, was abandoned last week in order that the railroad company might break the freight congestion which has crippled the road for months and relieve the coal famine in the East.

Among the streams of the United States the traffic on the Monongahela River is possibly the heaviest, owing to the prominence of the coal trade. For the twelve months ending with Twelfth month, 1902, the total coal traffic passing through Lock No. 3, in addition to the quantity mined in the first and second pools, was reported as amounting to 9,109,002 tons.

Mexican railways, at the instigation of the Mexican Government, have made a reduction in freight rates on wheat. The reduction amounts to more than one-third of the usual transportation rates. This is done because the country needs American wheat. Eight hundred and sixty-five carloads were sent to Mexico last year, which amount will probably be very much increased during the coming year.

As the proposed tribunal to settle the Alaskan boundary question is to be constituted, there will be three American commissioners and three British commissioners, of whom one at least will be an English jurist, while no more than two will be Canadians. The dispute is not one in which Englishmen feel any special interest; and it is not so much a British interest that is involved as a Canadian one.

A bill to authorize a resumption of the negotiations with Great Britain for the preservation of the Alaskan fur seals passed the House with practically no opposition. The bill also proposes to give the Secretary of the Treasury authority, if a *modus vivendi* is not concluded prior to the opening of the pelagic sealing season this year, to exterminate the seal herd on the Pribyloff Islands, except 10,000 females and 1,000 males.

The political world was startled last week by the conditional withdrawal of J. Edward Addicks from the famous Senatorial contest in Delaware. He has tried for 14 years to secure his election as United States Senator, during which he has spent hundreds of thousands of dollars, split the Republican party into factions, aroused bitter enmities, deadlocked Legislatures, and caused the State to remain for years unrepresented in the upper branch of Congress. It remains to be seen whether this withdrawal is sincere.

The contribution of live stock to railway traffic at the five leading stock markets of Chicago, Kansas City, Omaha, St. Louis and St. Joseph during the past year amounted to 583,245 cars, compared with 622,352 cars in 1901 and 582,257 cars in 1900. It would thus seem that the high tide of live stock traffic was reached in 1901, and that the past year has returned to the level of activity indicated by the figures of 1900.

Hok Fong and Ham Ming, president and vice-president of the China Commercial Steamship Company, have made final arrangements for a new Oriental Steamship Line shortly to be inaugurated. President Hok Fong says that the first steamship of the line will leave Hong Kong Third month 27th, calling at Shanghai, Yokohama, Honolulu and Manzanillo, Mexico. On the return trip the steamer will call at San Francisco and thence direct to Yokohama.

The Pullman Palace Car Company announces that on Fourth month 1st an increase in wages will be paid to every man employed in the works. Nearly 8,000 men are affected, and more than \$70,000 will be added to the company's pay roll each month. One thousand extra men will be employed to do the work performed in the ten-hour-day by the old force. Under the old schedule the men worked sixty hours a week. Under the new system they will work fifty-four hours a week and will have their Saturday afternoons off.

Prominent visitors from three States united with the citizens of Vicksburg last week in celebrating the opening of the Yazoo Canal, whereby Vicksburg's water front is restored. To remedy the conditions resulting from the cut-off in 1876, the Federal Government undertook to dredge a canal through six miles of forest, tapping the Yazoo River several miles above its mouth, and diverting the river through the bed of the Mississippi down past the front of Vicksburg. This engineering feat has been completed at a cost of nearly \$2,000,000.

The arrangements by the American agent of the Cecil Rhodes scheme for the education of a certain number of American youth at Oxford are in nearly all the States taking definite form. The matter of appointments is left in the control of college or university officials, there being nothing to connect our State authorities with the business. One of the most interesting points being decided is the age of the youth who are to go to England. The age of 19 seems to be the favorite minimum, and 23 the maximum. The first scholarship has been given to Eugene Heitler Lehman, of New York city, a Yale graduate.

WE HAVE SEEN THE SONS OF THE ANAKIM.

HUMAN nature does not change very much. The same old facts come round over and over again. Modern investigators tell us that most of our jokes are as old as Pharaoh. We are laughing at the same things which made these odd-looking mummies shake their living sides. We get frightened, too, at the same sort of things which frightened Moses' people, and we lose our chance to enter promised lands for the same reason that they missed theirs. There it was just over against Kadesh-barnea. It had been promised for centuries. It was meant for them, and they were meant for it. All they had to do was—to take possession. Like a refrain, the word from the Lord comes in: "*Fear not, neither be dismayed. Only go and take it!*" But five-sixths of the "spies" can see nothing in this milk and honey country except difficulties and bugaboos. "Why, the walls of the cities go clear up to heaven, and we have seen the sons of the Anakim peeking over the tops of them! It makes our hearts melt to think of them." This was an honest opinion. It was an overwhelming majority view, but it was a mistaken view nevertheless. It turned the Israelites back to their wanderings, back to their quails and their manna. It prevented those who started the exodus from ever entering the land which was their goal—the land which was meant for them.

How these same old Anakim keep living on! See how history repeats itself! Forty years ago—just the period Israel wandered with their hearts melted over the Anakim—the younger members of our body began to realize that we were not in our promised land; in fact, that we were making little or no progress toward it. If we were moving at all, we were compassing the same old mountain. The eager "spies" who were on the hill, a little nearer the sun, got a vision of a better state. They saw a land to be possessed. They felt a living call to go on into something richer. Everywhere there were beckoning hands, and the future was for us! But such a host of Anakim as suddenly looked over the walls! Hearts began to melt. We shall lose our peculiarities! We shall be stripped of all the luggage which we have brought from Goshen, the land of our fathers! A longer list of "ites" began to loom up than that which described the dwellers in Canaan—Hivites and Jebusites and Perizzites and Amorites and so following. Again, there were those who said, "*Fear not, neither be dismayed. We can become a strong people for the Lord. Only go forward.*" But

spite of the faith and the vision and the leading there were Anakim-seers enough to hamper the march, to break the camp into sections, to drive the enthusiasts into excesses and to spoil in large measure the attempts to enter the land which was really ours and meant for us. The same thing keeps on recurring. There were sons of Anakim in the Quinquennial Conference. There were bugaboo Anakim in the Uniform Discipline. They were looking over the walls of the Five Years Meeting. Most of those Anakim have been killed. They were very little men on stilts. Shall we learn to look squarely at facts, and not miss any more promised lands because somebody sees Anakim where others see only grapes of Eschol? The deep and spiritual men of our time see a rich and glorious inheritance of truth for God's people. They know that the Christian Church has a new chance to enter into power and to become the mightiest factor in modern society. They are saying, "*Fear not, neither be dismayed. Only take what God has for you.*" But as of old, the Anakim are on the walls. They have on new hats, and they hold up new scare heads, but they are the same short men on stilts. Let us not be deceived. Our serious Friends to-day who are devoted with all their strength to the task of defeating the powers of darkness are loyal to Jesus Christ. They want no other King. They want no other Saviour. They are not in the wilderness of doubt. They are after the land which is meant for them. Let us not be scared by those who see Anakim on the walls, or at least let us see whether they are really Anakim, or only stuffed figures on stilts.

EDITORIAL NOTES.

FRIENDS who are specially interested in Peace will do well to arrange for a public meeting to observe the 18th of Fifth month, which is the anniversary of the opening of The Hague Peace Conference (1899). This is the day which is generally kept, and it is an excellent custom to perpetuate. We keep one day in the year with the booming of cannon and the noise of fire crackers. Let us have a day which fittingly commemorates the power of love and brotherhood.

FRIENDS everywhere in this country will regret to hear of the death of Alfred H. Smiley, which we reported last week. He had been connected in earlier life with three of our educational institutions—Oak Grove Seminary, Friends School, Providence, R. I., and Haverford College, where he graduated and

later was an instructor. He was the proprietor of the Minnewaska House, in New York State, where he entertained notable men and women from all parts of the country. He was connected with his twin brother, Albert K. Smiley, in many public and philanthropic undertakings, and in numerous ways he served his fellow men.

ANOTHER fact of considerable interest has reached us in connection with the work done by Friends to secure the passage of the exemption amendment. A deputation of Friends from Indiana and Western Yearly Meetings had a personal interview with Senator Beveridge. The Senator received the Friends most cordially, and remarked: "Gentlemen, it is for you to say what you want. I am at your service." He at once took the matter up, and, as the printed debate has already revealed, introduced the amendment and piloted it through. It is an incident of special interest, because it shows that the way to go to work on all such matters is to arouse in a perfectly legitimate way the personal interest of some man who can carry influence.

For THE AMERICAN FRIEND.

THE PASSING OF AN ANCIENT MEETING HOUSE.

BY JONATHAN M. STEERE.

There is always something distinctly pathetic about a closed Friends' meeting house. As one sees the barred windows, the grass-grown yard, and perhaps the decaying horse shed, the feeling comes that these things should not be. As one reflects on the long line of worthy men and women who have sought this shelter twice a week, and found that spiritual meat and drink which have enabled them with quiet courage and faith to do their day's work in the world, "Unspotted by its wrong and crime," he hesitates and asks why their children and their children's children do not also find there that same food which has fed and nourished those who have gone before. There is a sense of something lost in the community—a quiet but potent influence which will perhaps never be recovered.

The reason for the closed meeting house is not always an easy one to find; neither does it by any means always indicate a decadence of spiritual life in a community; nor is it a proof that Friends are "dying out," for it has recently been clearly stated in the pages of THE AMERICAN FRIEND that there were probably never more Friends in the world than there are to-day. But since the disposition of the old house herein represented affords a partial explanation of the decline of Friends, it may be of interest to mention it.

It was built at Mapleville, in the town of Gloces-

ter, R. I., in 1791, the meeting which was established in 1786 having previously met at the home of the great-grandfather of the writer, in a beautiful little valley through which flows a charming brook. In 1806 the town of Burrillville was set off from the town of Glocester, and for many years this house appears to have been the only place of worship in these two then agricultural towns, which cover together a territory about twelve miles square in the northwestern corner of the State of Rhode Island. The meeting, while never a very large one, was regularly maintained for about one hundred years, and many who were not members of our Society, especially while it was the only meeting house in the town, worshiped within its plain walls.



BURRILLVILLE FRIENDS' MEETING HOUSE.
(Mapleville, R. I.)

In time a small manufacturing village grew up beside the meeting house, other churches sprang up about the town with their attractions of music, singing and more ornate buildings, and later on a Methodist meeting was organized in the village in almost the center of which the old house now stands. In the gradual changing from an agricultural to a manufacturing community, with the infusion of a large foreign element into the population, the meeting slowly surrendered its grasp and its influence to the more tangible and entertaining forms of worship of other denominations, and so it has dwindled into decay. And now, under a recent change in ownership of the adjacent factory, and a large increase to the plant, and a consequent growth in the village population, the owner of the mill, a philanthropic man, desiring a better place of entertainment for his employees than the too numerous saloons can furnish, has purchased the property, which has been kept in good repair, for the purpose of making of it a place for their healthy recreation and amusement. Such a use of the building for a reading room, lecture hall and club room indicates a tendency of our life. Men crave amusement and social intercourse, and while the "Quaker of the olden time," whose occupation was agriculture and kindred pursuits, could

"Welcome the silence all unbroken,
Nor less the words of fitness spoken."

we all know the practical difficulty of maintaining a flourishing Friends' meeting in a factory village, where some of the membership, at least, has not been reared under the influence of the teaching and traditions of Quakerism. Whether such meetings can be maintained or not, and how Quakerism can be best adapted to present-day life and conditions, and to the needs of men and women who work with their hands, it is not the place to here discuss. But the fact of the transformation of an old Friends' meeting house into a place of innocent and helpful entertainment for laboring men and women is one not without significance, and may there not lie in this change a suggestion for struggling meetings which have not yet seen fit to turn over their property and labors to other workers?

And so, while it was considered far better in this case to sell the property for the uses mentioned, one cannot easily put aside the thought that this town, with its dozen busy mill villages, will lose a distinctive influence for good in the passing of this ancient meeting house, in which the voices of many of the most influential ministers and speakers in the Society of Friends have been lifted up in the cause of Truth.

And so, while it is parted with in sadness, the spirit and the demands of the times cannot be lightly overlooked, and the best wishes are extended for wide usefulness in its new capacity.

Philadelphia.

THE ALTAR OF INCENSE.

BY ALEXANDER MC LAREN.

Ceremonies are embodied thoughts. Religious ceremonies are moulded by, and seek to express, the worshiper's conceptions of his god and of his own relation to him, his aspirations and needs. Scholars busy themselves with studying the religions of savages and explaining rude and repulsive rites by pointing to the often profound and beautiful ideas underlying them. When that process is applied to Australians and Fijians it is honored as a new and important study; when applied to the Old Testament ritual it is pooh-poohed as "foolish spiritualizing." No doubt much ingenuity has been wasted in giving New Testament meanings—or shall we say twists?—to every pin of the Tabernacle, and every detail of the ritual, but though such exaggeration discredits truth, it remains true that great meanings and lessons lie beneath the chief details of both these.

The Tabernacle, and afterwards the Temple, is described as being divided into three compartments, the outermost court, which was accessible to all the people; the second, which was trodden by the priests alone, and the third, where the Shekinah shone in solitude, broken once a year by the entrance of the high priest. In that second or priest's court stood three pieces of ecclesiastical furniture, an altar in the center, flanked on one side by a great lamp-stand and on the other by a table on which were piled loaves. That central altar teaches great lessons. What did it say to Israel and to us?

It shows us what prayer is. If we had been in that court when, in the morning or evening, the priest came with the glowing pan of coals from another altar in the outer court, and laid it on this altar and heaped on it the sticks of incense, we should have seen curling, fragrant wreaths ascending till "the house was filled with smoke," and should not have needed an interpreter to tell what that meant. What could that rising cloud of sweet odors mean but the ascent of the soul towards God? Incense is a natural symbol of prayer, as is stated in several places in Scripture. We are tempted, by our inherent self-regard to think of prayer as mainly petition; but that conception is far too narrow. Of course, so long as we are what we shall always be in this world, needy and sinful creatures, and so long as we are what we shall always be in all worlds, dependent creatures, petition must be a large part of prayer. But the more like Him we grow, and the more we understand what prayer is, the more will the relative proportion of its component parts be changed, and petition will become less and aspiration will become more. The ascent of the soul towards God is the essence of prayer. As one non-Christian seeker after God put it, prayer is "the flight of the lonely soul to the only God." Death is described as the return of the spirit to God who gave it, and the description fits true prayer. The homing pigeon or the migrating bird goes straight through many degrees of latitude, and all sorts of weather, to the place whence it came. Do our spirits thus aspire and soar? Are they like captive balloons, that are ever yearning upwards to the loftiest point permitted them by the cord that tethers them to earth?

This symbol teaches us, too, that the prayer that soars must be kindled. A stick of incense gives forth no fragrance till it is on fire. Prayers not warm with the flame of a love kindled by Christ's love will not be fragrant to God or of benefit to ourselves. The stretched string gives music; the slack one is dumb.

Again, this altar shows us where prayer stands in the Christian life. Its position was significant in several respects. There was another altar in the outer court, on which the daily sacrifice for the nation's sin was offered. That sacrifice had to be offered before the priest came into the inner court, with coals from that altar, and kindled the incense by them. The altar of incense is not approached but by way of the altar of sacrifice. There is no real access to God, in all the fulness of His revealed character, for us sinful men until our sins have been taken away by the Lamb of God, sacrificed for us. We are delivered from the unholiness, which is the perpetual and necessary barrier to our vision of God, by making our very own, through simple faith, the cleansing energy of that great propitiation. "First be reconciled to thy" Father, and "then offer thy" incense of prayer.

But the place of the altar in reference to the other articles in the inner court is significant. It stood between the lamp-stand and the table on which the loaves were piled. The lamp-stand symbolized Is-

rael's function as the light of the world, and the table of shew-bread (as our versions call it), symbolized the consecration to God of the nation's activities and their results. Does not that position of the altar tell us that the light will burn dim and flicker to extinction, and the loaves, which express our activities and their fruit, will become dry or mouldy unless both are sustained and hallowed by prayer. This bustling, hurry-driven generation needs that lesson sorely. We are so engaged in work, secular and religious, that the basis of all wholesome and efficient work, communion with God, is apt to be thrust on one side. The carbon points of the electric arc-light are eaten away very quickly in the act of giving forth their illumination, and they need to be continually approximated and frequently renewed. The oil is exhausted as the light shines, and the lamp needs to be filled again. Our shining in the world and our consecration of our active life depend on our making prayer central to everything. But the place of prayer in the Christian life is further shown by the fact that the altar of incense stood "before the veil." A straight line drawn from the altar of sacrifice in the outer court would have bisected this altar in passing on to the mercy seat and the Shekinah in the Most Holy Place. Prayer is the direct way of coming to God. We shall never lift the veil nor stand in the secret place of the Most High, unless we take the Altar of Incense on our road.

But, further, the altar shows how prayer is to be cultivated. Twice a day, morning and evening, the officiating priest came with his pan of coals and incense, and laid it on the altar, and during all the day a glow lay half-hidden in the embers, and a faint but continuous fragrance came from the smouldering heap, which was replenished morning and evening. There must be definite times of prayer, if the aroma of devotion is to be diffused through our else scentless days. We hear a great deal from certain quarters as to its not being necessary to have set times of prayer, and as to its being far better to have devotion diffused through our lives, and as to how work is worship, and so on. But that is pernicious nonsense, if it means that the incense will glow and be fragrant, though there are no definite times for renewing its flame. What should we think of people who said, "Get your electricity, to run your cars, out of the wires; never mind about having generating stations." Not less foolish are they who think that there can be devotion which permeates a life, and is not concentrated in and replenished by, set seasons of prayer.

But, on the other hand, it is bad to have set seasons of prayer and to leave the rest of our time prayerless. Our religion is not meant to be clotted into lumps. The incense was renewed morning and evening that it might smoulder all day. "Rejoice evermore; pray without ceasing." Such continuous praying will, of course, not be vocal or formal, but reference to God, thoughts of Him, like some melody, "so sweet we know not we are listening to it" may breathe fragrance and warmth through our else cold

and senseless lives. When Gideon was threshing wheat the angel appeared to him. When Elisha was ploughing the divine inspiration touched him. When the disciples were fishing they saw the Form on the shore. When we are in the way of common life the Lord may meet us. Then work will be worship; then burdens will be lightened; then our lamps will burn bright; then our activities will be consecrated; then our lives will be noble; then our spirits will rest as well as soar, and we shall have fruition and aspiration perpetually alternating in stable succession and eternal progress.

Manchester, England.

PIONEER MISSIONARY WORK AMONG FRIENDS.

In 1860 David Tatum procured a minute from Bridgeport Monthly Meeting, Indiana, to which he belonged, to solicit funds for "The American and Foreign Christian Union," to carry on missionary work. One of the first places that he presented the subject was at Milton Monthly Meeting. After he was through, a minister, who some years later became very prominent in advocating missionary labor, said that she was "greatly surprised that our dear friend David Tatum should have entered upon a mission like that, and set at naught our Discipline on the precious testimony against a hireling ministry, that Friends had held so dear from the first rise of the Society. The missionaries were no doubt deeply pious and self-sacrificing men and women, but they are all hirelings, and we can do nothing for them." A large expression of assent was given to that on the part of the older members. He then explained what was defined by Christ as a hireling, and showed from the Scriptures that as the missionaries were deeply pious and self-sacrificing, and stood by the flock in the midst of wolves, they were no more hirelings than ourselves. After some further remarks against the work, he said that both sides had been presented, and he wanted help for the cause, and called on two Friends to pass through the congregation and take a collection. Thirty-seven dollars were freely contributed for that work of the Lord. He then took subscriptions for "The Missionary Journal," that they might become acquainted with the work, and see his report of the funds collected from the different meetings, as he should send every dollar to the Society.

Soon there was published an anonymous circular against him and the work in which he was engaged, and forwarded to Friends in the various meetings, stating that he was trampling under foot our precious testimony against a hireling ministry, and that there was no guarantee that the money would be used for what it was given; that it was currently reported that David Tatum had already applied sixty dollars of it for the purchase of an organ for his daughter! This made a great commotion among the Friends, and on several occasions a delegation waited on him to inquire into the facts of the case. As his

only daughter had deceased some years before, they were easily satisfied relative to misapplying the funds.

At a meeting in Ohio he put up with a wealthy farmer, hoping to get him interested in assisting in the work; but before saying anything to him on the subject the farmer gave him a severe reprimanding, and assured him that he would never get a dollar from him or his family. The Lord helped him preach on Sabbath morning, and at the afternoon appointment, when the subject was to be presented, there was a large congregation. The people had received the circulars against him and his work, and they came for miles to see the speaker, and learn what all this talk and trouble was about. The Lord helped him to give a stirring address, which brought tears to the eyes of his farmer host and others, and when he inquired who would give five dollars to this work of the Lord in giving light to those who sit in darkness, and in the shadow of death, his host was the first to announce, "I'll give five dollars." His son gave two. A generous collection was given.

At the close of a mid-week meeting in Indiana he presented the cause, when an aged minister entreated Friends not to trample under foot our precious testimony against a hireling ministry. He said that those missionaries were all hirelings, and they would compass sea and land to make one proselyte, and when they had made him they make him three-fold more the child of hell than themselves! D. Tatum then showed that the missionaries were not hirelings from a Scripture standpoint, and spoke of the devoted lives of the Judsons and others, and the aged Friend had done them great injustice by preferring such charges against them. He then called for donations and received seven dollars.

There were not very many instances of such strong opposition, but in almost every meeting where he went there were some who doubted the propriety of his mission, with whom he had to talk and reason to convince them of the justice and righteousness of the cause, and as Friends had no missionaries of their own they ought to help other missionary organizations.

He continued in the work for more than six months, and collected over eight hundred dollars, and got many subscribers for the "Missionary Journal."

In the arduous work of heralding the truth and awakening the Church to the importance of engaging in missionary work, he sowed the mission seed and watered it with his tears.

The Baldwin Locomotive Works, in Philadelphia, are being run night and day, with the result that six complete locomotives are now turned out daily. The shops of the Pennsylvania Railroad Company, at Altoona, also turn out one complete locomotive in two days. Much the same story is told elsewhere, but with all this product the demand for motive power by the railroads does not slacken.

EXTRACTS FROM THE DEBATE ON THE MILITIA BILL.

(Concluded from last week.)

Mr. Depew: Mr. President, in reference to the last remark of the Senator from Wisconsin* as to the interest there may be in this amendment, there is a very large body of Quakers in the State of New York. I have received many communications from them, and they are very much alarmed as to the effect of this bill upon their society or Church. It seems to me that it is a highly proper amendment to put on this bill, so as to quiet that alarm among those very worthy and intelligent people and excellent citizens. To prevent any misuse of this exception in case of war by societies being organized merely to escape military duty, I would suggest that in line 3 of this amendment there should be inserted "at present organized and existing," so that it would read:

"Provided, That nothing in this act shall be construed to require or compel any member of any religious organization at present organized and existing, etc."

Mr. Beveridge: Mr. President, I think that is an admirable suggestion.

Mr. Spooner: The Senator recognizes the distinction of a man being a member of a sect and being a member of some organization within the sect. There might perhaps hereafter be Quakers who would not belong to any particular organization, and yet would belong to a sect. Would you exclude them? In other words, would the exemption be limited to them?

Mr. Depew: I would say for the safety of the militia it ought not to be left to the judgment of any individual citizen who wants to escape military duty to declare to the enrolling officer or to the drafting officer that his religious scruples are against fighting.

Mr. Spooner: No, but if he joined the organization and became a Quaker, which he could not become without some action—

Mr. Beveridge: He certainly could not become a Quaker without the consent of the Quakers, and he could not be a Quaker just by himself. This amendment, if the Senator will permit me, was carefully drawn with that end in view, so that some person could not come up and say, "I am a Quaker," just on his own word. He has to belong to a religious organization as one of its registered members.

Mr. Depew: I have been familiar with the Quakers all my life, and I think there is no religious organization or society which is so rigid in the examination of those who wish to become members as is that society; nor is there a more intelligent one, and in case of war, if there were a rush to join the Quakers in order to be exempt from military duty, the Quakers would show a vigor and patriotism in keeping them out which would be most commendable.

Mr. Spooner: I do not underestimate the patriot-

* An objection raised by Senator Spooner.

ism of the Quakers. There is no more intelligent or better class of people than the Quakers. The point I suggested to the Senator was that he limits the operation of this amendment to the organizations of Quakers in existence at the time of the passage of the proposed act. Suppose a new organization of Quakers should spring up after the passage of this act?

Mr. Beveridge: We exclude that by the amendment suggested by the Senator from New York.

Mr. Depew: The object of the amendment I propose is that in case of emergency persons could not organize religious societies in order to escape military duty.

Mr. Beveridge: It says "at present existing."

Mr. Spooner: My suggestion was that, as I understand the amendment, it will exclude organizations of Quakers made subsequent to the passage of the act. Am I wrong about that?

Mr. Depew: It would.

Mr. Beveridge: May I say a word?

Mr. Spooner: Certainly.

The President pro tempore: Does the Senator from New York yield to the Senator from Indiana?

Mr. Depew: Certainly.

Mr. Beveridge: With the permission of the Senator from Wisconsin—

Mr. Spooner: I thought when I rose that the Senator from New York had taken his seat.

Mr. Depew: I had.

The President pro tempore: Then the chair will recognize the Senator from Wisconsin and ask that Senator if he will yield to the Senator from Indiana?

Mr. Spooner: Always, Mr. President.

Mr. Beveridge: Mr. President, I could not agree with the Senator from New York as to the organization of a new society of Quakers within the parent Church. They could establish a new church in the parent sect. There is nothing to prevent that. But if a new and spurious organization of Quakers were gotten up for the express purpose of exempting cowards from participating in war, it would prevent that. However, your question was, Did it prevent any new organization of Quakers within the Church?

Mr. Spooner: Within the Church?

Mr. Beveridge: Certainly not; because it can extend its churches.

Mr. Spooner: Will the Senator kindly read the amendment again?

Mr. Beveridge: It does prevent any new or spurious organization.

Mr. Depew: I will read the whole of the amendment.

"Provided, That nothing in this act shall be construed to require or compel any member of any well-recognized religious sect or organization at present organized and existing, whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in the militia or any other

armed or volunteer force under the jurisdiction and authority of the United States."

Mr. Spooner: I meant, in saying that I did not think the amendment was of any consequence, except in a sentimental way, that there is no compulsory feature in this bill, nor was there in section 24. No man under the provisions of this bill can be forced—

Mr. Beveridge: In my opening and very brief remarks I said that may be so.

Mr. Depew: If I may be permitted, I see no harm in that exception in relieving the anxieties of these estimable people.

Mr. Hoar: Mr. President, I think there ought to be one further, and perhaps a little more comprehensive, statement made in answer to my honorable friend, the Senator from Wisconsin, on my right, than what has been said already. He asks why we do not leave the matter of exemption to the States. We have said that anybody exempted by State authority should be exempt from militia duty without regard to age. That is in the bill now. I understand that the policy of the people of the United States is to secure by national authority, against the local opinion and action of the States, the fundamental rights of religious and political freedom and of commercial integrity. We prohibit the States from impairing the obligation of contracts; we prohibit the States from trying a man twice for the same offense; we prohibit the States from conducting trials except with certain securities for fair trials, and the Fourteenth Amendment has very much extended those provisions, so that no man can be tried by any State without due process of law.

Now, suppose a State undertakes, against the conscience of an individual, to compel him to be a member of the militia and to enter into war. I think when the United States is dealing with that subject we should by our authority exempt him, State or no State. If it should happen that some State should exist hereafter, in the far East, or the far West, or the far North, or the far South, which had a very great prejudice against Quakers, and a war came up, and their opposition to war excited the popular feeling of the majority in the State, they should be protected.

Now, during the war of the Revolution the Quakers, although, as everybody in this debate has said, they are a worthy and patriotic body of people, incurred great animosity by their refusal to take part therein. Dr. Franklin, a man who did not yield much to sentimentalities, as they are called, speaks of them with great dislike and contempt in his writings.

"I think it was Mad Anthony Wayne who, when his soldiers were hard up for shoes, heard of a great Quaker meeting which was being held one evening in the neighborhood, and marched up a body of troops, surrounded the Quaker meeting-house, and made every man in the assembly pull off his shoes or boots or whatever he had on, and used them for

his soldiers and left the Quakers to go home barefooted. I will not be sure it was General Wayne, but it was some well-known and famous and popular general in the Revolutionary War.

So it seems to me that as we are declaring who shall constitute the militia, giving definition, we ought to put in our law the definition and not leave it in the power of any State to force a man against his conscience to go into battle.

If the soldiers be called into service and be compelled to serve, it is in consequence of this bill and of nothing else. The bill provides that the President shall order the State militia into the service. For instance, in the fourth section it is provided that whenever the United States is invaded or in danger of invasion or rebellion, the President may call them forth and issue orders to them. That is compulsion, and it is compulsion authorized by this bill, and it is the only compulsion under which these soldiers are constrained to go into the service and do the work.

Then the amendment says nothing in the act contained shall be construed to compel Quakers to serve (I will use that short phrase instead of the phraseology of the amendment) or other persons like them who are described in it. To say that there is nothing in the bill which compels them in any way does not address itself favorably to my understanding. It seems to me we ought to meet the important question of the right of conscience in the proper way, and in the way in which it has been met in the United States from the beginning of the Government of the United States, to wit: That persons belonging to religious bodies who have conscientious scruples against military service shall not be compelled to violate their conscience. It seems to me the proper place for that, the righteous thing to do, is in the act of Congress where we define the persons who shall be compelled by the United States to do that service.

The President pro tempore: The question is on agreeing to the amendment proposed by the Senator from Indiana [Mr. Beveridge].

The amendment was agreed to.

HANNAH E. SLEEPER.

Hannah Elliott Sleeper was born near Centerville, Wayne County, Ind., Eighth month 14th, 1838, and died at Baldwin, Kan., First month 5th, 1903.

When 18 years of age she was joined in marriage to Isaiah Sleeper, of La Fayette, Ind., and at once moved to his home on a farm near Farmers' Institute, a few miles southwest of the city. Here the greater part of her married life was spent caring for a growing family of children and engaging in various lines of church activity, having had a birthright membership in the Friends' Church, and early in life experienced a precious work of grace in her own heart and life. Here were born to them three sons and one daughter, Horace, Warren, Mary and Howard, the three latter of whom survive her. The youngest son, Howard, is now a missionary among

the freedmen of the Creek Indians in the Indian Territory. She was called upon to fill many important stations and offices in the church during these younger years of her life in Indiana.

In 1885 she, with her family, moved to Baldwin, Kan., some sixteen miles south of Lawrence.

During the following spring her husband, Isaiah Sleeper, was removed by death.

Her family of children being now grown, and the comfort and solace of her home being removed by death, she gave the greater energies of the remainder of her life to the work of spreading the kingdom of her Lord and Saviour Jesus Christ.

Some three years after the organization of the Women's Board of Foreign Missions for Kansas Yearly Meeting she was chosen to the responsible place of president, which place she continued to fill so long as the women maintained a separate board.

During those eventful and active years of Foreign Mission work the Friends of Kansas were laboring earnestly to open and maintain a mission station on Douglas Island, Alaska. Many complications and difficulties presented themselves in connection with the work, when she felt that it would be desirable to visit the field in person, which she proposed to do at her own expense.

The Board gladly accepted her proposition, and she visited the field on two separate occasions and rendered much valuable counsel and assistance. Upon the first organization of the American Friends' Board of Foreign Missions she was chosen as one of Kansas' representatives, which appointment she continued to fill until the time of her death.

She was called upon to fill several important stations in the community in which she lived, being president of the local W. C. T. U. of her town for a number of years; also superintendent of the Peace department both of her own yearly meeting and of the district W. C. T. U.

She made the statement that when a young married woman, upon visiting at the home of Chalkley A. Chawner, near Thorntown, Ind., and while engaged in conversation with him about the life work of his uncle, John Williams, one of the first missionaries to the South Sea Islands, whose portrait was hanging on the wall before them, a great passion, a love for Foreign Mission work, took possession of her soul and mind, and continued with her to the close of her life.

While manifesting loyalty and attachment to her own church, she evinced much liberality towards and unity with other Christian denominations.

Her final sickness was of brief duration, and her decline rapid, and continued from the first.

When the end came she remarked, "How beautiful to be ready!" Cut down in the midst of her activities, we are reminded of the thought that God takes to Himself His workers, but continues to carry on His work.

Dispatch is the soul of business.—Lord Chesterfield.

Some Views on Present Topics.

FOR THE AMERICAN FRIEND.

THE CONFEDERATION OF INDIANA'S TEMPERANCE FORCES.

BY RILEY AND MARY L. HUBBARD.

Since the spring of 1902, when E. G. Saunderson came to Indiana, with his zeal and knowledge obtained from the arena of the temperance work in Ohio, and practical work in Illinois, Indiana's temperance forces have been concentrating.

The idea of local, visible temperance leagues has been supplanted by the stronger idea of a united effort of moral and Christian people against the liquor traffic.

Taking the view that the saloon is an enemy to all mankind, therefore the supposition is made that all moral, and especially Christian citizens, desire its overthrow, and are willing and eager, in some manner, to assist in accomplishing its destruction. Considering the fact that, in the present stage of development, all these temperance people cannot be brought into harmonious action along any one definite, organized line, it is thought best that the Christian people represented by delegates from the temperance committees of the various denominations meet at intervals to formulate plans so general that all forces will be interested, and yet so definite, practical and powerful that the liquor power will be defeated.

Immediately on the announcement of the decision of the Supreme and Appellate Courts, upholding the power of attorney remonstrance system, which is the most prominent feature of the famous Nicholson Law, the brewers began raising money to make war against the bill in the present session of the General Assembly. However, the leaders of both political parties declared that it would be unwise to change the existing law. Not heeding this declaration, the brewers introduced House Bill No. 184, which is intended to destroy the power of attorney remonstrance, and thus weaken the temperance people's grip.

For this action the temperance masses were in a measure prepared by a call meeting of the various church temperance committees of Indiana.

Further information and resolutions have been given by the State Board of Trustees, which were elected or appointed by the various denominational temperance committees.

This State Board of Trustees, of which Timothy Nicholson, Richmond, Ind., is president, constitutes the executive authority of the Indiana Anti-Saloon League.

The executive authorities have continued E. G. Saunderson as State Superintendent, and he has charge of the office work, and is associate editor of "The American Issue," which is the official organ of the Ohio, Indiana and Illinois Anti-Saloon Leagues.

The effect of concentration of forces began to be visible at the time the Friends' Church at Knights-

town was partially destroyed by dynamite as a result of the infuriated, but overpowered, liquor element.

This event occurred late last autumn. Other evidences of the straitened condition of the liquor element have been an occasional assault on the private property of temperance remonstrators. A special evidence of the liquor men's alarm was recently shown at Winslow, Porter County, Ind. The town had been overrun with saloons, which the citizens removed by means of the remonstrance system. As a means of revenge the liquor element wrecked the business houses and residences of the most active temperance workers, by means of the explosion of large charges of dynamite. Even this did not satisfy the enraged and outlawed liquor dealers. The remonstrance leaders' lives were in danger. Some were assaulted, and Arthur White was assassinated. Although the "wet" newspapers said little of the affair Indiana's moral and Christian people are nerved and equipped for the fray as never before.

Farmland, Ind.

The International Lesson.

FIRST QUARTER.

LESSON VIII.

SECOND MONTH 22, 1903.

CHRISTIAN LOVE.

1 Cor. 13.

GOLDEN TEXT.—Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.—1 Cor. 13: 1.

DAILY READINGS.

Second-day, Second mo. 16.—Christian love. 1 Cor. 13: 1-13.
Third-day, Second mo. 17.—Beauty of unity. Psalm 133.
Fourth-day, Second mo. 18.—The great commandment. Matt. 22: 34-40.
Fifth-day, Second mo. 19.—Sign of discipleship. John 13: 31-35.
Sixth-day, Second mo. 20.—New commandment. 1 John 2: 8-17.
Seventh-day, Second mo. 21.—Christ's command. John 15: 8-17.
First-day, Second mo. 22.—Love is of God. 1 John 4: 4-14.

The conditions under which the Epistles to the Corinthians were written were noticed in the last lesson. The present lesson is, by general consent, one of the gems of the Bible. It is a hymn in praise of Christian love. "This grace of Christian love is exalted as the highest attainment of the Christian life by St. Paul, St. Peter and St. John. . . . St. John's character was tender, emotional, and contemplative. . . . St. Paul was a man of keen intellect, and of soaring and aspiring thought which would endure no shackles on its freedom. . . . St. Peter was remarkable for personal courage. Frank, free, generous, irascible. . . . But each of these men, so different from each other, exalts love above his own peculiar quality."

Paul probably inserted this parenthesis because the Corinthians were lacking in love; great as were the spiritual gifts which have been enumerated in chapter 12, love was more important.

One of the best commentaries on this chapter is Drummond's "The Greatest Thing in the World."

The word "love" should in the Authorized Version, be substituted for "charity" in every place.

1. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal." R. V. "Tongues." Refer-

ring to the gift of tongues (see 1 Cor. 12: 30). "Of angels." The climax.

2. "And if." R. V. "Prophecy." Another of the great spiritual gifts, "charismata," "understand." "Know." R. V. A "mystery" here means something which belongs to salvation and which can only be known through revelation. "Knowledge" and knowing mysteries seem to be taken together to express "mental grasp and supernatural insight." To what has just been mentioned "faith" in its greatest measure is added. Yet with all these and without love the man would be nothing. "Faith" here means miracle-working faith, not saving faith in Christ.

3. Again, the apostle carries on the contrast. There is a difference between works, which may or may not be works of love, and love itself. Compare Matt. 6: 1-18. "Profiteth me nothing"; of course this means in the way of spiritual benefit.

4-7. These verses Drummond calls the analysis of love. "Love suffereth long." Is long-suffering, slow to take offence. "Kind." Gracious in manner and in spirit. "Vaunteth not itself, is not puffed up." The former is the expression in words or bearing of the latter.

5. "Unseemly." With impropriety. So far from the old proverb, "manners make the man" being true, it is really the reverse; the man makes the manners. Love makes things sweet and attractive. "Seeketh not its own." Is unselfish, does not look out for "number one." "Is not provoked." Omit "easily." "Taketh not account of evil." R. V. Does not take into account the evil done to it. Compare Luke 22: 37; Rom. 4: 5, 6, 8; 2 Cor. 5: 19.

6. "Rejoiceth not in unrighteousness, but rejoiceth with the truth." "Love rejoices with truth as it sees not iniquity, but righteousness advanced."

7. Love bears up under provocation, is trustful, is hopeful, is enduring.

8-13. In these verses Drummond says we have "Love defended as the supreme gift."

8. "Never faileth." Never ceases; it is an un-failing spring. "Prophecies," "tongues," "knowledge." The apostle chooses three of the greatest of spiritual gifts and contrasts them with "love." These all are temporary, love is eternal. When the need for prophecy, for tongues, for knowledge (in one sense) is done away, love still remains.

9. "For." Because we know in part. Love remains the same in kind, but increases in degree; the others are to be replaced by things of different quality.

10. The fragmentary gives place to the complete.

11. This is an illustration of the previous verse.

12. "For now we see in a mirror darkly; but then face to face; now I know in part; but then shall I know even as I have been known." R. V. The bronze mirrors of antiquity reflected very imperfectly, and so the metaphor of the apostle was much stronger in his day. The literal meaning is, "then shall I know plainly, even as I have been known

plainly." "Face to face." Without any intervening medium.

13. "These three." The immortal three; but the greatest is "love."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SECOND MONTH TWENTY-SECOND.

AN EVENING WITH HOME MISSIONS.

Acts 1: 6-8.

Second-day, Second mo. 16.—Neighborhood missions. Mark 1: 43-45.

Third-day, Second mo. 17.—Civic righteousness. Prov. 14: 33-35.

Fourth-day, Second mo. 18.—Beginning at home. Luke 24: 44-48.

Fifth-day, Second mo. 19.—Loving our brother. 1 John 2: 7-11.

Sixth-day, Second mo. 20.—Early home missionaries. Acts 8: 4-8.

Seventh-day, Second mo. 21.—Scattering that increaseth. Prov. 11: 23-25.

Farming by the intensive methods practiced in the more densely populated regions of Europe and Asia would multiply the products of our soil many fold, but American farmers have given more thought to adding field to field than to getting the most possible out of a more modest holding. The spirit of adventure lends itself, to a degree at least, to the advancement of foreign missions, while work in the home field may seem very prosaic. But there is a call that must not be unheeded—a call to thoroughness and careful harvesting where seed is already sown. Any work must be systematically and patiently carried on, and long before great results are reached in India or Africa or China the novelty is gone, and method and carefully-wrought plans must operate.

If any of us feel that we could accomplish a great work in a foreign field, let us remember that the surest pledge of success in any conceivable situation is achievement under actual conditions. A recent editorial note on giving, in the "Sunday School Times," presents a view of human nature that it is good to remind ourselves of when we fall to thinking of what we would do if we could choose our circumstances. "One man asked another, 'If you had a hundred sheep, would you give fifty of them for God's work?' 'Yes, I would.' 'Would you do the same if you had a hundred cows, or a hundred horses?' 'Yes, I would.' 'If you had two pigs, would you give one of them to God's cause?' 'No, I wouldn't; and you have no right to ask me when you know I have two pigs.' It is a great deal easier to say you would give fifty horses to the Lord when you haven't any, than to say you will give one pig when it is half your present possessions."

When faithful use of present opportunities has finished our work in one locality, or we have really outgrown our surroundings, there is no reason to doubt that the wise ordering of God will lead us into a larger field; but unless the little near at hand is cared for, and the talents that we have are developed by daily use, there is no suggestion in all His dealings with men that He is going to provide greater things for us. Indeed, there is no greater thing for

any servant of Christ than to manifest in just the place where He sets us the spirit of Him who taught and healed and blessed wherever He was.

Some one says that the distinction between home and foreign missions is merely a point of convenience in bookkeeping. As a matter of Church duty and privilege this is true enough; but for us as individuals the distinction may well be that we can each be personally active in the one, but can only deputize a representative in the other. There are localities, too, within our own geographical limits, into which workers must be sent, and we need to be watchful that we make the way open for them to go free of hindering cares as to material things that they may be messengers for us as to spiritual things.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

First month, 1903.

Dear Friend Margaret W. Haines:

. . . We are looking forward to our yearly meeting and Mela day after to-morrow, when we expect several hundred Christians to come for the meetings and camp for four days in a mango grove—some in tents, some in grass huts and some in and under carts and under trees. Delia Fistler, from Now-gong, is also coming to be my guest and help us at the meetings, and bring some of her boys, I hope, also.

Anna L. Evens has got back to India, and has been up here for one day to see me. She lives at Seoni Malwa, some thirty miles from here, and works amongst village women. We thought her looking very tired and wonder if she got enough rest after her travels in America before coming back here, but she seems to have kept well since her return. She will be up this week, I expect. On the first of January we had a delightful day and took the girls off in bullock carts six miles to a lovely mango grove by the river for the day. They sat out under the trees for their food, and played in the woods and river and did have a good time.

It was quite cold for a few days, but to-day the thermometer is over 70 degrees in the house. With love, I am

Yours in His glad service,

K. DIXON.

Hoshangabad, C. P., India.

A LETTER FROM CUBA.

First month, 1903.

THE AMERICAN FRIEND:

My wife and I arrived here the 18th of last month, found our missionaries all well and the work in good condition.

Charles and Orpah Haworth, who are located at Holguin, are making good progress with the language. The meetings that the workers from here

have assisted them in holding from time to time have been well attended and very satisfactory. Santos Trevino has a good day school at this station and is a very valuable worker in other lines of the mission work. We hope to open the new meeting house at Banes in next month, and to commence the buildings at Lanamo soon. E. H. Stranahan, from Sabina, Ohio, arrived here on the 12th inst., under direction of the Mission Committee of Wilmington Yearly Meeting, to assist in the location of a station for that yearly meeting in connection with the general mission work of Friends in the island.

One of the most interesting events of this month was the establishing of the monthly meeting and reception of new members, which occurred on the 4th inst. Clerks, elders, overseers and other officers and committees were appointed. The interest the members are taking in the monthly meeting, and the promptness with which committees attend to their work, is encouraging. One person, who was appointed on a committee to inform some who could not be present that they were received into membership, asked after meeting if she could be excused from attending to it until after she had taken her breakfast, as the meeting had held later than usual—quite a contrast with the reports we so often hear from committees—"Not yet attended to."

But the most impressive part of the meeting was the real Christian fellowship that was manifest, and the feeling of oneness in Christ we experienced as all knelt together in prayer for the dedication of these dear Cuban Friends, in which they took an earnest part.

R. H. Holding and Juan F. Galvez were out last week on a tour of some of the towns, and held meetings in Contimplora, Auras and Holguin. Auras will be remembered as the town of which R. H. Holding wrote last summer. They report the meeting at this time of equal interest with others held there.

Z. L. MARTIN.

Gibara.

AFRICA INDUSTRIAL MISSION.

KISUMA, British East Africa, 12 mo. 7, 1902.

THE AMERICAN FRIEND:

Amid the awful gloom and darkness that envelops the people here in East Africa there are pictures thrown on nature's canvas that relieve, for a time at least, the depressing effect of the misery and woe that is so constantly about us.

Recently, while prospecting for a location for the Friends' Africa Industrial Mission, we were marching several days across open plains destitute of forest, but swarming with natives as destitute of clothing, degraded and beastly, much nearer the brute in manner of living than I thought possible for human beings to be.

After leaving the plains we plunged into the dense forest that separates the Kavarindo from the Nanda tribe on the east, and for miles our path wound round through one of God's parks, pictures far sur-

passing any we saw in the art galleries of Europe were constantly bursting into view. Virgin forest undisturbed by man, except what little cutting the natives do, which is little indeed, the scene was beyond description—the mighty giants of the forest towering a hundred feet or more high, many with vines creeping round them, as if for protection; a dense undergrowth of smaller trees and vegetation sheltered under their massive arms. There were steep hills and deep valleys, with numerous springs and rippling streams, overhung with vines and ferns, with gorgeous-colored flowers among them, lading the air with their rich perfume. Singing birds, with bright plumage, and chattering squirrels and monkeys added life to the picture. Occasionally we would step out on some prominence or ridge overlooking a valley bare of forest, but covered with a rich carpet of green, studded with flowers. While in the forest a heavy thunder storm came on, and the fierce lightning's flash and heavy thunder's roll added grandeur and beauty to the scene. But, as the transition from the heavenly to the earthly, so, as we left the glories of the forest, God's undisturbed handiwork, we came upon the natives in their fearful misery and squalor—God's handiwork defiled by the devil. It was from the sublime to the awful, but the same God that still causes nature to glorify Him can transform even these to His praise and glory.

This tribe of fully a million souls are not in this condition because they have refused Christ, but because they have not known of there being a Christ. Then surely those who have known and have not told are the guilty ones, and all this sin, shame and sorrow can be laid to their charge. May God help the Church to arise and shake off her lethargy, step out of her pleasure and self-ease and endeavor to atone for her past neglect and disobedience of her Lord's last command and promise, "Go," and "Lo, I am with you alway, even to the end of the world." Who would not go to the ends of the earth with such blessed companionship? Surely not one who has tasted and known of His blessed presence.

ARTHUR B. CHILSON.

She spoke of those who had walked with her long ago in her garden, and for whose sake, now that they had all gone into the world of light, every flower was doubly dear. Would it be a true proof of loyalty to them if she lived gloomily or despondently because they were away? She spoke of the duty of being ready to welcome happiness as well as to endure pain, and of the strength that endurance wins by being grateful for small daily joys, like the evening light, and the smell of roses, and the singing of birds. She spoke of the faith that rests on the Unseen Wisdom and Love like a child on its mother's breast, and the melting away of doubts in the warmth of an effort to do some good in the world.—Henry van Dyke.

PROMISED REST.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11: 28.

O erring, sad, remorseful, troubled heart,
Writhing beneath accusing conscience's smart,
With dire distress, One bore this long ago,
On Christ, was laid the burden of thy woe,
And, now, His gracious yearning, "Come to me,"
Provides a certain rest to sinner's plea.

O toiler, weighted with earth's crowding care,
Till life's stern duties seem too hard to bear,
There's One, who left His court of glory bright,
That He might serve, and gain divinest right
To say, "Come unto me, thou laboring one,
I'll give thee rest; in me thy toils are done."

O sufferer weak, upon thy bed of pain,
With throbbing pulse and fever-heated brain,
There's One, deep touched with thy infirmity.
In accents sweet, of tenderest sympathy,
I hear His voice, "Come unto me, tried heart.
I'll patience, rest, enduring strength impart."

O soul, assailed by foe of deadly might,
Storm-tossed, o'erwhelmed by Satan's blackest night,
There's One, indeed, who foiled the tempter's power,
And vanquished him in his vile scheming hour.
Above the din, I hear this, "Come to me;
By faith, thou more than conqueror shalt be."

O grief-torn weeper, stricken, lonely hearted,
Mourning o'er new-made grave thy dear departed,
There's One who knows and truly weighs thy sorrow,
Has borne its sting, and will not wait the morrow
To give thee rest—just heed His "Come to me"—
But will thy secret balm of healing be.

O pilgrim stranger, in time's weary race,
Before whose feet, hope's mirage flees apace,
Look up, 'tis but the training of God's love
To fit thee for a holier sphere above.
Thy Shepherd Lord, with arms outstretched to thee,
Gives victory and rest—says, "Come to me."

At length, with life's brief records filled complete,
Each trophy lowly laid at Jesus' feet,
All these, if blood-washed claimants of His grace,
Shall look upon the shining of His face,
And hear, "Come unto me;" those words so blest,
That lift the gates to heaven's eternal rest.

Fiskeville, R. I.

ALICE C. EARLE.

Correspondence.

[The article by F. S. Blair on "Keeping in Touch With Our Isolated Members" has called out the following letter.—ED.]

"Victoria, B. C., January 13th, 1903.

"F. S. BLAIR,

"Guilford College, N. C.

"Thy concern for Friends' isolated members has been read with deep feeling by one Victoria, British Columbia, Friend, and every word thee felt inspired to write is only too real—those that are truly Friends have drifted away—many we meet in this far-away place, were at one time members of the body of Friends; it is sad that there are but two or three—where, had the home meetings kept in touch with those that were isolated themselves and impressed upon them their individual responsibility in gathering together any Friends where'er they might wander, so that there could be that love of fellowship felt and concern to gather more into the one fold—what grand meetings I might have found ready established, instead of sitting alone the greater part of the time

for the past six years, looking unto my elders for examples who did not feel the responsibility of assembling themselves together, having been isolated so long—they had gotten over the loneliness or homesickness—while I, coming from the death-bed of both father and mother, felt a loneliness that could not be obliterated until I found myself in a room where others could assemble and enter into that beautiful silence where God can teach us.

"He has taught us, and while we have waited for Him to lead others to us, He has opened the way for us to go out into the harvest and gather in the little ones, whose parents, many of them are careless, prayerless and indifferent. Our Sabbath School enrolls over 50, and yet two and a half months ago it started with one, and so the good work is going on into broader fields. Last evening was the beginning of our Friends' night school, as there was not any in town. Twenty-four boys came. Many could not read or write. To-day we learn there are many more nearly grown men that would like to attend, and so the Lord is leading us, and even though the work has fallen upon R. W. Clark, a British Friend, and myself, still the Lord is sending other laborers into the field, of all denominations, to teach. One is a principal of one of the day schools; the others are teachers and ex-teachers, numbering five in all. Their services are given gratuitously.

"It is our desire to maintain this as a Friends' School, and I feel Robert Clark should be encouraged in this good work, as he has discharged the duty laid upon him faithfully, working zealously for the Lord, meeting in silence to first know His will, each step he has taken. I can only give my services First-day morn to the infant class.

"Is there not some way we can receive material help, such as a library suitable for children? We ask for the Friends' prayers and that the Lord's blessing may rest upon this grand opening for Friends' work to be done in His name.

"Ever desirous to be in touch with Friends,

"I am, sincerely,
"FRANKIE SMITH."

Friendswood, Texas, Second month 1st, 1903.

Perry Hadley, Superintendent of Christian Endeavor of Kansas Yearly Meeting, recently spent five days at this place. His preaching was under the guidance of the Holy Spirit, and productive of much good. His influence over the young was especially noticeable.

There were two conversions and some renewals, and all were greatly blessed.

Our Academy is doing very satisfactory work, under the conduct of Edna Goodwin and Alfred T. White, though it is being done under very unfavorable circumstances, such as unfinished rooms, the entire lack of apparatus, and without the help of even a good dictionary.

We are still receiving a little money to be applied upon our building, and we hope soon to complete the outside, so it will be preserved, as lumber, if exposed in this climate, soon decays.

ALFRED T. WHITE.

Things of Interest Among Ourselves.

Mary Mendenhall Hobbs has just returned home from a visit to Minneapolis.

Quarterly Meeting was well attended at Pasadena, Cal., the 24th ultimo. Levi Mills, of Whittier, and other ministers, preached.

The regular mid-year recital by the School of Music of Friends' University, Wichita, Kan., was given in Russell Hall the evening of the 7th inst.

Dr. A. H. and Eliza Lindley, who are now on a visit on the Pacific Coast, recently entertained in their home the entire membership of Minneapolis Meeting.

Our dear aged friend, J. Bevan Braithwaite, has an article in the London "Friend" of First month 23d on "The Blessedness of the Lord's Discipline of Love."

It was Senator Beveridge who telegraphed congratulations to the Friends at Coloma, Ind., on the passage of the exemption amendment, not Senator Fairbanks, as our previous item stated.

Charles N. Replogle and wife have just closed a series of meetings at Cowan, Ind. The spiritual condition of the meeting was improved, many testifying to a deeper spiritual experience.

Beginning on the 1st inst. Ellison R. Purdy, of Marshalltown, Iowa, is holding a series of revival meetings at Oska-loosa for the help of the church members and the students of Penn College.

A staunch committee of Indiana Friends are working against the Brewers' bill which is before the Indiana Legislature. So far their efforts are proving successful. We shall present the matter more fully next week.

Spiceland Meeting, Ind., has just had a visit from Harriet Green and Sophia Fry. Their messages were given in the life and power of the Spirit, and were most helpful and instructive and appreciated by all.

White Oak Meeting, Jay County, Ind., has been revived through the efforts of Homer and Levi Cox. Friends showed their appreciation of the efforts put forth by the evangelists in giving them liberal financial support.

Friends of Friendswood, Texas, wish to announce that the name of their postoffice has not been changed, as was stated in a previous item, but that the money order office of their treasurer, Dr. J. M. Wright, is now changed to League City.

Wm. Brenner, a Friend minister, living in Des Moines, Iowa, accompanied by Brother Drury, of the same place, lately held a ten-days' meeting in a school house five miles southwest from Ackworth, Iowa. Twelve gave their hearts to Christ.

Evi Sharpless did not return to his home in Iowa, as was reported in a former issue, but remained in evangelistic work in Kansas. He visited friends in Wichita a few days near the close of last month, and is now engaged in a meeting at Hesper, Kan.

Harry R. Keates, of Glens Falls, N. Y., has just closed a two-weeks' meeting at Knightstown, Ind., in which a number were definitely blessed. His teaching was very much enjoyed by those who heard him. He goes from there to New Castle, Ind., to continue his Christian service.

Susie Fox labored for two weeks at Sterling, Kan., in a very successful revival meeting, holding two sessions a day, which closed the 1st inst. There were sixteen professions in all, and the meeting was greatly helped. Her manner of delivery carried conviction with it. The interest manifested was great, many being turned away for lack of room in the meeting house. Six applied for membership, with more to follow.

It turns out that there are 28 States which by constitution or statute exempt persons with conscientious scruples from military service. The list of these States was made out by Lindley D. Clark, and was printed as follows in the "Interchange": Arizona, Arkansas, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, New York, North Carolina, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Texas, Washington and Wyoming.

Mary Ann Malone died at her home in Cleveland, Ohio, on the 24th ult., in her 83d year. She was a very interesting and remarkable woman, and she had a great mission in her earthly life, which she faithfully fulfilled. She was a person of striking faith, and she had learned the great art of living by her faith. Her married life began in a log house, but her religious activities found a way to make this poor house a place of blessing to many souls. She brought up a family of eight children, who are all examples of this devoted mother's influence. J. Walter Malone is, among Friends, the best known of the children.

Elwood Hinshaw, of Lynn, Ind., held a series of meetings at Barber's Mill, Ind., from First month 22d to Second month 2d. The meeting closed with 48 renewals and conversions; 27 accessions to our branch of the church. The preaching was strong and clear, and the interest good.

Ellison R. Purdy attended Minneapolis Quarterly Meeting on the 24th and 25th ult., and was engaged in ministry Seventh-day night and First-day morning and evening. The business meeting, which was held in the evening for the first time, was much larger than it has been for a number of years, a number who could not attend in the daytime being present.

The Friends at West Milton, Ohio, held a two-weeks' revival, closing the 25th ult. Daisy Barr was present ten days of the time, and was very efficient in her service. Forty-five persons made decision for Christ. The whole community seemed to be under the power that was in the meeting, and the three other denominations in the town were all more or less revived. At one time one hundred testimonies were given in eighteen minutes. Twenty-three names were given for membership with Friends, and more will follow. Much good was done which cannot be counted by numbers.

A series of revival meetings, conducted by J. W. Elder, assisted by his wife, the pastor, and B. S. Morris and wife, lasting about four weeks, closed at Emporia, Kan., on the 27th ult., with good results. Emporia Meeting was without a pastor for some months, but about two months before the revival Asher Mott located in the meeting in that capacity, and a renewed interest was manifested in church work before the meeting began. About one hundred claimed definite blessings, and twenty-four have applied for membership. All feel that the meetings resulted in much good, having strengthened the church.

Stella Academy, Oklahoma, under the supervision of John Howard, with Anna Ramsay and Myrtle Glaze, assisting, is having the most prosperous year in its history. The enrollment has reached sixty-five, and the students are very prompt and energetic in their school work. Nearly all of them are earnest Christians, thus giving the Academy life an excellent spiritual tone. J. Morris Lemon recently labored in a revival effort among them and in the local meeting, and 56 souls were led to take definite steps in their religious experience. Several influential Friends have recently bought farms in the vicinity and the "Orient" railroad has just completed its track to Cherokee, and will probably put in a flag station near the Academy for the accommodation of the students. These and other things point to greater prosperity for next year, which will necessitate an increase in the buildings, teaching force and library.

The anniversary of the birth of George Fox was observed by Minneapolis Meeting with very appropriate exercises, the effort being to revive the memory of the early struggles and the wonderful triumphs of the founder of our Society. Dr. J. H. Stuart dwelt upon the life and labors of George Fox, showing how he stood for liberty of conscience, and how the world now regarded his positions, quoting from several eminent authors most appreciative utterances in regard to his service. He read from Prof. William James the statement in regard to him. Eliza Lindley's paper upon the work of English Friends was carefully prepared and full of stirring information. R. J. Mendenhall's paper dealt with the influence of American Friends, showing their position in regard to slavery, war, temperance. The history of Minneapolis Meeting was given by Barney Trueman, who is himself not a member of the meeting, but one of several regular attenders who are much interested in Friends. The evening was closed by an informal social hour, during which tea was served in the committee room of the meeting house. These Friends have a complete arrangement for these teas in this room and in the basement, which is reached from it. There is the same sweet-spirited feeling of kinship existing among the members, which is one of the distinguishing marks of the Quakers, and comes down to us from the days of persecution, when our enemies were forced to exclaim, "How those do love one another!"

Oscar Roberts, who has spent several years as civil engineer and missionary in South Africa and on the West African Coast, was at Penn College on the 25th and 26th ult. In the regular meetings of the church, the Christian Associations, the Christian Endeavor and the College, his addresses were very helpful, as were also his more private interviews and conversations, manifesting a living, vigorous, fruit-bearing faith and a clear conception of the call to foreign mission work. The principles governing true Christian service, at home or abroad, were set forth. Incidentally many pictures of African life were given the hearers.

BORN.

GARDNER.—To the wife of Jay M. Gardner, Portland, Oregon, a boy, Twelfth month 28th, 1902.

ISENHOUR.—At Whitestown, Ind., First month 31st, 1903, to Wilber H. and Cora E. Fraizer Isenhour, an eight-pound girl.

MARRIED.

ALLEN—HIATT.—At the home of the bride's father, Thomas Hiatt, near Ackworth, Iowa, First month 15th, 1903, Job H. Allen and Nettie V. Hiatt.

BARNETT—CATTERLIN.—At the home of the bride's parents, Winterset, Iowa, First month 21st, 1903, Ivey W. Barnett, of Earlham, Iowa, and Daisy Catterlin. Their future home will be at Velva, North Dakota.

KIRK—CHAMBERLIN.—At Newberg, Oregon, First month 9th, 1903, Rollin W. Kirk, principal of the Newberg Public School, to Helen Chamberlin, daughter of Mrs. Helen D. Hartford, State President of Oregon W. C. T. U., widely known for her temperance lectures. Their home will be Newberg, Oregon.

SOLBACK—PAYNE.—At Friends' Meeting House in Washington, D. C., on the 29th of First month, 1903, Mary Elizabeth Payne, of Washington Monthly Meeting, and George H. Solback, of Baltimore.

DIED.

BUTLER.—At Newberg, Oregon, Eleventh month 23d, 1902, Malissa Butler, aged 45 years. She was a birthright member of Friends, daughter of William C. and Sarah H. Morris, of Bloomingdale, Ind. She had for many years been a Christian, and lived that she might be ready for His summons.

COSAND.—At New London, Ind., Tenth month 23d, 1902, Nixon Cosand, aged 74 years. He was a birthright Friend and a member of Sugar River Monthly Meeting, Thorntown Quarter, at the time of his decease.

COURTNEY.—At her home in Excelsior Springs, Mo., First month 18th, 1903, Ina E., wife of Jessie E. Courtney, and daughter of Robert L. and Amy Betts, in her 28th year. She left a bright testimony of her acceptance of Jesus.

MARIS.—Julia A. Maris, at the home of her daughter, Mrs. Achsa Morris, Newberg, Oregon, Tenth month 10th, 1902, aged 80 years. She was a lifelong member of Bloomingdale Monthly Meeting, Bloomingdale, Ind., but she spent most of the ten years since her husband's death in Oregon. It was a pleasure to see her active mind and beautiful spirit kept fresh by being in touch with the interests of the church, the temperance cause and in other lines of work.

OSBORN.—At Quaker Hill, N. Y., First month 19th, 1903, Raby Osborn, wife of Richard T. Osborn, aged 82 years. She was a beloved member and elder of Oblong Monthly Meeting. The 60th anniversary of their marriage was on the 23d of Eleventh month last.

RHOADS.—At his home in Haddonfield, N. J., First month 25th, 1903, Charles Rhoads, a beloved member and minister of Haddonfield Particular and Monthly Meeting, aged 75 years. His life was a shining example of devoted service to his Lord, and his last words were Hallelujahs to his king.

"Haworths in America." Edited by the President of the Haworth Association. Price, 25 cents. Wm. P. Haworth, 502 West Fifteenth Street, Kansas City, Mo.

Few people realize the vast amount of labor put forth in gathering data from old records and musty letter files which is necessary in the preparation of family history, and fewer people have the courage to carry forward the work to a finish, yet such is the task undertaken by the Haworth Association of America, and a large degree of success has already attended its efforts. The work was inaugurated by the present president of the association, Wm. P. Haworth, and its progress is largely due to his personal supervision and encouragement. Two national family reunions have been held which have been the means of bringing representatives of all the different branches of the family together, thus enabling them to supplement each other's work so that an interesting family history has been compiled.

The present volume contains a record of these national reunions, in which are

THE LUNCH QUESTION.

How a Big Chicago Firm Solved It.

So many employees "bolt the lunch" and eat what they should not, that they soon show the effect in nervousness and dyspepsia. This has attracted the attention of managers of the big stores and shops. In one Chicago firm an experiment on some of the girls resulted in a complete solution of the question.

The woman that made the experiment tells the tale as follows: "About a year ago I became alarmed at the state of my daughter's health. She was employed by a big firm here, and for some reason steadily lost flesh, grew very nervous, had no appetite, and could not sleep.

"Questioning her I found she ate but little lunch, for at that busy hour she was seldom served promptly, and the time being short she just 'bolted' the food and rushed back. She ate very light breakfasts, and I could see she suffered from lack of nourishment. I felt responsible for this, and finally got her some Grape-Nuts for breakfast.

"I also got a neat leather case holding two pint flasks. One I filled with milk, the other with cold Postum Coffee which had been properly made. She also carried a package of Grape-Nuts. The Postum she drank iced with a dash of lemon. She followed the Grape-Nuts with some fruit and this made up her lunch.

"In spite of the warm weather she improved greatly in two weeks' time. She gained in flesh, her nerves were steady and she slept sweetly at night. She never felt the old weakness from hunger.

"In a short time a few other girls in the office tried it, and the effect was so marked upon all that still others were persuaded. Finally a room was cleared out, and the one hundred and odd girls were served daily with Grape-Nuts and hot Postum. It was a revolution, but the manager saw the good result and adopted the plan, greatly to the benefit of the health of the employees and at a saving in expense." Name given by Postum Co., Battle Creek, Mich.

many valuable papers, giving the history of the movement and telling the story of the family from 1799, when "Geo., the emigrant," came to America with Wm. Penn, till the present time.

The Haworths have always been a substantial family among Friends, and while some of them have identified themselves with other denominations, yet the vast majority have remained loyal to Quaker principles. A number of them have been prominent workers in the church, and for this reason the present volume will be of interest to a wide number of readers and of great value to religious historians.

FRIENDS' LIBRARY,

142 N. Sixteenth Street, Philadelphia.

Open on weekdays from 11.30 a.m. to 2.00 p.m., and from 3.00 p.m. to 6.00 p.m.; also on evenings in which Friends' Institute Lyceum meetings are held, from 7.00 p.m. to 7.45 p.m.

New books include the following:

Bayne, S. G.—"On An Irish Jaunting Car."

Blanchan, Neltje.—"How to Attract the Birds."

Boutwell, G. S.—"Reminiscences of Sixty Years in Public Affairs." (Two volumes.)

Dugmore, A. R.—"Nature and the Camera."

Fisher, S. G.—"True History of the American Revolution."

Higginson, T. W.—"John Greenleaf Whittier."

Keyser, L. S.—"Birds of the Rockies."

Ludlow, J. M.—"Incentives for Life."

Mathews, Alfred.—"Ohio and Her Western Reserve."

Thwaites, R. G.—"Daniel Boone."

THINGS THAT CANNOT FAIL.

When the anchors that faith have cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.

I know that passion needs
The leash of sober mind;
I know that generous deeds
Some sure reward will find;

That the rulers must obey;
That the givers shall increase;
That duty lights the way
For the beautiful feet of Peace;

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce though the fiends may fight,
And long though the angel hide,
I know that truth and right
Have the universe on their side.

—"Christian Advocate."

How to destroy germs with lemon juice: Grasp the germ firmly between the thumb and forefinger and pour down its throat about half a teaspoonful of the juice.--"The Chicago Tribune."

KNOWS NO DISTINCTION.

Rich and Poor Alike Suffer from Catarrh in This Climate.

All observant physicians have noticed the enormous increase in catarrhal diseases in recent years, and the most liberal and enlightened have cheerfully given their approval to the new internal remedy, Stuart's Catarrh Tablets, as the most successful and by far the safest remedy for catarrh yet produced.

One well-known catarrh specialist, as soon as he had made a thorough test of this preparation, discarded inhalers, washes and sprays, and now depends entirely upon Stuart's Catarrh Tablets in treating catarrh, whether in the head, throat or stomach.



Dr. Risdell says, "In patients who had lost the sense of smell entirely, and even where the hearing has begun to be affected from catarrh, I have had fine results after only a few weeks' use of Stuart's Catarrh Tablets. I can only explain their action on the theory that the cleansing and antiseptic properties of the tablets destroy the catarrhal germs wherever found, because I have found the tablets equally valuable in catarrh of the throat and stomach as in nasal catarrh."

Dr. Estabrook says, "Stuart's Catarrh Tablets are especially useful in nasal catarrh and catarrh of the throat, clearing the membranes of mucus and speedily overcoming the hawking, coughing and expectorating."

Any sufferer from catarrh will find Stuart's Catarrh Tablets will give immediate relief and being in tablet form and pleasant to the taste, are convenient and always ready for use, as they can be carried in the pocket and used at any time as they contain no poisonous drugs, but only the cleansing, antiseptic properties of Eucalyptus, bark, blood root and Hydrastin.

All druggists sell the tablets at 50 cents for complete treatment.

He who would be strong in resisting public evils must see to it that his own personal and private record is pure.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 North William Street, N. Y.

Flower Facts FREE

Just the information needed by all who wish to grow flowers and plants successfully, is contained in

DREER'S Garden Calendar

208 pages of inestimable value to flower lovers. Our catalogue for 1903 will also contain a new and valuable feature, viz: a complete index of all the old-fashioned, or common names of flowers. **FREE** if you mention this magazine.

HENRY A. DREER, 714 Chestnut St., Philadelphia, Pa.

"The responsibility of not doing is often greater than the responsibility of doing."



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splines, Flats, Open Woven Cane, Close Woven Cane and Rushes constantly on hand. At the Old Stand.

GEO. W. BRENN

1806 N. Marshall St., Philadelphia, Pa.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.

2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

ACKERS

Appropriate Confectionery Novelties for this national holiday.

Call at the novelty counter in the 8th Street Store.

Always welcome — no matter whether you buy or merely inspect.

PHILADELPHIA & ATLANTIC CITY



THE

Hastings & McIntosh Truss Co

912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

43 FLOWERS 30 cents

Worth \$1.25. A SPECIAL OFFER made to introduce our goods. Satisfaction guaranteed or money refunded.

20 Pkts. SEEDS

1 Pkt. Rambler Rose 3 col. mxd. 1 Pkt. Diamond Flower.
" Fancies, 10 colors mixed. " California Sweet Peas.
" Washington Weeping Palm. " Double Chinese Pink.
" Mary Semple Asters, 4 colors. " Carnation Marguerite.
" Alyssum. Little Gem, mixed. " Heliotrope mixed.
" Bouquet Chrysanthemum. " Poppy—New Shirley.
" Forget-me-not Victoria. " Umbrella Plant.
" Hibiscus Crimson Eye. " Giant Verbena, mixed.
" Lovely Butterfly Flower. " Japan Morning Glory.
" Phlox Drummondii. " Petunia Hybrid, mixed.

23 BULBS

1 New Red Calla Lily, 1 Summer Flowering Hyacinth,
1 Double Pearl Tuberose, 2 Butterfly and 2 Hybrid
Gladiolus, 8 Fine Mixed Oxalis, 2 Rainbow Lilies, 2
Hardy Wind Flowers, 2 Lovely Cinnamon Vines,
2 Splendid New Canna Lilies—
1 Lorimond, 1 golden.

A Return Check good for 25 cts. on
first \$1.00 order; also our New Floral
Guide, all above postpaid, only 30c.

THE CONRAD & JONES CO.

Growers of the "Best
Roses in America."

Box X, West Grove, Pa.

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain.

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

"We attract hearts by the qualities we display; we retain them by the qualities we possess."



Relieves
Rheumatic
and Gouty

aches and pains by eliminating uric acid from the system.

Used by American physicians since 1844.

THE TARRANT CO., New York

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza

and as a specific remedy for

Typhoid

and Malarial Fevers.

E. FOUGERA & CO., 26-30
N. William St., N.Y.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholders 4,457,613.08

plus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

S. F. BALDERSTON'S SON

Wall Paper and
Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Farmers and Gardeners,

tens of thousands of them,
for 40 years have annually
relied upon

GREGORY'S SEEDS

Experience has taught that they
ARE THE BEST.
Sold under three warrants
that our seed will do their
part in the making of the
crop. Catalogue free.

J. J. H. GREGORY & SON
Marblehead,
Mass.



QUAKER PIONEERS IN RUSSIA

By JANE BENSON.

AN interesting account of Daniel Wheeler's first residence in Russia in 1817, having accepted the position of superintendent in the effort to reclaim the waste lands belonging to the Emperor around St. Petersburg.

Illustrated, Crown Octavo. Price, postage paid, One Dollar.

FRIENDS' BOOK AND TRACT COMMITTEE, 51 Fifth Avenue, NEW YORK.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Winter term begins First Month 6th, 1903.

Terms moderate. Send for catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncrowded profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia

WABAN SCHOOL, WABAN, MASS.

Home school for twenty-five boys. \$500 to \$600.

J. H. PILLSBURY, A.M., Principal.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 20 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted.

Scientific Bread Mach. Co.
(CYRUS CHAMBERS, Jr.)
522 & Media Sts., Philadelphia

FINANCIAL.

I Can Sell Your Real Estate

no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 14 cities. **W. M. Ostrander, 2080 N. A. Bldg., Philadelphia**

Good Farms for Rent

at \$3.25 per acre. One of 203 acres, and the other, 100 acres, adjoining. Would rent for three or five years. Near Friends' Meeting. Address, with references, **WHITE'S INSTITUTE, Hillsboro, Henry Co., Iowa. R. F. D., No. 2.**

ONE CENT

invested in a postal card, addressed to us, will show you "How to eat your cake and keep it, too." Did you ever hear of a real estate mortgage secured also by

Deposit of the Gold Coin?

The highest development of the real estate mortgage is found in **Our Sinking Fund**. Full facts and highest references sent on application to **PERKINS & CO., LAWRENCE, KAN.**

WILLIAMSON'S

North Dakota 5 per cent. First Mortgage Real Estate

INVESTMENTS

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

TWENTY GOOD FARMS, near Friends' Meeting, for sale. Correspond with Ernest Howard, Manchester, Oklahoma.

"HAWORTHS IN AMERICA."—An eighty-five page pamphlet, on good paper, containing full account of the proceedings of the two National Reunions of the family, important ancient letters, brief historical sketches of various branches of the family, poems, recent letters of greeting from isolated members of the family, etc. Price, 25 cents per copy. Five copies to one address, \$1.00. Address, **Wm. F. Haworth, 502 West Fifteenth Street, Kansas City, Mo.**

FOR SALE.—Fine home, near Penn College, house of 8 rooms, large attic, cellar, furnace, bath-room, with fine equipments, well, cistern, city water, paved streets, cement walks. Lot, 90 x 280 feet. Low price for quick sale. Box 504, Oskaloosa, Iowa.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, **Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.**

"ARE YOU INTERESTED in Gold Mines?" Would you like to help develop Promising 'Prospects' of both Placer and Quartz Locations in the Blue Mountain District of Oregon? If so, write to me for information.

JESSE HOBSON, Sumpter, Oregon.

FOR SALE.—"Friday or Bailey" peach trees. These trees originated in Iowa, and have stood the extreme cold of that climate. They are a large freestone peach of excellent flavor. Address **Milton Kenworthy, Russiaville, Indiana.** For reference write to **Amos M. Kenworthy, San Jose, Cal.**

A REFINED young woman, a Friend, desires a position as companion during July and August. Is willing to travel. References exchanged. Address **Friend, 862 Herkimer St., Brooklyn, N. Y.**

MEN'S SHIRTS BOYS' SHIRT WAISTS

Several thousand dozen White and Colored Shirts for men are here at the lowest prices that we have ever asked for the same qualities. The Men's Night Shirts and the Boys' Blouse Waists are also values so remarkable that the selling should be brisk while they last.

Men's White Muslin Shirts—an excellent shirt; well made in every way, and regularly worth 50c. each—now three for \$1.00.

Men's Muslin Night Shirts—fancy trimmed; with or without collar; full size; regularly worth 50 cents—now 37½ cents each.

Men's Madras Shirts—with attached collar or finished with neckband; both light and dark colors—special at 45 cents each.

Men's Fancy Madras Shirts—in patterns usually looked for in the \$1.00 grade; one pair of cuffs included—special at 50 cents.

Boys' Percale Shirt Waists—made from best percales, in pretty stripes and figures; with or without collar; all have detachable wristbands; sold regularly at 50 cents each—now three for \$1.00.

East Store, Eighth Street.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

THE MOST POPULAR IN USE ESTERBROOK'S STEEL PENS.

150 STYLES TO SUIT ALL WRITERS. ALL STATIONERS HAVE THEM.
26 JOHN ST., NEW YORK—AND CAMDEN, N. J.

TOUR TO CALIFORNIA.

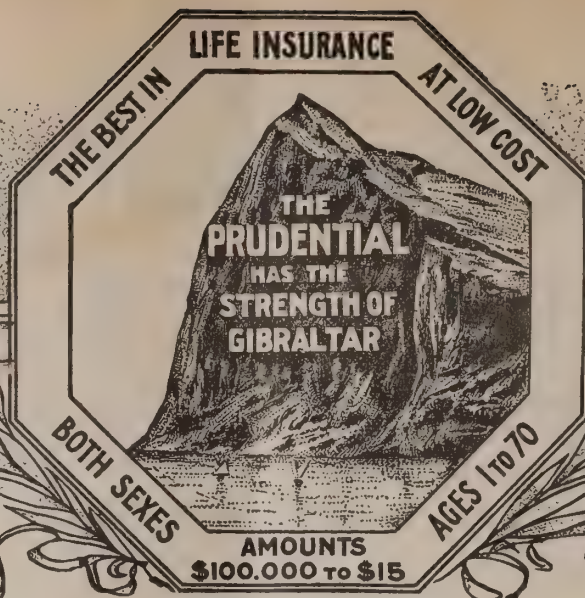
Under the Personally-Conducted System of the Pennsylvania Railroad.

The second Pennsylvania Railroad Personally-Conducted Tour to California for the present season will leave New York and Philadelphia on the Golden Gate Special, February 19th, going via Cincinnati, New Orleans, San Antonio and El Paso to Los Angeles and San Diego. Three days will be spent in New Orleans, during the Mardi-Gras festivities. Should a sufficient number of passengers desire to travel under the care of a Tourist Agent and Chaperon, a delightful month's itinerary in California has been

outlined; and a returning itinerary to leave San Francisco March 28th, visiting Salt Lake City, Glenwood and Colorado Springs and Denver, arriving in New York April 6th. Rate, \$275 from all points on the Pennsylvania Railroad east of Pittsburg, covering all expenses of railroad transportation, side trips in California, and berth and meals going on the special train. No hotel expenses in California are included. Tickets are good for return within nine months, but returning cover transportation only. For detailed itinerary apply to Ticket Agents, or address **Geo. W. Boyd, Assistant General Passenger Agent, Broad St. Station, Philadelphia, Pa.**

1875

1902



Greatest Record

in the History of this Giant Company

LIFE INSURANCE ISSUED AND PAID FOR	}	272	Millions
during 1902, including Ordinary Insurance (\$87,000,000), over			
ASSETS, end of 1902, over		60	Millions
INCOME, during 1902, over		33	Millions
PAID POLICY-HOLDERS, during 1902, over		9	Millions
SURPLUS, over		9	Millions
POLICIES IN FORCE, nearly		5	Millions
INCREASE IN PAID-FOR INSURANCE in Force, over		108	Millions

MAKING THE GRAND TOTAL OF

Paid-for Insurance in Force over 800 Millions

Paid Policy-holders in 27 Years, nearly 68 Millions

Features of the Year's Administration were

Marked Reduction in Expense Rate. **Increased Dividends to Policy-Holders.**

The Progressive Management and the Judicious Care of, and Liberality in Dealing with,
Policy-holders' Interests, have made this

ONE OF THE GREAT LIFE INSURANCE COMPANIES OF THE WORLD

Write for Information of Policies or Agencies, Dept. 67.

THE PRUDENTIAL

Home Office:
Newark, N. J.

INSURANCE CO. OF AMERICA.

JOHN F. DRYDEN,
President.

The American Friend

Vol. X

SECOND MONTH 19, 1903

No. 8

	PAGE.
EDITORIALS.—Events and Comments.— The Beatitude to those Who Mourn. A Lenten Gospel Campaign.—Editorial Notes	127-129
“That I Will Strive to Do.” <i>Lindley D. Clark.</i>	129
Fuel and Fire for Prayer Meetings . . . <i>Theodore L. Cuyler.</i>	130
SOME VIEWS ON PRESENT TOPICS: The Position and Duties of Elders <i>John Ellwood Paige.</i>	131
THE INTERNATIONAL LESSON Lesson for Third month 1, 1903.	132
CHRISTIAN ENDEAVOR Topic for Third month 1, 1903.	133
MISSIONARY DEPARTMENT.	134
EDUCATIONAL	136
TO THE DEPARTED	136
THINGS OF INTEREST AMONG OURSELVES, 137	
BORN.—MARRIED.—DIED	138

FATHERHOOD.

*I heard a star at morning sing—
A little, soft, six-sided star;
It seemed to sing of everything
Impossible and pure and far.*

*I said, if only I might live
A little nearer to that ray,
If I might only climb to it
A little nearer every day.*

*God said, “There is a way less hard:
That star is not so undefiled
As one that shall be born to you—
The spirit of a little child.”*

*O little star that came to me
Out of those heights and depths of blue—
Nearer remains that morning star
Than you to me, than me to you.*

—R. LE GALLIENNE,
in Mr. Sun and Mrs. Moon.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

TWENTY GOOD FARMS, near Friends' Meeting, for sale. Correspond with Ernest Howard, Manchester, Oklahoma.

"HAWTHORNS IN AMERICA."—An eighty-five page pamphlet, on good paper, containing full account of the proceedings of the two National Reunions of the family, important ancient letters, brief historical sketches of various branches of the family, poems, recent letters of greeting from isolated members of the family, etc. Price, 25 cents per copy. Five copies to one address, \$1.00. Address, Wm. P. Hawthorn, 502 West Fifteenth Street, Kansas City, Mo.

FOR SALE.—Fine home, near Penn College, house of 8 rooms, large attic, cellar, furnace, bath-room, with fine equipments, well, cistern, city water, paved streets, cement walks. Lot, 90 x 280 feet. Low price for quick sale. Box 504, Oskaloos, Iowa.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.

"ARE YOU INTERESTED in Gold Mines? Would you like to help develop Promising 'Prospects' of both Placer and Quartz Locations in the Blue Mountain District of Oregon? If so, write to me for information." **JESSE HOBSON**, Sumpter, Oregon.

FOR SALE.—"Friday or Bailey" peach trees. These trees originated in Iowa, and have stood the extreme cold of that climate. They are a large freestone peach of excellent flavor. Address Milton Kenworthy, Russiaville, Indiana. For reference write to Amos M. Kenworthy, San José, Cal.

The Conard & Jones Company, Rose Growers. West Grove, Pa. Catalog Free.

S. F. BALDERSTON'S SON**Wall Paper and Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

QUAKER PIONEERS IN RUSSIA

By JANE BENSON.

AN interesting account of Daniel Wheeler's first residence in Russia in 1817, having accepted the position of superintendent in the effort to reclaim the waste lands belonging to the Emperor around St. Petersburg.

Illustrated, Crown Octavo. Price, postage paid, One Dollar.

FRIENDS' BOOK AND TRACT COMMITTEE, 51 Fifth Avenue, NEW YORK.

EDUCATIONAL.**The Oakwood Seminary**

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Winter term begins First Month 6th, 1903.

Terms moderate. Send for catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

WABAN SCHOOL, WABAN, MASS.

Home school for twenty-five boys. \$500 to \$600.

J. H. PILLSBURY, A.M., Principal.



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splints, Flats, Open Woven Cane, Close Woven Cane and Rushes constantly on hand At the Old Stand.

GEO. W. BRENN

1308 N. Marshall St., Philadelphia, Pa.

FINANCIAL.**I Can Sell Your Real Estate**

no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 24 cities. **W. M. Ostrander, 2080 N. A. Bldg., Philadelphia**

Good Farms for Rent

at \$3.25 per acre. One of 203 acres, and the other, 100 acres, adjoining. Would rent for three or five years. Near Friends' Meeting. Address, with references, **WHITE'S INSTITUTE**, Hillsboro, Henry Co., Iowa. R. F. D., No. 2.

WILLIAMSON'S

North Dakota 5 per cent. First Mortgage Real Estate

INVESTMENTS

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota



THE

Hastings & McIntosh Truss Co

912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$4,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 4 457,613.08

plus, belonging to Insurance Account 6 317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as **EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, AS GNEE, COMMITTEE, RECEIVER, AGENT, etc**

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HAERTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

HOOPING-COUGH AND CROUP.**Roche's Herbal Embrocation**

The celebrated and effectual English Cure without internal medicine. Proprietors, **W. EDWARDS & SON**, Queen Victoria St., London, England. Wholesale of **E. Fougere & Co**, 60 North William Street, N. Y.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the

American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND. Advertising rates will be sent on request. Headley Bros., 14 Bishopsgate Street, Without, London, Agents for Great Britain and Ireland.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, SECOND MONTH 19, 1903.

No. 8.

Events and Comments.

A heavy snow storm, amounting to a blizzard, visited several of the Rocky Mountain States last week. Traffic was delayed in many sections, and the loss of live stock was great.

The price of garden seeds has advanced to a higher point than at any other time for more than thirty years, on account of last year's unfavorable weather, and this may have some effect on the price of garden stuffs next fall.

When the steamship Minneapolis reached London, England, last week, her passengers brought ashore copies of the "Inter-Continental Wireless Daily," the first newspaper ever published at sea. Those on board the Minneapolis got the news of the world in brief form each day by means of Marconi's wireless telegraph system.

A bill has just passed the South Carolina Legislature, after a contest extending over some years, which prohibits the employment in factories and mines of children under 10 years of age after Fifth month 1st next; of children under 11 years after Fifth month 1st, 1904, and of children under 12 years after Fifth month 1st, 1905.

During the fiscal year 1882 immigrants into the United States numbered 788,992, and the nearest approach to that figure before or since has been made in the past calendar year, there being from all countries 522,573 immigrants. The present incoming is more than three times what it was five and six years ago, and more than twice what it was for the average of the two years 1900 and 1899.

The railroad companies that penetrate the Southwest are working up systematically an immigration movement into Missouri, Louisiana and Texas from the upper part of the Mississippi and Ohio valleys. The New Orleans press regards it as a counterpoise to the movement of the northwestern farmers into Canada. The cheap farm lands of Louisiana and Texas are exceedingly plentiful and fertile, and they could easily sustain a much larger population.

After more than three months of tedious and strenuous investigation the Anthracite Coal Strike Commission adjourned its public hearings on the 13th, and began its private sessions for the consideration of the mountain of recorded testimony before it in Washington, D. C., on the 17th. It is possible that it will call before it there representatives of the parties in interest to add to its information on certain points. Chairman Gray has announced that it will

be at least a month before the Commission will be able to make even a preliminary decision.

The tide of public sentiment in Pennsylvania against legalizing the sale of intoxicating liquors in public parks, aroused by the introduction of a bill into the State Legislature providing for the sale of such liquors in Fairmount Park, Philadelphia, is said to have been responsible for the death of the measure. It is also an encouraging evidence that the good people of the State are not all asleep when issues involving civic righteousness call for their action.

The new Department of Commerce, which has just been formed, with its secretary as a member of the Cabinet, and which comprises twelve bureaus, will have the unique distinction of dealing with the largest commercial interests of the world. In domestic exports, in manufactures, in transportation, and in internal commerce, the United States is at the head of the world's list of great nations. Some figures just compiled by the Treasury Bureau of Statistics, which by the new law becomes a part of the Department, estimate the internal commerce of the country at twenty billions of dollars, or equal to the entire international commerce of the world.

Protocols providing for the immediate raising of the Venezuelan blockade, and for the reference of the question of preferential treatment of the claims of the allies against Venezuela to The Hague arbitration tribunal, were signed by Herbert W. Bowen on behalf of Venezuela, and the representatives of each of the allies, at Washington, D. C., on the 13th inst. By the provisions of these preliminary protocols, which have required more than three weeks of constant negotiations, Venezuela makes two distinct gains, the immediate raising of a blockade from which she has been suffering for some weeks, and the return of all her vessels, war and merchant, which have been captured by the allied fleet.

Great Britain, Germany and Italy receive payments of £5,500 each. Germany in addition will receive five monthly payments until the full amount paid her in advance aggregates \$340,000. As a guaranty for the satisfaction of their claims, Minister Bowen pledges the allies a share with the other creditor nations in 30 per cent. of the customs receipts of the two ports of La Guayra and Porto Cabello. This percentage will be set aside in the Venezuelan Treasury until The Hague tribunal shall decide whether it shall be distributed without preference among the claimant nations, or whether the allied Powers of Great Britain, Germany and Italy shall receive preferential payments.

THE BEATITUDE TO THOSE WHO MOURN.

It used to be held by them of old time that prosperity was a sure sign of divine favor. It was, under this theory, staggering to the faith of a good man when misfortune came upon him, and from the lips of the most saintly the questioning cry sometimes escaped, "Dost thou well, Lord?" It was almost as difficult, too, to understand how it could be that the wicked should ever flourish like a green bay-tree. Little by little it grew clear to the most spiritual Hebrews that the theory was not true. They could not make it fit the facts of the world. Bad men often prospered and good men were often overtaken by adversity. In Job, in some of the Psalms, and in the messages of the great Prophets, there is a dawning of the true solution of this baffling problem.

Christ reverses the whole conception of antiquity. He nowhere makes prosperity a sign of God's favor. God sends His favors of nature—rain and sun and harvest—alike on the evil and on the good. A man who fares sumptuously is discovered to be out of the kingdom, and a loathsome beggar is in it. A man whose barns were bursting with crops was pronounced lost because he was not rich in God. A poor widow whose last mite was dedicated to the Lord was recognized as a recipient of divine favor. Outward prosperity, outward adversity, is in the Gospel never a test of the right or the wrong inward state. But Christ does not stop here. He goes very much farther. In the list of His "blesseds" the balance swings in favor of those who are having a hard time. There is not one beatitude for the worldly prosperous, not one congratulation for the man whose life is soft-cushioned.

He picks out, too, just the condition which seems most undesirable, for His blessing: "Those that mourn." What an enormous group it is! Losses and crosses, pains and burdens, heartaches and bereavements, empty chairs and broken faiths. How many are living with some window to their life darkened by one of these shadows. The tale is so long and the colors so deep that some even cry out, "It is better not to be born. This is not a good world." Let us hear Christ talk. He does not overlook the woe. He never won His happy view by refusing to see the hard facts. He knew them all, and saw how deep they went into life. It was He who cried, "My God, why hast thou forsaken me!"

But He knows that the life which can be truly called "blessed" can never be made by an easy process. You cannot polish diamonds with soft white chalk. Their beauty comes out only when

they are rubbed by some material which will cut their surface and make them a glorious medium for the light. There seems to be no easier way to make a saint—a true life. If no hard paths are traveled, if no heavy burdens are borne, if no difficulties are fought, the life lacks fiber and power. We instinctively go for help and comfort to those who have kept the faith through deep testings and in hard experiences. When we hear a man say, "I reckon that sufferings are not worthy to be compared to the glory," we want to know whether he speaks out of the authority of experience, and the moment we are convinced that he has come through into the light we believe in him.

The beatitude to those who mourn means at once that God's purpose is very large toward us. On the theory that prosperity is a test of the goodness of life most of us would refuse to admit that it is *good*. The test is infinitely deeper. Life is a workshop for making spiritual beings. Living is tremendously significant business. It is so natural to watch for the easy chances—to slide along, as the boys say, with a "hitch" behind somebody else. No, that does not make a spiritual life. You must expect that there will be deep wading. You must look for bitter cups, but you must never miss this supreme comfort that if your soul is throbbing with the love of God, and your chief aim is to be one of His children in very fact you will be able to turn the hardest obstacle in your path into a stepping stone, and your mournings will soften into hallelujahs.

A LENTEN GOSPEL CAMPAIGN.

WE feel hearty sympathy with the work which is being done by National Committee of the Twentieth Century Gospel Campaign, and we are united with them in their spirit and purpose. We would gladly join in any effective gospel campaign at any season of the year, but we would do nothing to encourage the keeping of Lent. It is true, as they say, that Christians are more and more observing Lent. But it is a fact for which we are sorry. The keeping of Lent has a decided tendency to concentrate positive religion into forty days of the year. It is supposed that one may indulge in almost any frivolity, or run to any lengths of worldly enjoyment, if one only scrupulously cuts all these things off and does some disagreeable charity work in these special forty days. It is our old enemy, "the double standard." "I cannot do it, because it is Lent," is a phrase we frequently hear. There cannot be any satisfactory Christian life on such a basis, for sooner

or later life sags down to its lowest standard. Friends have always held (and may they always continue to hold) that every day should be as good as the best day, and every activity as high as the highest. If we can join the other churches in any way to spread the kingdom let us do it, but let us not sanction the idea that a different standard of life should prevail for the special forty days called Lent than during the three hundred and twenty-five days which are left.

EDITORIAL NOTES.

As we reported last week, Friends in Indiana are exerting their influence against the Brewers' bill, which is at present before the Legislature of that State. It is a bill prepared at the request of the brewers of that State to amend the remonstrance section of the Nicholson law so that it will be easy for saloons to secure licenses in wards and townships in which the majority of the voters are opposed to the liquor traffic. A paper was drawn up, remonstrating against the bill, and signed by Timothy Nicholson, Francis W. Thomas, Amos K. Hallowell and William Trueblood. Printed copies were given to all the members of the two branches, and it was read in a careful and weighty manner in both House and Senate. Francis W. Thomas offered prayer at the opening of the session in the House on the morning that the paper was read. When the Brewers' bill came up for vote it was indefinitely postponed by a vote of 65 to 27. The same paper which urged the defeat of the Brewers' bill commended the bill to establish juvenile courts, the bill forbidding saloons within one mile of soldiers' homes, the bill providing an asylum for inebriates, and other desirable bills.

We would not willingly pass over without comment the death of Edward Richie Strawbridge, of Philadelphia. At the age of 36 he found himself the head of the great department store known as Strawbridge & Clothier. He was faithful to all his duties as a business man, watching for every opportunity to increase his proper business as a man should, but in all this complex work which falls to the head of such a great house, he kept the life and spirit of a meek and simple Christian. His faith was as pure and noble as though he never had the jarring perplexities of his busy life. He found time always for his religious needs. With true modesty he kept his gifts and benefactions to himself as far as he could, but those who know realize that his soul was a liberal one. What an example to the present-day man of business.

FOR THE AMERICAN FRIEND.

"THAT I WILL STRIVE TO DO."

BY LINDLEY D. CLARK.

Wu Ting Fang, ex-Minister from China to this country, makes a very suggestive remark in a late magazine article, in which he charges the spirit of activity and expansion which characterizes our nation to the positive "Do" of the Golden Rule. He says that the rule of Confucius, "Do nothing to another that you would not wish him to do to you" is better, because it leads to no intermeddling with the affairs of others, and leaves each one free to go on his own way so long as no one else is injured.

When we look at China, with her thousands of years of history, and her unchanging civilization, we may wonder whether Confucius directed or merely echoed the spirit of his race. So, when we see the progressive character and the aggressiveness of the Aryan, we may question whether they are racial characteristics or whether they do indeed result from the stimulating "Do" of our Lord's rule of life. To attempt to answer this inquiry would be to undertake a student's task, but an illustration is at hand that is at least suggestive.

Some years ago a converted Hindoo was introduced to a meeting of clergymen in the city of Philadelphia. In the course of the introduction his friend remarked, "If ever any of us had a doubt as to the value of foreign missions, that doubt would surely be dispelled as we see before us this evening something of the results of missionary effort." The Hindoo came forward with a grace and dignity inherited from two thousand years of cultured ancestors, and said, "If ever I had the least doubt as to the importance of foreign missions, that doubt would vanish as I see before me, with all the marks of culture and refinement, men whose forefathers lived in caves and forests, clad in the skins of wild beasts, hardly more savage than themselves, while my ancestors, their contemporaries, dwelt in cities and practiced the arts of a highly-developed civilization, esteeming themselves and being esteemed by those about them as gods. To your forefathers the gospel was brought by the early missionaries, and this is the change that is wrought."

As a reminder of our own grounds for thankfulness and for a deep feeling of obligation, this reply is almost unsurpassable. If it was meant as a retort, it would at first seem most effective; but, after all, what a confession it involves! Through all the ages of struggle in Aryan Europe, Aryan India stood aloof. Within her own borders were thousands who were beneath the notice of her wise and great; much less would she send to the wild races of the West missionaries to carry the "light of Asia." It was Christ, not Buddha, who taught that God made of one all nations of the earth, and gave the commandment, "Go ye into all the world and teach."

The spirit of Christianity is not essentially meditative and introspective; nor is it quiescent and fatalistic. It is the spirit of an active love that is not

content without manifesting itself. Our Pattern "went about doing good." His test of friendship is obedience in doing. Paul's first question was, "What wilt thou have me to do?" and his life was full of an activity that imitated that of his Master. Whether we observe individuals or nations, we find that it is the most Christian that are the most active for good. America and England lead in the efforts for the world's enlightenment. The great evangelists are the active, aggressive workers. The Golden Rule is at least in accord with Christ's other words and His life example.

We are pledged to action,—not, indeed, doing for the mere sake of doing. "Creaturely activity" stands for a real danger, though it may well be that our Church has suffered more from a fear of it than from an indulgence in it. Of this we may rest assured, that our purpose to strive to do for Him is in harmony with all that we know of Him who went from nights of prayer to full and busy days.

FUEL AND FIRE FOR PRAYER MEETINGS.

BY THEODORE L. CUYLER.

Over a large part of our country there has been a serious apprehension of a famine of fuel. To the familiar and stereotyped question, "What shall we get to eat and drink?" has been added the questions, "Where shall we find a supply of fuel?" and "How shall we keep our houses warm?" Christian brethren, if the want of physical heat in our dwellings is a calamity, it is equally a calamity to have a famine of spiritual fuel in our prayer rooms. I know of no surer thermometer for the average church than its prayer meeting. Frigidity there pretty certainly indicates a cold and unfruitful church; it is at once the cause and the effect of a spiritual declension. If the appointed place for meeting the Master and for fellowship with each other and for invoking divine blessings is well nigh deserted; if the prayers offered are only from the throat outward, and without any pith, or point, or purpose; if formality chills the tongues and the hearts, then the pastor of such a frigid flock has abundant cause for discouragement and despair. The worst thing of all is that the conduit-pipe of spiritual blessings becomes frozen up.

Whenever a prayer meeting has become cold, formal and lifeless, the first step is to bring in fuel. Those who attend the meeting must bring it. A devotional meeting without any purpose is a pious sham. It must have a meaning, a definite aim, and Christian people must go there with just as definite an idea of what they are after as brokers have when they go to a stock board, or voters have when they go to the ballot-box. We never can drift aimlessly into spiritual blessings. "Why am I here to-night? What soul-want have I brought here to be supplied? What thought or word have I brought here as my contribution to this meeting?" These are the questions that every honest Christian ought to ask of himself or herself. The leader ought also to prepare

himself for his work as carefully as a minister prepares to preach. Many a prayer meeting is ruined by utter aimlessness on the part of the leader; and the people become just as "scattering" in their remarks or their petitions. One good method of correcting this vice is to select some important practical topic—which may be announced on the previous Sabbath, or be presented by the leader. This tends to directness in speech and prayer; this concentrates the meeting; there is some profitable instruction afforded, as well as a kindling of devotional fervor. The praying and speaking are "at a mark."

Prayer meetings should never be frozen by formality. They are family gatherings; let every one of the household, old or young, male or female, be allowed to bear his or her part. If anyone monopolizes too much time, let the pastor or the leader kindly admonish such offender. Absolute freedom should be encouraged—in exhortation, in confession of sin, in asking for prayers, in stating questions of conscience, in personal experiences, and in suggesting lines of Christian effort. Intellect is not so much in demand as heart. Pastors had better not turn devotional meetings into preaching services; they are the people's meetings for their spiritual development and for their direct personal converse with God.

Prayer—and of the right kind—is the main thing in these family gatherings of Christ's household. But as when a family hold a reunion at a Thanksgiving Day dinner, each one contributes the fuel of his or her personal experiences and feelings to the warmth of the feast, just in like manner the individual members of the church ought to bring their increment to the interest of the prayer meeting. Much is made in the New Testament of witness-bearing. Those early meetings for social worship which Paul and Peter and John and Silas held must have been largely occupied with personal testimonies. They testified of the saving grace of Jesus Christ. What a prodigious power there is in the narrative of our actual and deep experience of Christ's goodness and indwelling grace! No skeptic can answer that.

There is a sadly large number of tongue-tied church members. They can talk fast enough elsewhere—in a social company, or at the table, or behind a counter in a store or a shop. They can use their tongues when they want to gain a customer, or secure a bargain, or a vote. It is only when a good word is to be said for their Master and His cause that their lips are sealed; or if they speak at all, it is too often in a formal and half-hearted fashion. The fuel they bring is only water-soaked wood, or burnt-out cinders.

When a church is under the quickening influences of the Holy Spirit, there is no place that feels the baptism of fire more than the devotional meetings. The "gift of tongues" descends there abundantly. New converts give their testimonies; restored backsliders make penitent confessions, and a single sentence or two spoken by a new recruit thrills an assembly more than an elaborate sermon. "Come

aboard, all hands!" I once heard a young sailor shout out in a revival meeting; "whosoever will, let him come and be saved—captain and mate, cook and cabin boy!" That nautical paraphrase by the enthusiastic "blue-jacket" gave a fresh idea of the comprehensiveness of the gospel invitation.

This leads me to say that all the revivals in the churches under my pastoral charge began in the prayer meeting; certainly the first tokens of them appeared there. Let it not be forgotten that as all the coal in the mines of Pennsylvania is of no use until it is kindled, so all our methods and measures and movements are of no avail without the "power from on high." We may bring in the fuel, but the baptism of fire is from heaven. The seed of fire is often in one or two, or in half a dozen hearts; then the flame spreads. The most powerful revival my beloved church ever experienced began in this house where I am writing, and at a prayer meeting held on a bitter mid-winter evening. When the spark kindles, then we must fan the flame; never despise the day of small things.

Bonfires of pine shavings and tar barrels are sometimes lighted by human hands and make a transient blaze; but "the Lord is not in the fire." Prayers for the Holy Spirit, working with the Holy Spirit, and with the simple desire to honor Christ and save souls is the only sure way to secure the indispensably precious blessing. Bring in the fuel, and beseech the infinitely loving Jesus to kindle the fire. The new year opens with a "week of prayer." Follow it with many weeks of praying, giving, working, and clean, honest Christian living. God never broke His promises. Pray without ceasing; labor without ceasing; and, above all, quench not the Holy Spirit!

Brooklyn, N. Y.

Some Views on Present Topics.

THE POSITION AND DUTIES OF ELDERS.*

BY JOHN ELLWOOD PAIGE.

Your architect will give you the plan of your dwelling complete in all its details; the outside appearance will be beautiful, symmetrical and in keeping with its surroundings; all the interior appointments will be such as shall minister to your taste, your convenience and your comfort; the plan, so far as it goes, is entirely satisfactory. But if you fail to provide the kind of material that his specifications demand, or if your artisans bungle in their task, the finished product will fall many points short of the original design.

The Uniform Discipline gives us a most excellent elder on paper—an elder in sharp contrast with that officer as he has been set up in the mind of the average Quaker in times past. Too largely has the impression gone abroad that your elder is a sleuth—

keen-scented for heresy, keen-eyed for whatever may be amiss in doctrine, in manner, in life in the minister, particularly the minister in embryo, and when he finds it (and people generally find what they persistently search for), he pounces upon his victim with a vigor in which the element of mercy is conspicuously wanting.

He has been regarded as a supervisor of the ministry, and we have sometimes repeated the folly of the early disciples and questioned among ourselves which is the greater, the elder or the minister, forgetting, possibly, for the moment that service is the gauge of greatness as laid down by Jesus Christ.

To be sure, the elder, if he have that essential requisite of his office, discernment, will feel most keenly every discordant note that jars upon the harmonious working of the Spirit's power, and his anointed wisdom and skill will be taxed to their utmost to effect a remedy, and even then in the application of the remedy somebody will be hurt—himself quite as severely as any one—he must use the knife, but in doing it he summons all his skill, and thinks less of the present pain than the hoped-for result, which result is the saving of the member as well as saving the body of which the member is a part. Our peculiar method of worship, giving as it does opportunity for promiscuous speaking, furnishes occasion for the exercise of that portion of the eldership referred to; and it will always be so as long as people's minds are not well balanced, as long as nervous emotion is mistaken for religious fervor, and the wisdom of men with its characteristics, for the wisdom "which is from above," which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits. Safety in dealing with cases of this kind lies in the elder being very close to the Master, and being filled with His spirit. It may be very important that his brain be clear upon the delicate points of theological belief, but it is immeasurably more important that his spiritual ear be attuned to detect without mistake the ring of the true metal.

Fortunately the functions of the elder, as thus far outlined, form a part, and a very small part, of his duties. His work is that of building up along all lines. Living close to the heart of the Master on the one hand, he should be very, very close in unity, sympathy and loving helpfulness to the heart of the people on the other. Especially close should be the bond of union between the elder and the minister. The minister should be able to feel, as happily he often does, that the elder is one upon whom he can rely—one in whom he feels that he has a sympathizing friend, as well as a wise counsellor. His relation to the minister ought to be supplementary as well as advisory; nor should this be confined to the time or the matter of public worship.

There are a thousand ways in which he may co-operate—notably in lending his sympathy to such as are in trouble, speaking a word in season to them that are weary, entering into the hopes and aspira-

* Paper read at the New England Friends' Conference, Twelfth month 31st, 1902.

tions of the younger members, seeking by tactful and unobtrusive methods to promote and maintain harmony in the body, giving a hand of hearty welcome to those who are standing on the outer border, letting them know of his deep personal interest in them, and his all-absorbing desire that they may get the very most out of life and become assured of an unfaltering hope of the life to come. Like the minister, he is to feel that his mission is to serve—to give the best energies of his being for others, knowing that in thus doing he is serving the Lord Christ.

In the public meeting for worship the elder's part is no idle one; he is not placed upon a pedestal to be looked upon by the congregation as the exponent of dignity and solidity, but both dignified and solid he will be if he magnifies his office, and if he have a right comprehension of the exalted nature of religious worship. He will be deeply engaged in prayer, for himself, for the congregation and for those upon whom the ministry of the word chiefly devolves; and such prayer will be very likely upon occasion to find vocal utterance. The minister is keenly sensitive to the spiritual atmosphere by which he is surrounded, and he has a right to expect that his associates in the ministry, if any are present, and the elders, will be a tower of strength on his right hand and on his left. There is a certain unexplainable, but none the less real, wireless telegraphy in the ideal Friends' meeting; it runs from heart to heart, and the harmony of the service is broken only when the current is obstructed. This same harmony in service is something admirable, oftentimes wonderful, and it does not come solely because some one has the gift of adaptation—it is a "unity of exercise," and it will always exist when the voice of the Spirit is correctly heard and closely followed. I very much doubt whether in a brief hour of worship a variety of unrelated subjects is in order. It is not infrequently the case that a word from the elder in life and power opens the way for the minister and gives him the freedom which he could not otherwise have had. It is often the case that people get in the way by unwise utterances; it is possible that they may be equally in the way by withholding more than is meet.

The Uniform Discipline makes the recommendation that the elders from time to time give public endorsement to the minister's message—a very wise suggestion, provided it is wisely carried out; this, however, was, of course, presupposed in making the suggestion. It is a somewhat delicate thing to follow a minister when his service has evidently taken hold of the heart of the congregation, and one needs to be very sure of his ground before attempting it. If it is brief, well chosen, thoroughly adapted and really called for, it will be a fit setting to a rare jewel; otherwise an ugly excrescence. I doubt if there is a minister who is listening to this paper whose spirit has not at some time dropped into his boots, when he has been given a message as he feels straight from headquarters, a message which evidently found its way to the inner sanctuary of his hearers' souls, and

then was quickly followed by something weak, vapid, inopportune. He feels sure that if his own service has accomplished in any degree that whereunto it was sent, it has been in spite of the addendum and not because of any helpfulness from it.

There is another thing in which the good offices of the elder should be brought to bear so far as they can be without danger, viz.: that in turning away from an old practice that would seem to idolize silence as an end, we do not fly to the other extreme of leaving no opportunity for utilizing it as a means. We need the little intervals of quiet for thought and collective meditation, and it is a significant fact that many wise and thoughtful Christian people who have been accustomed to forms of worship as practiced by other churches have felt a yearning of heart for precisely what the Friend's manner of worship—as held in theory, and, I am thankful to say, in many places in practice—can furnish, a collective communion in collective silence. The elder may do something at least in seeing that this part of worship is neither overlooked nor overworked.

The minister needs our prayers, the people need our prayers, but don't let it be forgotten that the elder needs the prayers of the people; if he is strong he needs your prayers that his strength be judiciously expended; if he is weak, he needs your prayers that he may take a firm grip on the infinite strength of God; he needs your prayers that his patience may have its perfect work; patience with those who set at nought his counsel, patience with those who slight his entreaties, patience with those whose volunteered suggestions his judgment does not allow him to follow, patience with those who urge drastic measures whenever their fastidious ears are offended. He needs to know how to yield gracefully as well as to insist vigorously; in short, he needs to be swallowed up in the sweet will of God, whatever may become of his own will.

The International Lesson.

FIRST QUARTER.

LESSON IX.

THIRD MONTH 1, 1906.

PAUL AND APOLLOS.

Acts 18: 24 to 19: 6.

GOLDEN TEXT.—If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him.—Luke 11: 13.

DAILY READINGS.

Second-day, Second mo. 23.—The homeward journey. Acts 18: 18-23.
Third-day, Second mo. 24.—Paul and Apollos. Acts 18: 24-28.
Fourth-day, Second mo. 25.—Paul and Apollos. Acts 19: 1-7.
Fifth-day, Second mo. 26.—Simon's sin. Acts 8: 14-25.
Sixth-day, Second mo. 27.—The promise. Acts 1: 4-9.
Seventh-day, Second mo. 28.—The pentecostal outpouring. Acts 2: 1-13.
First-day, Third mo. 1.—Gentiles receive the Spirit. Acts 10: 34-48.

The lessons now return to the Acts, and take up the narrative of Paul's second missionary journey. In Lesson 7 we left Paul in Corinth, preaching and teaching in the house of Justus, near the synagogue. His ministry was greatly blessed. So successful was he that, as at Thessalonica, the Jews were greatly

displeased and tried to bring him under the ban of the Roman law. But the Roman Proconsul was a shrewd man and saw through their plans, and would have nothing to do with them. Paul continued his preaching and missionary work until he felt that the time to leave had come. The interesting details of his journey, given in verses 18 to 23, should be read.

Paul hastened to Jerusalem, which he reached in due time, thus completing his second missionary journey. He soon went to Antioch, and, staying there probably only a short time, he started on his third great missionary journey. This was probably some time in A.D. 53, or 54.

The writer of the Acts now gives in parenthesis an account of Apollos.

24. "Apollos." Nothing more is known of him than is here told. Luther suggested that he might be the author of the Epistle to the Hebrews. Apollos certainly fulfills the requirements far better than most. Alexandria was a great center of Judaism, and here was made the Greek translation of the Old Testament, known as the Septuagint, made about the third century before Christ. "Learned." Perhaps "eloquent" is better. The word includes both meanings.

25. "The things of the Lord." "Concerning Jesus." Revised Version. "Knowing only the baptism of John." How this should be is strange, especially as he is said to have taught "carefully (accurately) the things concerning Jesus." Revised Version. No thoroughly satisfactory explanation has been given. The one clear thing is that told in the next verse.

26. In the best manuscripts Priscilla is put first. She was evidently the more important of the two. "Perfectly." "Carefully." Revised Version. The same word (in the comparative degree) as that used of Apollos (verse 25).

27. "Wrote, exhorting." Better as in Revised Version. "Encouraged him and wrote." That is, "united with his concern and gave him a minute."

28. "Powerfully confuted the Jews." Revised Version.

19: 1. The narrative comes back to Paul. Ephesus was to Asia Minor what Corinth was to Greece.

2, 3. "Did ye receive the Holy Ghost when ye believed?" Revised Version. There is no doubt that this is the correct translation of the Greek, which will not bear that given in the Authorized Version. "Nay we did not so much as hear whether the Holy Ghost was given." Revised Version. This translation conforms to that of the passage in John (7: 39) where the original is the same.

What these disciples had not heard of was, apparently, the outpouring of the Holy Spirit on the Day of Pentecost and on subsequent occasions. They did not know that the prophecy of Joel had been fulfilled. As in the case of Apollos, there is no very satisfactory explanation why these men having known so much, should not know more. They may have been converted by Christians who left Palestine before the Day of Pentecost, or as some think they

were disciples of John looking for the Messiah and ignorant that He had come. This latter is rather in accord with verse 4. "Into." Revised Version. This is the correct translation and means more than "in."

4. "John indeed preached repentance and a Saviour to come; but the Messiah whom he announced has appeared in Jesus, and you are now to believe in him as John directed." Paul was evidently surprised that they should claim to be disciples and yet not know of the bestowal of the great gift of the Holy Spirit.

5. "Baptized into." Revised Version. "Of the Lord Jesus." There is no record in the New Testament of any one being baptized in the name of "Father, Son and Holy Spirit." It is as here, "into the name of the Lord Jesus," or some similar phrase. It was the confession that He was accepted as Lord and Christ. Compare Gal. 3: 27.

6. "Laid his hands upon them," etc. The gift was bestowed through Paul, as was the case on other occasions, and with other evangelists and teachers. There is nothing to show that this was a gift to be handed down by succession. These men received the confirmation in their hearts, and gave outward manifestation in the gift of tongues, and prophecy (preaching), speaking under the immediate inspiration of God.

PRACTICAL THOUGHTS.

1. Do not be discouraged because all have not the whole truth.
2. Be willing to be instructed.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR THIRD MONTH FIRST.

LESSONS FROM THE SERMON ON THE MOUNT; WHAT CHRIST TEACHES ABOUT BLESSEDNESS.

Matt. 5: 1-12.

Second-day, Second mo. 23.—Rich toward God. Isa. 66: 1, 2.

Third-day, Second mo. 24.—The oil of joy. Isa. 61: 1-3.

Fourth-day, Second mo. 25.—The inheritance of the meek. Ps. 37: 7-11.

Fifth-day, Second mo. 26.—"Ho, every one that thirsteth!" Isa. 55: 1-5.

Sixth-day, Second mo. 27.—How mercy is remembered. Heb. 6: 10-12.

Seventh-day, Second mo. 28.—Whoso shall see God. Ps. 24: 3-5.

But one teacher that the world has ever known could venture to proclaim such conditions of happiness as those our Lord sets up. He who could empty Himself of the eternal glory and look past the unutterable anguish and sorrow of the years on earth to "the joy that was set before Him,"—only such divinely wise and far-seeing Teacher could declare the blessedness of self-sacrifice and humility and apparent defeat.

The world says they are the successful and happy ones who are strong to hold their own, spirited, quick to resent insult and able to compel retraction, who can set walls of marble and defenses of gold and fine raiment between themselves and the chill and hard-

ness, the sadness and suffering of this existence. Jesus says that the meek and sorrowing, those who are full of compassion for others, willing to endure reproach and persecution, are the truly blessed. By His standard, indeed, they must be the only happy ones, for if happiness is found in such company as He describes, it is hard to conceive its finding a home with the haughty and self-centered and violent.

Like every gift of God, these blessings are for those about us as well as for ourselves. Out of a realized poverty which leads us to dependence upon the prolific Source of all good, springs a tree of blessings. Upon its alternating branches hang the fruits of comfort for my mourning and of meekness before my brethren, of the supply for all my spiritual needs and out-breathing mercy toward the sinful and erring round about; of the glorious vision of God as the reward of the pure in heart, and the glorious ministry of peace to a struggling, aggrandizing world; while the crowning gift is, not popularity with men, but acceptance with God.

Who but Christ could draw from weakness and humility such a store of riches? Exceedingly abundant above all our thoughts are His bestowments, and we are utterly unable to compensate. There is no wiser answer to the Psalmist's question than the one he himself gave when he asked: "What shall I render unto the Lord for all His benefits toward me?" and answered by pledging a full acceptance of the gifts and a perfect obedience to the will of His benefactor.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

PHILADELPHIA FRIENDS IN MISSION WORK.

[A brief statement of the work of the Foreign Missionary Association of Friends of Philadelphia for the year 1902.]

The year about to close has been one of progress spiritually as well as intellectually, although we have had our share in the disasters from storm and fire. In the autumn a violent storm of wind and rain damaged the mission buildings in Tokyo to the extent of about four hundred dollars, and in Twelfth month a worse calamity visited us in the total destruction by fire of the Girl's School building, and class work was suspended for a month until arrangements could be made for its continuance.

Our missionaries, five in number, have faithfully been at work educating and moulding the lives of those placed under their care, and we hear through letters of the increased attendance at the schools, and of the earnest inquiries after truth among the young men and women with whom they have been associated. Valuable assistance has been rendered by Anna C. Hartshorne, who has taught one morning a week, thereby giving Gilbert Bowles and Sarah Ellis more time for the study of the language.

The enrollment in the Girls' School the past year has been sixty-eight, with an attendance of fifty-four, and there have been more applications for scholarships than could be supplied. Four graduations were reported in Sixth month.

In Fourth month Sarah Ellis, of Ames, Iowa, was accepted as a missionary to Tokyo, where she arrived early in the summer. She has taken up her work with deep interest, and is teaching several classes. She is wisely spending much time in acquiring the language.

Large and interesting meetings have been held through the year in Tokyo, Mito, Ishioka and Tsuchiura. There have been six applications for evangelists to work on behalf of Friends, and an appeal has come to the Board to send workers to needy districts. The annual expense would amount to two hundred and fifty dollars. The Board has not been able to respond to this appeal. Does not some one feel called to take up this work?

A long-felt need for books to be used in the work of the Japan Missions was partially supplied this summer. About two hundred volumes were sent, consisting of Bibles, Gospels, Friends' writings and books of reference.

Gurney and Elizabeth Binford, supported by Canada Friends, have been carrying on the work in Mito with unfailing earnestness. A new building has been purchased for them nearer the central part of the town than the old site, and here they can continue their work to better advantage.

Two evangelists are supported this year by the W. F. M. A. of Canada and one by the W. F. M. A. of New York. The Indiana Board continues to support a Bible reader and the "Earnest Workers" the mission at Tsuchiura. The co-operation of all these organizations we greatly appreciate.

Thirty-five children have received support in the day school in Ramallah, Syria, and one in the Training Home at that place. About eighty girls have been supported at the day school in Ras-el-Metu, Syria, and three children in the Training Homes. A residuary legacy of Rachel Grellet, amounting to \$7,343.05, has been received and invested, adding materially to the income of the Association.

All the Branches—Philadelphia, Germantown, Haverford, Downingtown and Trenton—report regular meetings held and continued interest in the work in Japan, Syria, India and Mexico. Two children's bands were added the past year, making a total of six in the Association. Beside the money contributions, the Branches have given generously to the missionary boxes, and have sent leaflets, as well as papers, on Temperance and Peace, which speaks well for the committees having these departments in charge. Visiting missionaries have been a source of much encouragement and inspiration to them, and letters from the field have been gladly received.

One hundred and fifty dollars have been raised and sent to Daniel Oliver for the translation into

Arabic and circulation of Jane Budge's book on "Kindness to Animals." The committee having this in charge are now soliciting money for the publication of a third edition of Charles Foster's "Story of the Gospel," which is also much valued in Syria.

It is with sorrow that we record the loss by death of a valued member of our Board, Abby A. Longstreth. Her wise counsel, her sweet and loving sympathy, and her joyfulness in every earthly service, have made a lasting impress upon those who were associated with her in this work.

JULIA COPE COLLINS.

Haverford, Pa.

REPORT OF THE BOARD OF THE FRIENDS' AFRICA INDUSTRIAL MISSION.

The Board of the Friends' African Industrial Mission held its annual meeting at the home of the secretary in Cleveland, O., January 16th and 17th, 1903. Members were present from New England, New York, Western, Indiana and Ohio Yearly Meetings, while absent members in other yearly meetings wrote expressing their interest in the work.

All the officers were re-elected except a few vice-presidents, who were changed. Interesting reports were received from the field, full extracts of which will be given in another article that Friends may see how their efforts are being blessed.

The Board believed the time had come for the mission to be permanently organized, and also recognized the Master's wisdom in His choice of the men who are now on the field, for Willis R. Hotchkiss is especially qualified both by experience and by natural ability for mastering the language and reducing it to writing, which work, with the daily evangelistic service, occupies a large part of his time; likewise the long and thorough business training of Edgar T. Hole prepared him for the position of superintendent and treasurer, to which he was appointed; and the mechanical ability of Arthur R. Chilson makes him especially useful in the industrial department.

On account of the urgent need for medical assistance, the Board, after careful and prayerful deliberation, decided to send as soon as possible Dr. Elisha Blackburn and his wife, Virginia Hole, of Salem, O. Adelaide W. and Leona May, the wife and child of Edgar T. Hole, will accompany them.

Vermillion Grove Quarterly Meeting of Western Yearly Meeting have been supporting Emery J. Rees and wife in an independent work in South Africa, but felt that more permanent results would be attained if their missionaries were associated with others under a regularly incorporated board of the yearly meetings. After consulting Emery J. Rees and wife and receiving their approval, the Board of the quarterly meeting proposed that Emery J. Rees and wife work under the auspices of the Friends' Africa Industrial Mission, Vermillion Grove Quarterly Meeting continuing their support. The Board of the Friends' Africa Industrial Mission having previously consulted its missionaries, carefully consid-

ered this proposition, unanimously accepted it and took steps to accomplish the change as soon as possible. The treasurer's report showed enough funds on hand to supply the present demands; but, since the work is rapidly growing, the Board were glad to note that \$550 are pledged to be paid each year for the next five years, and they hope this amount will be largely increased, so that the multiplying needs may be met. Other young people who are called and well equipped, are asking to go to this field, so the Board is ready to receive the offers of individuals or groups of individuals who wish to support missionaries.

Throughout the session all present felt their utter dependence on Him who is infinite in wisdom and power, and gratefully acknowledged His guidance.

With a feeling of thanksgiving because Friends are permitted to share in promoting the evangelization of Africa, the Board adjourned to meet in one year, "if the Lord wills."

A pamphlet will soon be published, containing the latest information of the work, map, pictures, etc. Any one desiring this will please address the secretary, EMMA B. MALONE, 702 East Prospect Street, Cleveland, O.

JULIA B. ESTES DEAD.

At Nankin, China, Twelfth month 4th, Julia B., wife of Wilbur A. Estes, passed away. The first adult member of the Nankin Friends' Mission to be called into the immediate presence of the Lord, it was felt that even here she had known much of the glory of the Unseen, for, during the three years and more that she lived amongst us, her life had the sweet aroma of the fruits of the Spirit.

Apt and conscientious in the study of the language, she early commenced to use it in prayer and praise and exhortation, and in the power of the Spirit was a great blessing to the Chinese and a great encouragement to her co-laborers. The deep peace that ruled in her heart was so apparent that one of the Chinese women, in giving her first impression of her, said, "The lady has a great deal of peace in her face." Her life was characterized by a deep love for souls and an earnest devotion to God. Resourceful and untiring in her efforts, she counted not her life dear unto herself. With rare skill she taught and won the little children and told them of Jesus and His power to save. With unusual tact she made her way to the hearts of the women and overcame their fear and prejudice. She added an industrial department to the women's school that by this means more might come under the teaching of the gospel.

One could not wonder that blessing was upon her work, knowing that to her the most important part of the day was the time she spent in communion with the Lord that she might have the mind of the Spirit. In simple faith she brought her perplexities to the Lord, confident that while she might not understand at once, He would care for that which was committed unto Him.

To the abiding presence of the Lord she gave the following beautiful testimony in a letter. She mentioned that they had been singing "I need Thee every hour," and added, "I was so thankful that I could say 'I have Thee every hour.'"

The tributes to her memory have been both numerous and touching, and are an added seal that her labors have not been in vain in the Lord.

Educational.

PENN COLLEGE NOTES.

The winter term shows about thirty new students enrolled. The work in the several departments is progressing nicely, and good, solid work generally marks the college body. The need of a new main college building is more apparent than any former year—since the classes are larger than usual, and also under the present courses offered, more subjects are taught than any former year. The Y. M. C. A. room, the college office, society halls, etc., have been called into use to some extent for recitation purposes.

The State Oratorical Association and contest comes to Penn this year. This fact has added materially to the interest taken in oratory. Extensive plans are being arranged to entertain the meeting the 26th and 27th of this month.

Extemporaneous speaking continues to receive due attention at the college. The annual ex tempore contest of the Alcimian Society occurred the evening of the 27th. Luther Carter, class of '04, won first honors.

The College and City Christian Associations are still maintaining the union lecture course. This was established by the college ten years ago, and later its management was shared with the city Association. Six excellent numbers are given each season.

On the evening of the 30th ult. the Young Women's Christian Association gave a "Chafing Dish Social." An evening of much pleasure resulted, and about \$45 was netted for their "Geneva Fund."

The Young Men's Christian Association arranged and held a very interesting Bible Institute on the 17th and 18th ult. Three sessions were held, and addresses were given by two State secretaries and others. The three addresses given by R. A. Marsh, of Burlington, were particularly strong and inspiring. His address on "Why Study the Bible?" was especially enjoyed.

Oscar Roberts, recently from South and West Africa, was also at the college on the 25th ult., on the invitation of the Missionary Committee of the Christian Associations. He gave three forcible addresses at the college. His practical, business-like way of treating missionary topics added a new interest in many minds in matters pertaining to the foreign field. With no intention on his part to relieve churches from supporting workers—and many workers in the foreign field—if their church life at home

is to be blessed, yet in his own work he has demonstrated what business and professional men may accomplish while pursuing their vocations in the foreign field. While at the college he also held an interesting meeting with the missionary volunteers.

The college body this year is also doing more religious work than usual in the neighboring localities, school houses and adjacent towns. Seven from the college body, ministers and others, go out to regular meetings of this kind. It is very evident that the missionary zeal at the college, which appears to be still increasing, is accompanied with a greater earnestness in looking after the work at home.

To the Departed.

"Whereas, It has pleased the Lord to remove from her labors our beloved sister, Hannah E. Sleeper, who has been a member of the Friends' Missionary Board of Kansas Yearly Meeting almost from its commencement, we desire to place on record our appreciation of her faithful service in that capacity.

"She was constant in her attendance of the meetings of the Board, rarely missing one, no matter where held, unless absent from the State; and under all circumstances she maintained an active correspondence with the other members of the Board, with the workers at the mission and with the superintendents of the quarterly meetings in the interests of the work. On two different occasions she made the long journey to Douglas, Alaska, at her own expense, that she might be familiar with the needs of the work there. The knowledge thus gained of the existing conditions in Alaska was of great value to the Board. She was president of the Women's Foreign Missionary Society of Kansas Yearly Meeting from 1888 until that organization was merged in the Missionary Union of Kansas Yearly Meeting, and during that time she visited most of the meetings of the yearly meeting in the interest of the work.

"She occupied the very important position of superintendent of field work until the end, a position requiring much time, careful planning and wise direction.

"If the action of the Board was not entirely in accord with her judgment, yet her interest and zeal were in no wise abated. Almost the last acts of her life were in the same line of devotion to Foreign Mission work, and especially the loved mission at Douglas.

"And so a standard bearer is taken from her place. Prayerfully we are asking who will take up this mantle that is fallen!"

By order of the Executive Committee of Missionary Work,
ELIZA H. CAREY, Secretary.

The following tribute of respect concerning the death of William L. Wilson was adopted by Spring Temperance Union:

"Whereas, It has pleased our Heavenly Father to remove by death on December 21st, 1902, our brother and co-worker, William L. Wilson, by whose death our Society and community has sustained a heavy loss, the sacred desk one of its faithful members and his children a loving and devoted father—we are told in the Scriptures that this earth is not our eternal home,

"Therefore, we humbly submit to the Divine Hand that overrules all for good, trusting that our loss is his eternal gain, and that he has gone to join his dear companion, who has preceded him only a few years, in the glory land, therefore,

"Resolved, (1) That we extend to the bereaved family our sympathy in their loss.

"(2) That we send a copy of these resolutions to THE AMERICAN FRIEND, with a request that they be published.

"(3) That we dedicate a page of our journal to his memory and send a copy of these resolutions to the family."

J. G. BRAXTON, A. L. ZACHARY, G. G. McBANE, Committee.

Things of Interest Among Ourselves.

Nereus M. Hodgins still remains in Bridgeport Meeting, Indiana.

Harriet Green's address is now Guilford College, N. C., care L. L. Hobbs.

John Henry Douglas is very much improved in health since his recent illness.

Mary Cox is doing very successful work in the meeting in West Indianapolis.

Charles Babcock, of Ohio, is to commence revival meetings at Long Beach, Cal., on the 20th.

Eli Reece's work at High Point is prospering, and we hear gratifying reports of the outlook there.

Zeno Doan is much blessed of the Lord in his ministerial services in the meeting at Danville, Ind.

Susie Fox has been at her home at Leavenworth, Kan., for a short time, but will be in the field until spring.

Good reports have been received from Penn College, Iowa, concerning Ellison R. Purdie's recent labors in that meeting.

Over twenty-five new subscribers to THE AMERICAN FRIEND were secured at Pasadena Quarterly Meeting by Levi D. Barr.

Edwin Loft closed a series of meetings at Oak Run, Iowa, on the evening of Second month 1st, with much definite work done.

A series of meetings followed the dedication of the meeting house at High Point, Iowa, which was wonderfully blessed of the Lord.

The meetings recently held at Lynnville, Iowa, were very helpful in the ingathering of the unsaved and in building up believers.

Mary Nichols Cox has been much blessed in her work at West Union, in the limits of White Lick Quarterly Meeting, Indiana.

Irving King, who has been studying in Chicago University, is teaching psychology in the Oshkosh Normal School, at Oshkosh, Wis.

John and Sallie Woodard are engaged in religious work in the limits of Fairfield Meeting, where the latter is located permanently.

David Hadley, in addition to his pastoral work at Mooresville, Ind., is soliciting funds in Western Yearly Meeting for Earlham College.

The meeting at Nettle Creek, Ind., has been much revived through the labors of Charles D. W. Hiatt, of Fairmount, and Ephraim Allen, of Upland, Ind.

George H. Farr, a minister in Lewiston Monthly Meeting, Maine, has been holding meetings for some time at Brunswick Village, Maine, near Bowdoin College.

Calvin Bray, in company with Lydia Taylor Painter, recently held a very interesting series of meetings at North Branch, in White Lick Quarterly Meeting, Ind.

New Driftwood, Ind., has experienced a revival through the preaching of James W. Pearce. A number were converted, and four new members were received in the meeting.

The Training School for Christian workers in Los Angeles has begun the building of a large three-story house on their lot near Friends' Meeting House, in the city of Los Angeles.

At Olive Branch Monthly Meeting, Ind., held Second month 7th, Francis J. Wright was appointed correspondent in place of Albert Martin, deceased. Address, Portland, Ind., R. F. D. No. 2.

Perry Hadley, superintendent of Christian Endeavor work in Kansas Yearly Meeting, attended services at Friends' University, Wichita, the 8th instant, and preached an inspiring sermon.

The Friends and Methodists in Mooresville, Ind., recently united in a joint series of meetings lasting four weeks. The spirit of unity prevailed in these meetings. Some definite results attended the work.

Plainfield Quarterly Meeting for Second month, held at Indianapolis, Ind., was an interesting and profitable occasion. Martilla Cox was one of the helpful speakers, with short exhortations from several other ministers.

A two-weeks' revival at Hopewell Meeting, Quaker, Ind., closed on Sabbath night, Second month 1st. As a result of the meetings twenty-four persons were brought to Christ. Charles R. Axton, from Amboy, Ind., assisted in the meetings.

There are ten students in the Senior Normal Class at Friends' University this year who will receive three-year State certificates upon graduation. Several of the college Seniors are also taking the pedagogical work required for a State certificate.

On Second month 1st Leanah Hobson concluded a four-weeks' series of meetings at New Garden and Fountain City, Ind. There were ten conversions and some renewals. The entire membership was revived and encouraged to greater activity.

Van Wert Quarterly Meeting, held at Van Wert, Ohio, Second month 7th and 8th, was a time of great blessing to all who attended. The ministers present from a distance were Joseph O. Binford, Yearly Meeting Superintendent, and L. E. Speer.

Bloomington Academy, Ind., has stopped school work for three weeks on account of smallpox. One student having contracted the disease, others were accidentally exposed. All persons exposed have been vaccinated, and no serious results are expected.

The missionary delegation to Japan started on the long journey from Philadelphia on Third-day, the 10th. Asa S. Wing and Margaret W. Haines were the two Friends selected. They were also accompanied by Mary Morton Haines and Catherine W. Morris.

Our dear aged friend, Nathan Douglas, of Durham Monthly Meeting, Maine, is as well as could be expected for a man 91 years old, though he does not get out to meeting any this winter. His sister, Mary D. Goddard, who is two years older than he, attends meeting frequently.

The conference held at Greensboro, N. C., early in the winter under the auspices of the Evangelistic and Church Extension Committee, was a very successful undertaking, and we only regret that more has not been heard of it in these columns. It is the kind of work which we want to encourage.

A course of lectures was given last month at the Old First Church in Boston on "The Pioneers of Religious Liberty in America." Our friend, Benjamin F. Trueblood, was one of the lecturers, his subject being "William Penn and the Gospel of the Inner Light." The course is to continue during this month and next.

Fred T. Coppock, of Iowa, has just closed his labors in the limits of Elk River Quarterly Meeting, Kansas. He began services at Independence on the 12th ult., then went to Bolton, then to Skiatook Mission, and finally to Farm Ridge. He continued a week at each point, with a number of conversions at all of them. More than a score have already united with Friends.

Robert C. Root has prepared the best study plan for young Friends that we have yet seen. His outline study includes (1) The Origin of Friends, (2) The Early Friends, (3) The Friends as Pioneers, (4) The Principles and Practices of Early Friends Compared with Present-day Standards, (5) The Beliefs of Early Friends Compared with the Highest Standards To-day. He gives a list of thirty-seven books of reference. It is an admirable list, and those who care to know more of the subject should write to Robert C. Root, Berkeley, Cal.

Elbert Russell has been elected by the Board of Trustees of Earlham College to be professor of Biblical Study and college pastor in that institution. He enters on his duties at the opening of the next college year. The department is put on a secure and permanent basis, and the course of study will be very thorough and comprehensive, and will be open to all college students.

Harry R. Keates, of New York, had acceptable evangelistic service in Knightstown Meeting, Ind., beginning on First month 19th and continuing until the 3d inst., and embracing sixteen evening and twelve day services. All the membership were blessed, and nearly a score took steps to enter a Christian life. The practical presentation of the book of Ephesians, which the brother gave in the afternoon meetings, was a means of great blessing to the church.

Ferrisburg Quarterly Meeting, Vt., held on the 7th inst., was a delightful occasion, as well as a spiritual feast. The following day the meeting house was nearly filled notwithstanding a driving storm raged without. Charles H. Jones, Superintendent of the State Institution for the Blind at Hartford, Conn., was present and gave an inspiring address. He expects to return with his wife, who feels a call for the work, and labor in the meeting in the near future.

Falmouth Quarterly Meeting was held at Lewiston, Maine, First month 31st and Second month 1st, and was a season of divine favor. The business meeting was larger than usual, and more young people attended the meetings for worship than heretofore. The meeting on Seventh-day afternoon was made very inspiring by several heartfelt talks, and the evening service, which was a Bible School conference, was rendered very helpful by an address from W. W. Stetson, Superintendent of the Bible School Work of Maine. W. J. Sayers, the resident minister, occupied the time in the meeting for worship on First-day.

Fairfield Quarterly Meeting was held at Fairfield, near Leesburg, Ohio, First month 30th and 31st. Josephus Hoskins, Yearly Meeting Superintendent, was present, and gave helpful service. The attendance was good and the meeting was one of spiritual quickening. Mont Milener, the local minister, has been engaged in a protracted effort in the meeting for nearly five weeks, which has resulted in the conversion of several and the renewal of others. The "Quarterly Meeting Institute Committee" gave a very satisfactory report of the Institute held at New Vienna in Eleventh month, and a committee was appointed to arrange for and hold another this year. The Institute is growing in favor, and is proving very helpful to those who attended.

Swansea congregation, Massachusetts, held a roll-call meeting on the evening of the 9th instant. Tables were spread by the ladies in the Sabbath School rooms, and fellowship in the breaking of bread was enjoyed by about 125 before the meeting proper assembled. The calling of the roll was interspersed with singing. In all 95 members answered to their names. Absent members and shut-ins sent greetings. A special feature of the meeting was a historical sketch by Obadiah Chace. He said that the history of the meeting runs back about 230 years, and that the family of Mary Dyer was among the founders. The monthly meeting was established the same year that George Washington was born. At one time there were about 500 members, 160 of whom were Chaces and about 70 Buffintons. The membership subsequently declined to about 100, but the preparative meeting alone has more than twice that number at present.

Brooklyn Friends have just expended about \$9,000 on their meeting house, with very interesting results. A stone portico has been erected, which greatly improves the front. The meeting room itself has been entirely reconstructed. The work has been done in perfect taste, giving one of the most restful and attractive meeting rooms Friends possess anywhere. If there is an influence in harmonious surroundings, the gatherings here ought to be harmonious and peaceful. The reopening of the meeting house was celebrated by the holding of a tea meeting, attended by most of the Brooklyn Friends and

by many from New York city. The meeting was addressed by Rufus M. Jones on the "Meaning of Quakerism and the Responsibilities of Friends." Two large meetings were held on the Sabbath following, the 8th. Amos Sanders gave a fitting statement of our principles as a church of Christ, and Rufus M. Jones followed. In the evening James Wood, of Mount Kisco, had the leading part in the service.

Nathaniel Schmidt addressed the Ethical Culture Society of New York in Carnegie Hall on the 8th, taking for his subject "The Legacy of the Quakers." "The world," he said, "is in accord with almost all the tenets of the Quakers, but from different causes than those which actuated William Penn and his followers. The sect," he went on to say, "has about outlived its usefulness by not recognizing its own victories. Their adoption of the 'thee' and 'thou' was a protest against the invidious distinction that made that form the address of a superior to an inferior. To-day everybody uses the plural pronoun, and the distinction prevails no longer. The Friend kept his hat on as a protest against making obeisance to those who claimed to be the superiors. To-day everybody takes his hat off to everybody. The essential point has been gained, but the Friend still maintains the old form. The doctrine of the inner light prevails everywhere, but not for the reason that the Quaker fathers held it. Regarding the Quaker refusal to swear, he said: "We feel that the Quaker was right in his attitude to the taking of an oath, but not for the reason the Quaker gave. His argument was and is that the Bible says the Lord said you may not swear."

BORN.

WOODARD.—Second month 4th, 1903, to Dr. M. F. and Inez D. Woodard, a son, Paul Davis Woodard, at Bloomingdale, Ind.

MARRIED.

BERRIER—COPE.—At the home of the bride's parents, G. U. and Ellen Cope, Augusta, N. C., Second month 5th, 1903, I. Clinton Berrier and Annie Cope. Both are members of Friends' Meeting at Augusta, N. C.

DIED.

EBRITE.—At the home of her mother, Pauline Storer, Muncie, Ind., Second month 4th, 1903, Pearl Storer Ebrite, age 27 years. She was a consistent member of Muncie Meeting of Friends for twenty-two years, was a charter member of the Young People's Society of Christian Endeavor, and a faithful worker in the Sabbath School. She was married to D. Oral Ebrite, Sixth month 27th, 1902.

ESTES.—At Nankin, China, Twelfth month 22d, 1902, Paul Wadsworth, infant son of Wilbur A. and Julia B. Estes, aged one month and three days.

HOLE.—At Fairland, Ind., Second month 3d, 1903, Benjamin Hole, in his 83d year. He was a member of Sand Creek Monthly Meeting of Friends, Bartholomew County, Ind. Interment took place at Bridgeport, Marion County, Ind., Second month 5th, 1903.

LONGSTRETH.—Joseph Longstreth, at his home, in Wichita, Kan., First month 8th, 1903, aged about 70 years. He was not a member of Friends, but belonged to the large family of that name who are Friends.

RUSH.—At the home of her son, Nixon Rush, near Haviland, Kansas, Second month 5th, 1903, Keturah Jay Rush, wife of John B. Rush (deceased), in her 69th year. She was a birth-right Friend, and died in the triumphs of living faith.

WHITNEY.—In Jay, Franklin County, Maine, First month 18th, 1903, Martha Hacker-Whitney, aged 76 years. She was converted about thirty-five years ago, and united with Friends in Durham Monthly Meeting. Though she was deprived by circumstances from regular and frequent attendance at meeting she has let her light shine by word and deed wherever her lot has been cast.

A PRESENT HELP.

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps;
For Him no depths can drown.

But warm, sweet, tender, even yet
A present help is He;
And faith has yet its Olivet,
And love its Galilee.

The healing of the seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are
said
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with His name.

O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine!

—John G. Whittier.

SUBMISSION.

If, dear Lord, it pleaseth Thee
Affliction's shaft to send,
Though to me a mystery,
And my heart they almost rend,
I will not pray Thy hand to stay,
But O, that grace be given,
That I may show myself to be
A faithful child of heaven.

—Rev. J. T. Scull, Jr.

Mt. Carmel, Ind.

APPETITE COAXING.

Not Necessary When Proper Food is
Used.

Coaxing up an appetite is hard work
and unnecessary when a little thought
is given to scientific feeding.

Fill the stomach with the wrong stuff
and it is not long before the palate too
is affected, and even the sight of food
is nauseating. Stomach and nervous
ills of all kinds soon come, and the body
is left without nourishment.

Then take on Grape-Nuts for a few
days and see the difference. Eating is
no longer a duty but a delight, for the
food is made of the proper grains pre-
pared in a natural, scientific manner,
and the flavor is delicious. The case of
a schoolma'am of Cedar Mills, Minn., is
interesting. She writes: "I used to go
without lunch many a day, not finding it
tasty. In consequence I usually had a
severe headache before the afternoon
session was over, and felt nervous and
cross.

"I had almost concluded to give up
teaching on this account when a friend
induced me to try Grape-Nuts. I will
say frankly I did not care for it at first,
but tried it two or three times, and
then found myself beginning to enjoy
the crisp, nutty flavor.

"The food has changed the order of
my life. I carry it for lunch every day
now. The color has come back to my
cheeks and lips, and I have no more
headaches or nervous spells.

"My body is full of energy and new
life, and life seems worth the living,
now that I have found the proper food."
Name given by Postum Company, Bat-
tle Creek, Mich.

In the latter part of the second volume
of "The Life of Phillips Brooks," by
Alexander V. G. Allen, headed "Written
hastily in a notebook," these lines are
found:

The while I listened came a word,
I knew not whence, I could not see,
But while my waiting spirit heard,
I cried, "Lord, here am I, send me."

For in that word was all contained
The Master's wish, the servant's joy,
Worth of the prize to be attained,
And sweetness of the times employ.

I turned and went along the way—
That word was food and air and light;
I feasted on it all the day,
And rested on it all the night.

I wondered, but when soon I came
To where the word complete must be,
I called my wonder by its name,
For lo! the word I sought was He.

LOOK UP!

It is wise for us to look at the dan-
gers, to be fully aware of the perils, to
be tremblingly conscious of our own
weakness; but it is folly and faithless-
ness to look at the danger so exclusively,
or to feel our weakness so keenly, as
that either one or the other, or both
of them combined, shall obscure to our
sight the far greater and confidence-giv-
ing truth of the knowledge, the sym-
pathy and the extended protecting hand
of our Brother and our Lord. We belong
to Him, if we have yielded our hearts
to Him, and He will not "suffer His
holy one to see corruption," here and
hereafter.

If you look down from the narrow
ledge of the Alpine heights to the thou-
sand feet of precipice on either side of
the two or three inches where you have
your footing, you will get dizzy and fall.
If you look up you will walk steadily.
Do not ignore the danger, nor presump-
tuously forget your own weakness; but
"when I said my foot slippeth, Thy
mercy held me up." Recognize the slip-
pery ice and the feeble foot, and couple
with them the other thought: "The
Lord knoweth them that are His."—Al-
exander MacLaren.

It is character that counts in a nation
as in a man. It is a good thing to have
a clean, fine, intellectual development in
a nation, to produce orators, artists, suc-
cessful business men; but it is an in-
finitely greater thing to have those solid
qualities which we group together under
the name of character—sobriety, stead-
fastness, the sense of obligation towards
one's neighbor and one's God, hard,
common sense, and combined with it the
gift of generous enthusiasm toward
whatever is right. These are the qual-
ities which go to make up true national
greatness.—Roosevelt.

"If I could only get a bite to eat," he
whined. "Why don't you work?" she
asked. "Nothin' doin' in my line," he
answered. "I'm a dime museum glass
eater, an' they're gettin' too common."
"Poor man!" she said, sympathetically.
"Come right in, and you can have the
two goblets and the glass dish the girl
broke this morning."—"Chicago Evening
Post."

VERY FEW PEOPLE

Are Free from Some Form of Indi-
gestion.

Very few people are free from some
form of indigestion, but scarcely two
will have the same symptoms.

Some suffer most directly after eating,
bloating from gas in stomach and
bowels, others have heartburn or sour
risings, still others have palpitation of
heart, headaches, sleeplessness, pains in
chest and under shoulder blades, some
have extreme nervousness, as in nervous
dyspepsia.

But whatever the symptoms may be,
the cause in all cases of indigestion is
the same, that is, the stomach for some
reason fails to properly and promptly di-
gest what is eaten.

This is the whole story of stomach
troubles in a nutshell. The stomach
must have rest and assistance, and
Stuart's Dyspepsia Tablets give it both
by supplying those natural digestives
which every weak stomach lacks, owing
to the failure of the peptic glands in
the stomach to secrete sufficient acid
and pepsin to thoroughly digest and as-
similate the food eaten.

One grain of the active principle in
Stuart's Dyspepsia Tablets will digest
3,000 grains of meat, eggs or other
wholesome food, and this claim has been
proven by actual experiment, which any-
one can perform for himself in the fol-
lowing manner: Cut a hard-boiled egg
into very small pieces, as it would be if
masticated; place the egg and two or
three of the tablets in a bottle or jar
containing warm water heated to 98 de-
grees (the temperature of the body) and
keep it at this temperature for three
and one-half hours, at the end of which
time the egg will be as completely di-
gested as it would have been in the
healthy stomach of a hungry boy.

The point of this experiment is that
what Stuart's Dyspepsia Tablets will do
to the egg in the bottle it will do to the
egg or meat in the stomach, and nothing
else will rest and invigorate the stom-
ach so safely and effectually. Even a
little child can take Stuart's Tablets
with safety and benefit if its digestion is
weak and the thousands of cures accom-
plished by their regular daily use are
easily explained when it is understood
that they are composed of vegetable es-
sences, aseptic, pepsin, diastase and
Golden Seal, which mingle with the food
and digest it thoroughly, giving the
overworked stomach a chance to re-
cuperate.

Dieting never cures dyspepsia, neither
do pills and cathartic medicines, which
simply irritate and inflame the intes-
tines.

When enough food is eaten and
promptly digested there will be no con-
stipation, nor in fact will there be dis-
ease of any kind because good digestion
means good health in every organ.

The merit and success of Stuart's Dys-
pepsia Tablets are world-wide and they
are sold at the moderate price of 50
cents for full-sized package in every drug
store in the United States and Canada,
as well as in Europe.

Instructor: "Mention some of the by-
products of petroleum."

Young Man: "Universities."—"The
Chicago Tribune."

My name is on
my lamp chimney.
Nobody else's
name is on his
chimneys.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

"You may count the acorns on an oak, but you can never count the oaks in an acorn."



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 20 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.), 52d & Media Sts., Philadelphia



Used by American physicians since 1844.

The Best Eliminant

for persons of gouty or rheumatic tendency.

At Druggists, 50c. & \$1, or by mail, from

THE TARRANT CO., New York

These trade-mark crisscross lines on every package.

Gluten Grits AND BARLEY CRYSTALS,

Perfect Breakfast and Desert Health Cereals. PANSY FLOUR for Biscuits, Cake and Pastry. Unlike all other goods. Ask Grocers.

For book or sample, write FARWELL & RHINES, Watertown, N. Y., U.S.A.

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

MORAVIANS OUTDONE.

It has been customary to credit the Moravians with contributing more than any other denomination to foreign missions; but the following paragraph, taken from the January number of "Record of Christian Work," makes it appear that English Friends now enjoy this distinction: "It is said that the English 'Friends,' who number approximately 16,000, support 90 foreign missionaries, with their native helpers (969), at a cost of \$100,000 a year. This means that each 'Friend' annually contributes over six dollars to the work of Christ in heathen lands, an average which no other denomination in the world can show."

For no man owns the whole Bible. It is too large for that, and our experience is too small. Every man makes his own Bible—a Bible constantly growing, if he grows, but always a smaller Bible than the Scriptures. It is a great thing to make a Bible—one of the greatest things any man ever does. For no one can make a Bible, except through making his own, one by one, the experiences of the Bible heroes and saints. Did any one ever add all the Psalms to his Bible? or all of the letter to the Romans?—Amos R. Wells.

"Rich men have no monopoly on salvation."

"NOT ONE MOUTHFUL

of table food should be given a child before it is one year old," says Dr. Holt. What substitute then? Borden's Eagle Brand Condensed Milk is absolutely the safest and best infant food obtainable. Avoid unknown brands. Send for "Baby's Diary."

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hôte, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night. 2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55. Clerk

ACKERS

Mo-Kof-fee has steadily grown in popularity and to-day stands pre-eminent among the coffees of the world.

Mo-Kof-fee is not like other kinds. It makes the best coffee you ever drank.

PHILADELPHIA & ATLANTIC CITY

The Great Pacific Coast Train

"Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
San Francisco
and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily Train Across the Continent. Bath, Barber Shop, Library, Compartment and Standard Sleepers, Dining and Observation Cars. Ask your nearest Ticket Agent for the facts or address

J. T. HENDRICKS, General Agent
802 Chestnut St., Philadelphia

Shoes at POPULAR PRICES

EVERYTHING that goes into them is good—the leather, the findings, the workmanship; and every pair is subject to the closest scrutiny before it goes into our stock. We are as careful about the little things as about the big things in the making of our shoes; that is one reason why they are the best popular-priced shoes to be had in Philadelphia.

WOMEN'S "S. & C. SPECIALS."—The spring styles are now ready; thirty different shapes, and values even greater than before. They are far ahead of the shoes one ordinarily expects to secure at \$3.00. We see to it that the standard of excellence is never lowered. \$3.00 a pair.

MISSSES' "S. & C. SCHOOL" SHOES.—Made in shapes that are especially adapted for growing feet; good, serviceable leathers with the "S. & C." stamp on each pair. McKay-sewed—\$1.50 a pair; Goodyear welt—\$2.00 a pair.

LITTLE BOYS' SHOES.—Neat and serviceable little shoes for the youngsters, with all the little style touches that go with the older boys' shoes, and made with just as much care. McKay-sewed—\$1.50 a pair; Goodyear welt—\$2.00 a pair.

MEN'S "S. & C. SPECIALS."—This line includes everything that is up-to-date; all kinds of desirable leathers, and every pair made to our exacting order. We guarantee them—another pair if they break through in the uppers before the first sole is worn through. \$3.50 a pair.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

The American Friend

Earlham College Library

Vol. X

SECOND MONTH 26, 1903

No. 9

	PAGE.
EDITORIALS.—Events and Comments.—	
Not Time to Die Yet.—Did Ye	
Receive the Holy Spirit When Ye	
Believed?—The Anakim Again. 143-145	
Sabbath School Pedagogy, the Nature of	
the Educative Process	145
Irving King.	
When Baby Pleads	147
William T. Ellis	
The Strength of the Friends	148
THE INTERNATIONAL LESSON	148
Lesson for Third month 8, 1903.	
CHRISTIAN ENDEAVOR	149
Topic for Third month 8, 1903.	
MISSIONARY DEPARTMENT:	
Extracts from the Annual Report	
of the Africa Industrial Mission .	149
THINGS OF INTEREST AMONG OURSELVES, 151	
DIED.	152

LETTER FROM WHITTIER.

"They fail to read clearly the signs of the times who do not see that the hour is coming when, under the searching eye of philosophy and the terrible analysis of science, the letter and the outward evidence will not altogether avail us; when the surest dependence must be upon the light of Christ within, disclosing the law and the prophets in our own souls, and confirming the truth of outward scripture by inward experience; when smooth stones from the book of present revelation shall prove mightier than the weapons of Saul; when the doctrine of the Holy Spirit, as proclaimed by George Fox and lived by John Woolman, shall be recognized as the only efficient solvent of doubts raised by an age of restless enquiry.

"Amesbury, 3d mo., 1870."

*From "JOHN GREENLEAF WHITTIER," p. 124.
By T. W. Higginson.*

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

FINANCIAL.

Good Farms for Rent at \$3.25 per acre. One of 203 acres, and the other, 100 acres, adjoining. Would rent for three or five years. Near Friends' Meeting. Address, with references, WHITE'S INSTITUTE, Hillsboro, Henry Co., Iowa. R. F. D., No. 2.

ONE CENT invested in a postal card, addressed to us, will show you "How to eat your cake and keep it, too." Did you ever hear of a real estate mortgage secured also by **Deposit of the Gold Coin?**

The highest development of the real estate mortgage is found in **Our Sinking Fund**. Full facts and highest references sent on application to **PERKINS & CO., LAWRENCE, KAN.**

WILLIAMSON'S INVESTMENTS

North Dakota 5 per cent. First Mortgage Real Estate

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota

THE
Hastings & McIntosh Truss Co
912 Walnut St., Philadelphia, Pa.
Lady Attendant. Moderate retail prices.

S. F. BALDERSTON'S SON
Wall Paper and Decorations
Window Shades Made to Order
902 SPRING GARDEN ST., PHILA.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of 'The American Friend' to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 15 times \$2.25, 25 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Am-lia D. Featherstone, 21 North Carey Street, Baltimore, Md.

"ARE YOU INTERESTED IN 'Gold Mines'?" Would you like to help develop Promising 'Prospects' of both Placer and Quartz Locations in the Blue Mountain District of Oregon? If so, write to me for information.
JESSE HOBSON, Sumpter, Oregon.

FOR SALE.—"Friday or Bailey" peach trees. These trees originated in Iowa, and have stood the extreme cold of that climate. They are a large freestone peach of excellent flavor. Address Milton Kenworthy, Russiaville, Indiana. For reference write to Amos M. Kenworthy, San José, Cal.

WANTED.—Christian farmer, April 1st, with wife. Young or middle-aged man, strong, industrious, willing, trustworthy. Children no objection. No Sunday labor. Wages, rent, many privileges. Life place to right man. **GEORGE W. SMITH, Hartford, Conn.**

ANY "Life of Talmage" you want. Fine marble edges, rich illustrations, fine silk cloth, extra paper; about 500 pages or more, only 50 cts., postpaid, of **THE HOWARD BOOK HOUSE, Windfall, Indiana.**

FOR SALE AT BARGAINS.—The following farms, located 30 miles west of Kansas City: 230 acres bottom land, new 6-room house, new barn, cistern, cellar, orchard; all farm land. School near. 155 acres—90 acres bottom land—balance upland. New 5-room house, orchard, barn, good water, \$37.50 per acre. 55 acres upland, 1 mile to town, 9-room house, big barn, good spring, lots of fruit of all kinds, nice home, \$60 per acre. Send for lists of lands of all sizes and prices. **J. L. RATLIFF and F. J. DESSERTY, Tonganoxie, Kansas.**



ESTABLISHED 1880
..CHAIRS RUSHED..
AND RE-RUSHED
Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Close
Woven Cane and Rushes constantly on hand. At the Old Stand.
GEO. W. BRENN
1308 N. Marshall St., Philadelphia, Pa.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Winter term begins First Month 6th, 1903.

Terms moderate. Send for catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and unobtrusive profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia

GOOD FARMS for sale for from \$1200 to \$3000, near Friends' Meeting. For particulars, write to, **ERNEST HOWARD, Manchester, Okla.**

WANTED.—Family for large dwelling-house and library, on Main Street, Haddonfield, N. J. One of family must be competent to care for library. Compensation for librarian deducted from rental. Apply to acting librarian in house, or to **S. N. RHOADS, Audubon, N. J.**

"IN THE WHITTIER COUNTRY"

"WELLWOOD," HAMPTON FALLS, N. H.

FOR RENT.—Attractive and popular colonial house; 24 rooms, fully furnished, 8 open fire-places, broad porches, elevated location, fire water supply, ample grounds beautifully shaded. Trolley to Hampton and Rye beaches. Moderate rent. Philadelphia references—proprietor and guests.

Address No. 75, **AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.**



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 20 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (Cyrus Chambers, Jr.) 52d & Media Sts., Philadelphia

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

457,613.08

plus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as **EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, AS GNEE, COMMITTEE, RECEIVER, AGENT, etc.**

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY, T. WISTAR BROWN, HENRY HAINES, RICHARD WOOD, CHAS. HARTSHORNE,

ASA S. WING, PHILIP C. GARRETT, JAMES V. WATSON, WM. LONGSTRETH, EDWARD H. OGDEN,

THOS. SCATTERGOOD, J. PRESTON THOMAS, ROBERT M. JANNEY, MARRIOTT C. MORRIS, FRANK H. TAYLOR.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without Internal medicine. Proprietors, **W. EDWARDS & SON, Queen Victoria St., London, England.** Wholesale of **E. Fougere & Co., 80 North William Street, N. Y.**

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the **American Friend Publishing Company, 718 Arch Street, Philadelphia.**

RUFUS M. JONES, Editor.

The Directors of the Company are **JAMES WOOD, President.**

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT, PETER W. RAIDABAUGH, ISAAC SHARPLESS, RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should be drawn to the order of **THE AMERICAN FRIEND.** Advertising rates will be sent on request. Headley Bros., 14 Bishopsgate Street, Without, London, Agents for Great Britain and Ireland.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, SECOND MONTH 26, 1903.

No. 9.

Events and Comments.

Marshall Field has offered to provide any sum up to \$10,000,000 which may be needed to build the finest art museum in the world, in the city of Chicago, and plans are being discussed by the Park Commissioners. There are no reservations and no conditions to be met by the city, except that the donor requires that a suitable site be presented.

A joint note to Turkey on the subject of reforms has received the endorsement of every Power in Europe. It strikes out all reference to Macedonia, and is generalized so as to cover all the localities where Christians reside, the only locality specified being three villages in Northern Turkey, in which most of the Christians reside. The protection of the lives and the complete safeguarding of the interests of the Christians form the chief features of the note.

The Japanese market can be educated to consume a vast amount of Indian corn. A dietary expert from the Japanese government has been in the United States for many months studying the question. Something has already been done to introduce maize into China, in some provinces of which this crop is already grown to considerable extent, but the time is ripe for a much wider extension of the use of corn in Japan, and indeed throughout the Orient. If a small government appropriation were devoted to a great maize propaganda under the auspices of the United States Department of Agriculture, it could doubtless accomplish as much good in the Orient as similar work has already accomplished in the Occident.

A convention of great importance was held in Chicago, the 10th, 11th and 12th inst. It was originated by the Council of Seventy of the American Institute of Sacred Literature, and its object was to effect a national organization for the improvement of religious and moral education through the Bible school and other agencies. All the leading denominations were represented by some of their most eminent men. There are four prime reasons for the movement: the religious and moral instruction of the young is at present inadequate, the Bible school should be conformed to a higher ideal, the home and the day school should be developed to assist in the education of the young in religion, and this improvement in religious and moral instruction can be best promoted by a national organization, and its object is to meet these needs.

It is a long time since the temperance party in New Zealand has received so much encouragement

as has been given them lately by the results of the local option polls in the islands. Under the New Zealand Act a vote is taken on these questions: (1) continuance of licenses, (2) reduction, (3) no license. In the past six years, while the vote for continuance increased by 4,960, the vote for reduction increased by 34,273, and for no license by 50,465. The North Island carried prohibition in one district and reduction in three; and the South Island, prohibition in five districts and reductions in nine. The total number of votes was, for reduction, 130,145; for continuance, 146,291; for no license, 149,585. The success of the temperance party in New Zealand will lead to further agitation, amongst other things for the abolition of the limitation of a three-fifths majority now necessary in order to an alteration in the law. It will also assist the temperance party in Australia in their demand for an alteration in the liquor law.

The tenth annual conference of Foreign Missions Boards in the United States and Canada, which met in the Bible House, New York, First month 14th and 15th, decided to invite the Christian people in the two countries to unite in a week of special prayer for the evangelization of the world. The time selected is Fourth month 5-12, inclusive. This period is felt to be a peculiarly appropriate time for simultaneous prayer on behalf of missions, and it is hoped that to thus direct the thought and prayer to this subject of the Christian people of America and Canada, with their Christian converts on the foreign field, will result in more constant prayer for missions throughout the year. The committee appointed by the Conference expects to distribute through the various mission boards a leaflet containing suggestions which will be helpful to individuals and Christian congregations observing the week in this way. Any one desiring to share in these observances can apply to the foreign missions board of their own denomination, or to the Committee on Simultaneous Prayer, Room 25, Bible House, Astor Place, New York.

The Conference of Foreign Missions Boards in the United States and Canada, issuing this call, is composed of the officers and representatives annually appointed of some thirty to thirty-five missionary boards. It includes Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, Moravians, Presbyterians, Reformed, United Brethren, Christians and Disciples. The members of the committee appointed to represent the Conference are: William I. Haven, chairman; H. K. Carroll, A. W. Halsey, Robert E. Speer, Henry N. Cobb, J. W. Conklin, Arthur S. Lloyd, J. W. Wood, James Wood and W. Henry Grant, secretary.

NOT TIME TO DIE YET.

NEARLY everybody who addresses the public on "the Quakers and their work," or "the Quakers and their Legacy," or "the Contribution of the Quakers," takes it for granted that the work of Friends is done. All the good things that are said are in the nature of an obituary notice, or an epitaph. Everything is put into the past tense. The main note which sounds through all these comments, whether in the address of the scholar or in the phrase of the newspaper editor, is to the effect that the world has been leavened with the truth for which the Quakers suffered, and that their work is therefore done and they may as well disband and become absorbed in other bodies. We sincerely wish that the world were so leavened with truth that Friends were no longer needed with their message, their service and their protests. Friends would rejoice, like John the baptizer, to decrease if they might see their truth increase and prevail.

It is true, as so many of these Quaker epitaphs say, that all churches now proclaim many of the principles which once the Quaker championed almost or quite alone. All except the "high church" Christians, in all the Protestant denominations, have come to regard "ordinances" as secondary and unimportant as compared with a life of obedience to the Spirit. Peace is slowly being accepted as a part of Christianity. Oaths in court are recognized as unsatisfactory, and are kept mainly for the hold they have over the ignorant and superstitious. The great *truth*—it is more than a doctrine—of the in-speaking and in-dwelling Christ—the communion of the Holy Spirit—is recognized by almost every spiritually-minded Christian in our country.

In very many churches the ministry is as fresh and vital and as quick with the power of the Spirit as it ever has been in the best Friends' meetings, though it must be said that the Quaker ideal of worship seems as far as ever from being realized. The world has taken up every great social reform which early Friends championed.

But is there nothing more to do? Imagine a mother who had lived to see her child able to creep and walk and talk words, saying, "Now let me depart in peace; I am no more needed!" Christianity is only in the creeping stage, as any one will admit who has discovered Christ's ideal. The "religion of spiritual inwardness," which Professor James says the Quakers illustrate, was never more needed than now. The Church is dropping off much that was formal and traditional,—but will it go on into the

vital and spiritual, or will it stop with a negative attitude?

If it does not take up the positive gospel and enter with its new life into all our present social unrest and tremendous problems of crowded city life then the outlook is surely dark. If the scholar is to be left with nothing but his higher criticism, his evolution and his materialism, he is of all men to be pitied. The Church has the task of carrying Christ both to the working man in his unrest and the scholar in his.

It is a harder task than that which the early Friend took up. When this work is well done we may talk of disbanding, though possibly by that time some new work may open beyond that! The Quaker blunder for so these many years has been a too great absorption in the undertaking to hold what the fathers gained. It is for this reason that the epitaphs get written. If we want to be recognized as alive and likely to stay so, we must become breathers and utterers of God's ever-advancing, continuous truth. In short, we must take up the tasks of to-day in the same valiant spirit as our forefathers took up theirs.

DID YE RECEIVE THE HOLY SPIRIT
WHEN YE BELIEVED?

A FRIEND asks us to explain the incident mentioned in Acts 19: 1-7, which is the account of the Ephesian disciples who had not heard of the Holy Spirit—a passage which comes up for Bible study the first Sabbath of next month. The account is exceedingly brief, and none too clear, but the facts are probably these: Paul found in Ephesus a little group of persons who had had only John's baptism. We know that some of John's disciples continued his work after he was beheaded. Evidently here were some of the fruits of their labors. These persons had believed in John's message of righteousness, and they had accepted his baptism and were waiting for the fulfilment of his promise that the kingdom was at hand. They had not been instructed in the facts of the power and privileges for the believer in Christ who had more than fulfilled John's expectations. Paul hears of them and meets them with this question: "Did you receive the Holy Spirit *when* (not "since" or "after"; see Am. Rev.) you believed?" That is to say, did your faith bring immediate power with it? "No, it did not," they reply. "We never heard before that there was a Holy Spirit." Then Paul gave them their lesson. He showed them how great was the difference between believing on a Person and believing on a mere abstract righteousness. Then "They were baptized into the name of the

Lord Jesus," and they entered into the experience which had previously come upon the apostles. It is what happens to-day when a man gives up a religion which is a mere head-theory and takes Jesus Christ definitely and actually for his Saviour, Lord and King.

THE ANAKIM AGAIN.

To our sincere regret and grief, some of our readers have misinterpreted the recent editorial on "The Sons of the Anakim." It seemed to them to reflect upon good, honest persons who had opposed the course of things during the past, and to others it seemed to make too light of present difficulties. It ought not to be necessary to say that THE AMERICAN FRIEND never indulges in personal references, nor belittles the honest attitude of any sincere, earnest human soul. It should be noted that the Anakim are put for *difficulties*. In saying that they turned out to be "little men on stilts" has no reference to anybody. It only means that the difficulties proved not to be as great as they seemed at first. We did not mean in the slightest to make light of the serious problems now before the entire Christian Church. Nobody who knows what is before us can for a moment treat the situation lightly. Our point was this, that we must go boldly on, and when we have actually taken the city and won our battle, we shall find, when all the facts are known, that the Anakim were not as large as they looked. But Friends, whether they are great or small, let us devote our energies to fighting the common enemy.

FOR THE AMERICAN FRIEND.

SABBATH SCHOOL PEDAGOGY, THE NATURE OF THE EDUCATIVE PROCESS.

BY IRVING KING.

In a previous article (Twelfth month 4th), with a view to emphasizing the necessity of Sabbath School pedagogy, it was pointed out that the reason for there being no more real progress in Sabbath School teaching is that a superficial idea is commonly held as to the nature of the problem it involves. The Bible, as matter to be taught, is set over against other sorts of subject-matter and is thus deprived of the advantage of methods developed in ordinary school work. In fact, it is thus made so unique that it is regarded as essentially independent of method and teacher. Even where a teacher is admitted as a necessity, the preparation required is usually confined to subject-matter and certain spiritual exercises, while the method by which these things are to be worked out is regarded as of minor importance. It was pointed out that the spiritual preparation of

the teacher logically carries with it an equal preparation in the best ways of teaching. By good methods of teaching we mean not methods out of relation to the child, but such as grow out of a clear and sympathetic understanding of the child nature itself and its method of growth.

When we turn to the subject of methods we thus see that before we can construct anything really valuable we must have clear ideas of the development of the child-mind and of the nature of the process of education; that is, we must know what it is we really are doing when we are teaching. Not until we know what we are supposed to be after as teachers, nor until we know the character of the child we are to teach, his attitude as a child, and the method of his mental growth, can we know how to select our methods and use them intelligently.

It will be impossible to work out any of these points adequately in a few short papers. To answer the question, "What are we after as teachers?" would require a course in the philosophy of education. To have any adequate appreciation of the child-nature requires more than the instinct of the average mother or the native tact of the lover of childhood. It requires years of observation under the guidance, either personal or through books, of those who have made a life study of the child. It requires an acquaintance with the psychology of child-development such as few yet possess. Pardon me if I emphasize the magnitude of the task before the Sabbath School teacher. We have been looking at it too lightly and need to be aroused to its magnitude. When we hitherto have thought of the greatness of the teacher's work, it has usually been with reference to the results. The teacher is lectured as to how responsible she should feel, entrusted with the training in spiritual things of little children, as to how much their future lives depend upon it, etc. The greatness we emphasize is that of the preparation she must make to have great results and not great failures.

Manifestly we can here attempt to define only a point of view, or method of procedure, which the earnest teacher will use as a starting point. A great lesson does not consist so much in the actual information conveyed as in the giving of an advantageous point of view. Many a teacher struggles for years to improve, but makes little progress, because she does not have a fruitful point of view. She tries in vain to interpret and control the facts she meets day by day by means of some partially true or false hypothesis. Because of this inadequate point of view her work is constantly cramped and impaired. Perhaps it is a wrong conception of school government, so that her well-meant efforts in discipline result in disorganization, where a different attitude would have promoted harmony and good-will. It may be a false idea regarding the characteristics of a certain period of childhood, and she tries grimly for years to make the children in her charge assume a certain attitude in certain studies, and, as she fails, growing ever more convinced of the stubbornness of childhood and of the thankfulness of her own lot. A dif-

ferent understanding of the child might have brought out ready responses and a harmony of development that would have made the teacher's life an ever-increasing joy.

We shall try, then, to present a point of view regarding education and the child-nature that has proved helpful to many, and which, if thoroughly grasped, will put the teacher in a position to work out for herself the proper procedure in many a difficult question of Sabbath School teaching. We can define the problem at least, and the teacher who realizes definitely her problem, has at any rate ceased to be a routine teacher. Notwithstanding the magnitude of the preparation that the teacher needs to make, it is not beyond the power of even the humblest or the one with the least opportunity to get started in the right direction.

Let us see what light we can get upon the special field of Sabbath School work from modern theories of what education is in general. Education means, first of all, the process of making over or changing experience in some way, so that it becomes more adequate for the situations of life. Every child that comes to the Sabbath or public school has some sort of experience, some sort of ideas; but they are usually such as have been acquired in the narrow environment of the home and only a few playmates. The child comes to school to have this experience enriched. How shall this enrichment, this remaking of experience, be accomplished? Not by the mere transfer of information to the child's mind, if such a thing as mere transfer is possible. Too many teachers, however, act on the assumption that this is all that education really is.

In answer to our question let us see how the experience of society has been enriched. In the course of its development it has accumulated a great store of material that it regards as valuable and necessary for the experience of each one of its members. Geography, mathematics, history, etc., are the crystallized forms in which the teacher usually gets these accumulated social values, and the danger is that she may come to look on it as so much information that is good in and of itself. To get its true significance we must find out why society has come to have it, and what does it mean to society?

In brief, the crystallized studies of the school represent the products of many makings over of experience. Certain things had to be done; the old experience was inadequate, must be worked over with reference to the new needs. For instance, India must be reached by sea, and the hardy navigators of the fifteenth century carefully reviewed the facts of their old experience, making hypothetical reconstructions of them to the end that a new and better experience might result. From these reconstructions of the past through the force of new needs the modern science of geography has grown up. Every branch of knowledge is a systematization of the reconstruction men have been forced to make to meet the needs that social progress is continually bringing to their consciousness. To the men who faced the needs, these

generalizations were vital and necessary. The novice in any line is glad to avail himself of the previous solutions of the difficulties he is to meet. By availing himself of the experience of others, he cannot only do what they did, but he can also advance into regions into which they could not enter.

The child at school must acquire the results of this experience in much the same way that it was first acquired; that is, it must come to him as the solution of felt difficulties. If it comes in such a form, it is not mere information, in fact the emphasis is not on it at all, but on the growing experience. The school studies are simply one means for helping it to grow adequately and in the right direction. If the material of the books comes to the child as solutions of real problems, he must feel the problems as his own. The child can feel the significance of it only by taking it in the same way that it came to society; that is, not as so much information, but as material to assist in further activity.

The child's experience, then, grows in much the same way as the adult's, and if these values that have been accumulated by adults are to be placed at the disposal of the child, it must be by the reconstruction of his experience in the face of realized needs just as it has been in the case of the adult.

Now, with every making over of experience, the child is made more fully conscious of the significance of his activity, of its relationship to that of others. His made-over experience is not as narrow or selfish as the old. It has now more social significance. It is impossible for an experience to be made over so as to have at its disposal the values of society without its becoming more conscious of social meanings themselves. Of course this is not the result where education is conceived as merely a process of conveying information. Under such a conception there is no making over of experience; there is no emphasis on the relation of the information to further activity that must needs bring the child into closer relations with others. It is simply a matter of transferring so much dead weight to the child.

We have two things, then, that the process of education involves: First, a making over of experience, and, second, an increased consciousness of the social values involved in the broader experience. But this is not all. An education would be incomplete unless a third result were accomplished. The child, who is simply having his experience made over with reference to values already existent, is not being truly educated in the modern sense. He must be learning the art of continuing the process whenever there is need for it. He must learn to see needs for himself, to feel problems and to take the material others have accumulated and readjust it of himself to new circumstances.

In ancient times and among many races at present this last aspect of education is unrecognized. It is sufficient for the child's experience to be enriched by the crystallizations of the past. Indeed, he has no right to attempt any solutions of needs on his own account. Thus, in the Malay Peninsula, to-day, who

ever mines tin must do it in the same way it was done by the first tribes that engaged in this occupation hundreds of years ago. Even their ancient language must be used, and nothing can be brought into or near the mines that these primitive tribes did not use. It is the same in the harvesting of rice. The work must be carried on, even in trivial details, as it was first done. So rigid is custom that here, as usual, it has attained a religious sanctity. It would be impious to try to improve on the traditional ways.

In our modern life all this is different. We place a premium on him who can do, not only as society in the past has done, but who can find new and better ways of meeting the varied problems of life. Every education that is in line with modern needs must, then, give the child a broader experience, and it must be one that is not only consciously more social, but one that gives the child power to reconstruct his activity for himself; an education, in other words, that sets the child on his own feet.

This is true of religious as well as of secular education. Humanity has accumulated a great amount of material relating to the more ultimate values of life. The Bible is a storehouse of such material. It contains a record of the attitudes of men at various times toward the most ultimate problems of conduct. If what has been said above is true, it is not educating the child in religious things to simply transfer to him these solutions of the past. His experience cannot be made over by them except as he realizes in his own life the sort of problems that these men of old struggled with. The first and greatest fault of our Sabbath School teaching is that it is largely shaped for conveying information rather than for making over the child's experience so that he may have a deeper appreciation of the ultimate values contained in it. We have stated what a religious education should do in terms of the general process of education, for if we can only get clearly in mind that all education is essentially a similar process, we will be in a better position to take advantage, in our Sabbath School work, of the progress in general educational theory.

In conclusion, we may state the connection of this rather abstract discussion with what is to follow. As we have seen, if the study of the Bible is to result in a real religious growth, it must be presented, not as so much information, but as the solution worked out by various peoples in great moral crises, which, as such, is of value to us at present in our own moral conflicts. The problem of the Sabbath School is, then, to discover the organization of the child's experience at its various stages of growth, and with this knowledge to lead him to an appreciation of religious values and religious truth that can really have significance to him in his narrow and relatively unorganized world. We shall try next to show how the organization of the child's world and of his experience conditions his attitude in religious matters and how it must therefore be taken into account in our methods of teaching.

University of Chicago.

FOR THE AMERICAN FRIEND.

WHEN BABY PLEADS.

BY WILLIAM T. ELLIS.

Baby is learning to talk—real, understandable talk now, and not the gurgles and goos we once tried to persuade ourselves were speech. How quickly a baby's cooing and crowing—sweetest of music to a parent's ears—are left behind! For a year now our baby has been saying words, to the delight and pride of the persons whose names he early condescended to utter. Now, as his second birthday draws on apace, he is advancing into sentences, and truly there is no more interesting study than a baby's early attempts at consecutive speech.

Months ago he manifested a disposition to use more than one name for each parent. Thus "daddy" was soon followed by "farver," which is his word for all-round use; and to these two was added an attempt to pronounce the Christian name. Curiously, this last he employs only in farewells. He has also picked up the word "dear," and, of his own accord, rendering it "dearie," he has made it his most affectionate term of address for both parents.

When "dearie" is heard in the home it is understood as a sign that the little ruler of the house is in need of sympathy, or that he wants something which probably he should not have. When he runs up to his father, and, putting his little hand confidently in mine, says, in most beguiling tones, "Come, dearie; please, dearie, come," I feel reasonably certain that he wants me to go with him into some forbidden pasture. Or a "come, look, dearie," accompanied by a ravishing smile of affection, means, when freely interpreted, "Come and inspect the mischief I have wrought and forgive me for it. How can you have the heart to reprove me for anything so interesting as this?"

With shame I confess—while I lay the blame on some blarneying Irish ancestor—that my son is tenderest and most loving when he is to an especial degree looking out for number one. He is never so devoted as when he wants something. His affection is showered most lavishly when he has some end of his own to gain.

But, ah me! Is it not so in the case of my own relations with the Father above? Is it not when I have needs to be satisfied that I tell Him most freely of my love and trust? Want and sin turn me to Him; then it is that I quickly remember what a dear Father He is. Is this because I am as yet but a child? Is the day coming when my best offerings of love will be given Him, not for the sake of return, but only for His pleasure and praise?

Wyncote, Pa.

Pray modestly as to the things of this life; earnestly for what may be helps to your salvation; intensely for salvation itself, that you may ever behold God, love God. Practice in life whatever you pray for, and God will give it you more abundantly.—
E. B. Pusey.

THE STRENGTH OF THE FRIENDS.

Philadelphia long since ceased to have the outer aspect of a place founded by Friends. Thirty, still more, fifty years ago, one often saw their costumes on the streets, their presence and personality were everywhere apparent and the Philadelphian still daily reminded the stranger within her gates of the city's origin.

But no one to-day goes below the passing surface without realizing how much of the silent strength, security and beneficence of the city rests on this small population of Friends. A few scores of families in all they are—yet the Friends support two colleges, and yearly increase their endowment, maintain the largest hospitals, conduct great schools, yearly growing, and are perpetually behind banking and business at its best.

Why this small population so leavens and influences a great city of 1,400,000, which has outgrown so many fold the Friends, to which it owes its beginnings, becomes clear and plain and unmistakable when death sets in review in its earlier years of ascending manhood a life and character like that of Edward Richie Strawbridge, whose going was recorded a week ago to-day. Still young, at the head of a great business, faithful even in the weekday attendance of his faith, living by its serene and silent strength, measuring the world's values by a gauge more lasting than that of the day, maintaining the stainless repute of a long line of men of like mind and meeting all the multifarious duties of a business life with the fundamental accuracy which regards punctuality, fidelity, one price, one word and a promise as but a part of keeping to the truth—these things all, when they appear in a single life, reveal the strength of Friends, a strength which makes mere numbers of small consequence.—Editorial in the "Philadelphia Press."

The International Lesson.

FIRST QUARTER.

LESSON X.

THIRD MONTH 8, 1903.

PAUL AT EPHESUS.

Acts 19: 13-20.

GOLDEN TEXT.—The name of the Lord Jesus was magnified.—Acts 19: 17.

DAILY READINGS.

Second-day, Third mo. 2.—Paul at Ephesus. Acts 19: 8-12.

Third-day, Third mo. 3.—Paul at Ephesus. Acts 19: 13-20.

Fourth-day, Third mo. 4.—Elmas the sorcerer. Acts 13: 4-13.

Fifth-day, Third mo. 5.—Simon's sin. Acts 8: 14-24.

Sixth-day, Third mo. 6.—Paul writing to the Ephesians. Eph. 2: 8-22.

Seventh-day, Third mo. 7.—The Ephesians admonished. Eph. 4: 20-32.

First-day, Third mo. 8.—Their former state. Eph. 5: 1-16.

The city of Ephesus was the most important in Asia Minor. Though, like many of the commercial cities of antiquity, it was situated a short distance from the sea, it was still a seaport. It was large and populous, rich and luxurious. "It was pre-eminently the city of astrology, sorcery, incantations, amulets, exorcisms, and every form of magical impostures." It was especially celebrated for the great temple in honor of Diana, one of the wonders of the world. It

had a large amphitheatre, capable of seating 50,000 people. Among the inhabitants might be found almost every kind of belief and superstition current at that day. In this city, Paul says, "A great door, and effectual, is opened unto me, and there are many adversaries" (1 Cor. 16: 9). Here he dwelt about three years, laboring in the Gospel and doing some of his most important work. Ephesus was also the abode of the Apostle John, and, by tradition, of Mary, the mother of Jesus. This great city of old time is now a total ruin, and it is only within the last fifty years that even the site of the great temple has been identified.

The verses preceding the lesson should be read, as also verses 17-38 of chapter 20. From these we can gather a few very definite details of Paul's life and work in Ephesus. He taught the Gospel on every day of the week; he taught in public and from house to house; the central point of his teaching was "repentance toward God and faith toward our Lord Jesus Christ"; he supported himself while in Ephesus and assisted those who were with him.

13. "Then." Referring to what is described in the verses immediately preceding. "Vagabond." Better, as in R. V., "strolling"; as the other word has changed its meaning. The reference is to Jews who went about from country to country practicing exorcism, or sorcery. "Exorcists." Those who by work, or so-called charm or magic, claimed to have the power of expelling evil spirits. It is evident that these men considered the name of Jesus as a charm and ranked Paul as one of themselves. They appear to have "believed a lie" (2 Thess. 2: 11). At the same time it is clear that many of these exorcists and those who employed them were perfectly conscious of their fraud (verse 18).

14. "Sceva." There is no other mention of him. There is no special reason to suppose that he was an impostor. "Chief priest" should be "chief of the priests." "Did this." Literally, kept doing this.

15. Literally, "The Jesus [whom ye speak of] I know; and the Paul I am acquainted with." "Who are ye?" Scornfully.

16. "Mastered both of them." R. V. The Greek shows that two were thus mastered. Like insane persons, the man doubtless showed great strength. "Naked." The original Greek word does not necessarily imply more than that the outer garment was torn off.

17. "And this became known to all, both Jews and Greeks, that dwelt at Ephesus." R. V. Ephesus was full of sorcerers and magicians, and such an incident would soon become known. "Was magnified." This was doubtless mainly among the believers. It was specially important in a city like Ephesus that there should be no doubt in the minds of any that Jesus was ruler of evil spirits, but also that His power was only with those who really believed in Him. It would never do for the Christians to be mixed up with fraud or unrighteousness.

18. "Many also of them that had believed came

confessing and declaring their deeds." R. V. This would seem to imply that though these had become Christians they had still believed in magic, etc., until the incident just related took place. This so affected them that they confessed their participation in such things. This verse seems to refer to those who had consulted magicians.

19. "And not a few of them that practiced curious [magical] arts brought their books," etc. R. V. This verse appears to speak of those who were sorcerers themselves. "Books." Those which contained their mysteries, magical signs, formulas of incantations, and the like. "Burned them." A definite, unmistakable proof that they had given up their former belief and practice. It was no half-hearted repentance; it was giving up that which had been their means of livelihood. "Fifty thousand pieces of silver." This was the Greek drachma, worth about seventeen cents each, or in all about \$9,000; but, owing to the difference in values, it would mean in these days about \$75,000. A drachma was a day's wage.

20. "Grew . . . and prevailed." "The first verb refers to the general extension of the Gospel; the second to its influence on the conduct of those who embraced it."

PRACTICAL THOUGHTS.

1. Really evil things should be destroyed.
2. Sacrifice at personal loss for what is right is a proof of genuineness of belief.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR THIRD MONTH EIGHTH.

LESSONS FROM THE SERMON ON THE MOUNT: WHAT CHRIST TEACHES ABOUT HEART-RIGHTEOUSNESS.

Matt. 5: 20-48; 6: 16-18.

Second-day, Third mo. 2.—The righteousness of faith. Rom. 10: 1-10.
Third-day, Third mo. 3.—The ungodliness of hatred. 1 John 4: 19-21.
Fourth-day, Third mo. 4.—The forgiving spirit. Matt. 18: 21-35.
Fifth-day, Third mo. 5.—Cleansing the fountain. Matt. 12: 34-37.
Sixth-day, Third mo. 6.—Fruit of a good tree. Matt. 7: 16-20.
Seventh-day, Third mo. 7.—False fasting and true. Isa. 58: 1-7.

What was the righteousness of the Pharisees? Christ depicts one of them commending himself to God for certain observances which had come to be all of religion to him. These acts called for watchfulness; they were onerous and demanded an outlay of time and money that many were unwilling to give. Doubtless "the righteousness of the scribes and Pharisees" was a known standard, and the question may have been put to Jesus whether it was really necessary to be so strict and attentive to matters of religious observance.

But He came not to destroy the law, but to fulfill. He says, therefore, that we must go beyond them in righteousness if we would enter the kingdom; we must excel them in the very point of their boasted superiority or our case is hopeless. Why? Because with them there is no heart—no core, but only a

shell of profession. What the law says they had examined closely, but they had not gone beneath the surface.

The idea is not yet extinct that the chief part of piety is a good appearance in the eyes of men; the wife or servant may see quite a different side of some twentieth century Pharisee's character from that which the world at large has knowledge of. How such men underestimate the omniscient God! How will they meet Him whom He hath appointed to judge the world? Above all, if they are such as seek to undermine and deceive and ruin those whose confidence they gain by professions of sanctity? For those "hidden rocks in the love-feasts" of the Church there must be some such fate as that depicted at Jude 12, 13.

Another class is made up of those who lack heart experience and conceive religion to be a perpetual repression, a covering up of the fermenting impurity and evil within. They attach an importance to right living and seek to impose it upon themselves by force of will while the fountain of a corrupt nature remains uncleansed. For such as these there is both condemnation and hope in the teaching of Christ; condemnation for their lack of a thorough work, and hope in the very fact of the condemnation; for what He judges men for He delivers them from—if they will have it so.

The supreme quality of heart righteousness is love. "Love worketh no ill to his neighbor." It cannot be simulated; it cannot remain hidden; its outworking will be a spontaneous and sincere conformity to all rules of right living. Christ teaches the renewal of life at its source. Righteousness is then the sequence without struggle. The good tree violates none of its tendencies in the bearing of good fruit.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

EXTRACTS FROM THE ANNUAL REPORT OF THE AFRICA INDUSTRIAL MISSION.

Kaimosi, B. E. Africa, 11th mo. 13th, 1902.

Emma B. Malone, Sec'y.

Dear Friend: The time having come to send a report for the annual meeting of our Board, our hearts are full of praise to our Heavenly Father for the definite and clear leadings of his Holy Spirit, which enables us to submit what to us is a very gratifying account. We have not been and are not now free from trials, by any means, but He who has promised to be with us alway, even unto the end, has verified His promise thus far, and has given grace sufficient. All praise to His name. . . .

After spending nearly five weeks in prospecting, we found this location, which is about twenty miles northeast of Kisumu (Port Florence), the terminus of the Uganda Railway at Lake Victoria Nyanza.

We are a few miles north of the equator at an altitude of 5,300 feet, a favorable equatorial location.

Going back to Kisumu, we made arrangements with the government for locating, and returned here about the 1st of Ninth month. The government officials were very kind and helpful to us. There has been considerable delay in closing the bargain for the land, but we have cut a boundary path, as requested by C. W. Hobley, the sub-commissioner, to aid in surveying the land. The sub-commissioner wants to do the surveying himself.

We have about forty natives now working on the place. Approximately seven or eight acres of land have been cleared, about two of which are dug up and planted with wheat, millet, potatoes and various garden vegetables. We are using green beans, radishes and turnips from the garden now. Will soon have beets, lettuce, peas and potatoes.

We have two milch cows, with calves, two bullocks just purchased, which we expect to break in to work, fourteen sheep, four goats and sixty chickens.

The following necessary buildings have been erected: Store house, 12x22 feet; cow and sheep house, 15x30 feet; chicken house, 10x12 feet, with enclosed yard, 20x60 feet; house, 10x12 feet, near our cow and chicken houses, for the use of some of our men, who, sleeping there at night, make better protection for our live stock; two sanitary buildings, one for missionaries and one for natives. These are all thatched buildings, roof and sides. The other natives on the station have thus far built their own little circular grass huts. We have set twenty-four good, solid posts, which will be required as a foundation for our iron house. We expected it here much before this, but it has been very slow in coming up from Mombasa. However, we are very comfortable for the present. Willis R. Hotchkiss has his living room in one end of the store house, and Arthur and I are in our tents.

We purchase native flour (for our men's rations), chickens, eggs, sweet potatoes, etc., from the natives, paying them in pice (1 pice equals one-half cent), and then sell them cloth, salt, soap, etc., as they desire. This teaches them the use and value of money, about which most of them have heretofore known little or nothing.

We purchased a good, strong ox-cart at Kisumu in Ninth month. Arthur Chilson, our mechanic, has already made quite a number of very useful articles, such as a wheelbarrow, ten-foot ladder, grind-stone frame and reel for our rope. The portable forge given by the Baltimore Friends has made it possible for him to do much work and repairing that could not otherwise have been done here.

Willis Hotchkiss is now spending most of his time on the language. We have a daily morning gospel service in Swahili, with all hands on the station. This is held from about 6.30 to 7 o'clock, before beginning the day's work. We usually sing a couple of hymns in Swahili, with the organ or guitar, and then Willis reads and explains the Scripture; then a hymn, and all kneel, and, led by Willis, we repeat

the Lord's Prayer in concert, after which Willis usually offers a short closing prayer. C. W. Hobley, the sub-commissioner at Kisumu, very kindly loaned Willis a vocabulary of Kavirondo words, which he had compiled. Willis Hotchkiss also attends to most of the dispensary work, sometimes assisted by Arthur Chilson, who also looks after it in Willis' absence. Some days we have quite a line of patients for treatment, and other days few. We encourage them to bring something to pay for the treatment received, and, while the fees don't amount to much, we believe it is for their own good. Sometimes the fee received will be a chicken, a little flour, a few vegetables, or a gourd of milk.

Arthur Chilson has charge of the men employed, directing and overseeing them in their work, which is no light or easy task, as they are scattered here and there at various kinds of work. This is by far the heaviest job on the station, but is being executed very satisfactorily.

My time is fully occupied in trading with the natives that swarm the station daily, looking after the garden, keeping the mission accounts, and helping generally wherever most needed. Of course, we all have a great deal of work in general, and we also work interchangeably enough so that when anyone is away the work goes on about as usual, but the above outline is given that you may know in a general way how the work is divided.

The Lord has graciously kept us in good health for the most part, none of us having had any long, tedious sickness. Willis Hotchkiss and I have each had one light and one quite severe attack of fever, lasting for a few days, but Arthur Chilson has been spared thus far. We are all in splendid health at this writing.

The needs of these poor, neglected multitudes are many and great. First of all, they need God, for they are "without hope and without God in the world," being under the power of Satan in fetishism and superstition. They need clothing, as most of them are nearly or entirely naked. They need an earthly physician as well as a heavenly; their impure lives and manner of living being conducive to corruption of body, which manifests itself largely in great open sores. They need to be taught habits of industry, which, if practiced, would enable them to fare better than they do at present.

The Nandi Tribe, a few miles east of us, beyond the forest, are very treacherous and warlike. We had not been here long when various Kavirondo chiefs told us that the Nandi were planning to come over some night and exterminate us and take our cattle and sheep. The rumors came in thick and fast for a few days, but we believed we were in our right place, and prayed that the Lord might bring the wicked devices of the heathen to naught. Not long after this a few of the Nandi were seen lurking about during the daytime, as though spying out the land. We paid no attention to them, but kept prayerfully about our work, and set no watch at night other than the Lord. After a few days some of our Kavirondo

men living on the station told us that they saw the Nandi come in the dead of night, when we were asleep, and by the light of the moon looked over all our camp, about out tents, our cattle, sheep, etc. (we had no building for our stock at that time), but went quietly away without molesting a thing or even awakening us out of our sleep. Truly "the desire of the wicked shall perish," and we have been "delivered from unreasonable and wicked men." We thank God with full hearts for answering prayer and setting bounds about us.

The Kavirondo, with few exceptions, have appeared friendly to us, and we are daily asking the Lord to help us live with and before them in such a way that we may have their confidence and friendship and soon be permitted to lead them to a saving knowledge of our Saviour.

Very sincerely, for Christ in Africa,

EDGAR T. HOLE,

On behalf of the Mission.

Things of Interest Among Ourselves.

Leannah Hobson, of Westfield, Ind., assisted by her husband, is engaged in revival work in Centerville, Ind.

It will interest our readers to know that J. Rendel Harris has accepted a professorship in the Friends' Settlement at Woodbrooke, near Birmingham.

Mary Sibbitt, of Kansas, has been doing work for temperance and social purity in and about Richmond, Ind., where she brought these causes to the thought of many.

William P. Henley, of Carthage, Indiana, spent a few days in Philadelphia last week on his way to Europe with his two daughters. They hope to attend London Yearly Meeting.

Evi Sharpless is engaged in a series of revival meetings at Hesper, Kansas. In answer to earnest prayer the Lord is blessing his labors to the conversion of a number of the students in the Academy.

We have received a copy of John F. Hanson's "Light and Shade: or, The History of Friends in Norway." The book is well illustrated and is full of interest. We shall have more to say of it later.

Harriet Green and Sophia Fry spent the past week in Greenfield, Ind., holding afternoon and evening services. Their clear Bible teaching and spiritual talks were appreciated by the members, and will be of lasting benefit to the Church.

John L. Kittrell, of Center Quarterly Meeting, Ohio, is engaged in evangelistic work at Westboro, Ohio. He has been in the work constantly since last yearly meeting, with a demand for his services which exceeds the limits of his strength.

Prof. Cyrus W. Hodgkin delivered the third Christian Endeavor lecture in the Christian Endeavor Course at Knightstown, Ind. His subject was "The Friends' Church vs. War." It was a forceful address, and was well received by a large audience.

Farmington Quarterly Meeting, held in First month at Colma, N. Y., was a season of refreshing, although delegates from two meetings were unable to attend, on account of the smallpox, which caused a quarantine at Elba and a scare at Batavia.

Muncie Monthly Meeting, Ind., was held on the 18th instant, at which time two members were received by certificate, four by letter and eight by request, making fourteen in all. Harry R. Keates, formerly of Glens Falls, N. Y., began a series of meetings there on the 21st.

Milton Kenworthy, who has been engaged in the erection of a suitable school building for boys at Worcester Place, Jamaica, and his wife, Neita, who has been teaching in the Happy Grove Girls' School, in the same place, are now visiting in the United States in the interest of the Jamaica Mission.

Tillman Hobson, an evangelist from California Yearly Meeting, began a series of meetings at New London, Ind., on the 20th ult., which continued nearly three weeks. Quite a number were definitely blessed in conversion and renewal. Some consecrated themselves to the Lord, and rejoice in a Spirit-filled life.

Emma Coffin, of Spencer, Iowa, recently spent two weeks in evangelistic work in the meeting at Lynnvile, Iowa. Eli G. Parker and wife, resident ministers, rendered valuable assistance. Some of the visible results of the meetings are the testimonies of forty-five who were definitely blessed, and ten accessions to our Branch of the Church.

The Friends' Meeting House at Minneapolis, Minn., is very unique in its design, resembling a "little Greek temple." It seems to be so satisfactory in service that Friends who visit it recommend it as a model to those contemplating the construction of a new meeting house. For particulars of the plan of construction write Clarkson Lindley, Minneapolis.

Raysville, Ind., Friends were greatly blessed by the five meetings held at that place by Harriet Green in the three days from First month 26th to 28th. Her work was mostly for the members, and was most spiritual and helpful. At her suggestion a large committee has since been appointed for visiting families in the interest of their souls and the Church.

The Friends' Historical Society (general, incorporated in Indianapolis, Ind.) has recently come into possession of a collection of valuable old books from the library of Sallie Anne Wright, deceased. It is the object of this organization to collect all kinds of historical material pertaining to Friends, and preserve it for the use of the general or local historian.

Minneapolis Meeting, on the 15th instant, was addressed by Professor Maria L. Sanford, of the State University, on "The Open Door." She declared it was incumbent upon Friends as upon no other Christian body to bring to the people the gospel message of the light within, the leading of the Holy Spirit and the obligation of simplicity and honesty in daily living.

David G. Taber, of New York city, sends us the following information: Attention is called to an error in the statistical report in the Pocket Almanac, 1903, regarding the membership of Oregon Yearly Meeting. The present number of Friends reported by that yearly meeting is 1,650, instead of the number printed, 1,162. This makes the total membership in America and Canada 93,289.

Marion Reisinger, a minister, and Mary Reisinger, his wife, an elder of Albion, Iowa, labored three weeks in a revival meeting at Mount Ayr, Kan., most of the time holding two sessions a day, which closed on the 15th instant. There were 22 who professed conversion and renewal; 11 professed sanctification. The meeting was brought into better unity. Two applications for membership have been received.

Dedication Day at "Old Blue River Meeting," near Salem, Ind., was a success both spiritually and financially. Thomas C. Brown preached an inspiring sermon and took charge of raising the money. Fourteen hundred and twenty-five dollars were raised in cash and subscriptions. Samuel Trueblood, for more than fifty years a resident minister in the meeting, very fittingly conducted the dedicatory service.

The meeting at Anderson, Ind., with a membership of 240, is making steady progress. The local minister, F. H. Tormohlen, and the aggressive members in the meeting have been engaged in a revival effort for more than six weeks. More than threescore have been led to take definite steps for Christ, and the end is not yet in sight. Anderson is a town of about 25,000 people, and Friends have an opportunity of doing much good.

Fred L. and Olive A. Ryon closed their evangelistic efforts at Batavia, N. Y., on the 11th instant. They labored in the meeting for about three weeks with much power. One evening of the time was devoted to special temperance talks, and another to the work among the Indians. The monthly meeting occurred on the 10th inst. Mina L. Harkness, from Nine Partners Quarterly Meeting, was in attendance.

Seth W. Osborn, of Columbus, Ohio, recently closed a series of meetings at Ogden, Ohio. A number were saved; others were reclaimed, and the church was strengthened by several accessions to the meeting and Christian Endeavor Society. Ogden was Seth W. Osborn's home meeting nineteen years ago, but everything has so changed that he was almost overcome at times when memory brought up old associations.

New Hope Meeting, Okla., recently received 13 new members, thus making their total membership 33. The meeting is only about three months old, but has been doing excellent work. Alvin George closed a series of meetings there the 8th inst. with 25 conversions. The local minister, Ernest Howard, wishes to express the thanks of the meeting to Richard Harris, of Ontario, Canada, for his contribution in helping to purchase the meeting house.

Joseph B. Davy, instructor in botany at the University of California, has been appointed chief agriculturist and botanist of the Transvaal Government, at an initial salary of \$5,000 a year and expenses. He has been spending some time recently in Washington, D. C., preparing a work on "Commercial Botany," which he leaves incomplete for the present. He and his wife started on the 9th instant for a short visit in California before going to South Africa.

Ellen M. Stone, who was captured by Turkish brigands, spoke for two hours of her thrilling experiences, at East Main Street Friends' Meeting, Richmond, Ind., the 11th inst. She had a large and appreciative audience, about fifteen hundred persons being present. The lecture was illustrated with stereopticon views. Miss Stone's powers of description are rarely excelled, and she gathers the hearts of her hearers in the closest sympathy as she moves on from one tragic event to another in her remarkable story.

Adrian Quarterly Meeting, Michigan, was held Second month 7th and 8th. No visiting ministers were present, but the Lord blessed the labors of the home ministers. On First-day S. Adelbert Wood's theme was "Christ Who is Our Life" (Col. 3: 4). Several came to the altar unasked to seek more abundant life, as they realized that they were not bearing as much fruit as they desired to. On First-day afternoon Jacob Baker gave a temperance address from 2 Kings 14: 9, comparing the thistle to the liquor traffic, and the cedar to Christian civilization, and showing the incongruity of a marriage between a thistle and a cedar.

Evangelistic work in Wilmington Yearly Meeting is being blessed abundantly. In the past three months the following series of meetings have been held within its limits: New Lexington and New Burlington Meetings, by Robert Luttrell; Fairview and Grasseys Run Meetings, by Mary A. Sibbitt, of Kansas Yearly Meeting; Wilmington, by Tillman Hobson; Center and Fall Creek and Westboro, by John L. Kittrell; Jamestown, by Charles Moorman and J. L. Kittrell; Ogden, by Seth Osborn, of Columbus, Ohio; New Vienna and Salt Creek, by A. M. Gibson, and other meetings are in progress. These meetings have resulted in about 250 persons seeking and finding Christ in the forgiveness of sin. The meetings have been greatly blessed, and a large number added to the church.

Joseph Sturge is collecting facts to show the demoralizing effect of war. He has published in the London dailies the following notice:

"Sir:—I am collecting records of acts and utterances illustrating the demoralizing influence of the late war upon individual and national character. It has occurred to me that it would be useful to have a selection of these in permanent

form. I should welcome the co-operation of your readers in this work. All information, newspaper cuttings, etc., should be accompanied by names and dates for purposes of authentication, and should be addressed to me at "The New Age Press," 8 John Street, Adelphi, London, W. C. Yours, etc.,

"JOSEPH STURGE.

"Birmingham, January 15th."

The eleven days' series of meetings at Penn College, conducted by Ellison R. Purdy, of Marshalltown, Iowa, were closed on the 10th instant. The meetings were very helpful to all attending them. In the twenty-five sermons and prayer-meeting talks the gospel was preached with breadth, depth and definiteness, and with simplicity and power, unto the edification of believers and the conversion of a number. Many testify to the goodness of God and the Redeemer's definite blessings. Permanent good has certainly been done, and Christ and the truth have been honored. Characteristic of this work at Penn is the body of active Christian workers among the students. It is expected that the work will continue through these and other Christian workers. These were all mentioned with appreciation at the last meeting, when Brother Purdy preached on "Seeking First the Kingdom of God and His Righteousness," and exhorted all to faithfulness. His own faithful appeals and sound teachings, enforced with admirable candor and Christian courage, leave an example to all.

The first general meeting of Friends in Australia was held in Melbourne, beginning with a meeting of the Committee of Arrangements, on Seventh-day, Eleventh month 1st. On First-day there were meetings for worship at 11 a.m. and 7 p.m., and at 4 p.m. a Bible class was held under the leadership of John Morland. On Second-day, at 3 p.m., there was a general meeting on ministry and oversight, at which there was an attendance of 29, each of the established meetings in Australia being represented. The general meeting commenced on Second-day, Eleventh month 3d, at 7.30 p.m., with an assemblage of 94 Friends. The largest number present at any of the meetings was 105; the smallest 70, and the average 92. Considering the distance to be traveled, and the difficulties of leaving home and business, this attendance was very inspiring, and the interest was well maintained throughout the eight sittings. Twelve members came from New South Wales, ten from Tasmania, six from South Australia and two from Queensland. About twenty Victorian Friends, not resident near Melbourne, were also present. There were special messengers of love from London Yearly Meeting in the persons of John Morland (its clerk), Joshua Rowntree and Isabella Rowntree, and the meeting was greatly helped by the presence of Henrietta Brown and E. Maria Bishop, who have for about two years been traveling amongst Australian Friends; also by that of Priscilla and Susannah E. Wells, from Birmingham, and of Thomas E. Grubb, a minister of Cork Monthly Meeting.

DIED.

HILL.—At Las Cruces, New Mexico, Second month 11th, 1903, Abbie S., wife of Fowell B. Hill, of Chicago. She was a member of Chicago Monthly Meeting, and a strong Christian character.

IRWIN.—At Lick Run Mills, Pa., Fifth month 10th, 1902, Ellis Irwin, in his 98th year. He was a Friend by birth and by choice.

REECE.—At the home of her daughter, Sophronia Haworth, near New London, Ind., Second month 5th, 1903, Abigail Reece, aged 85 years. She was the oldest member of New London Monthly Meeting, Ind. She was a beloved "mother in Israel," and died happy in the Lord.

WRIGHT.—At her home in Indianapolis, First month 12th, 1903, Sally Anne Wright, aged 77 years. She was the daughter of Charles and Susan Stroud; born at Stroudsburg, Pa., 1825. She was married to Benjamin Wright on her 21st birthday. She was a lifelong member of Friends, and active in the work, having served in many important positions.

There once was a man from Nantucket,
Who kept all his cash in a bucket;
But his daughter, named Nan,
Ran away with a man;
While as for the bucket, Nantucket.
—“Princeton Tiger.”

But he followed the pair to Pawtucket—
The man and the girl with the bucket;
And he said to the man
He was welcome to Nan;
But as for the bucket, Pawtucket.
—“Chicago Tribune.”

Then the pair followed Pa to Manhasset,
Where he still kept the cash as an asset;
But Nan and the man
Stole the money and ran,
And as for the bucket, Manhasset.
—“New York Press.”

The glory glistens in our view, but we
are not always ready to consider its
cost. The only path to the glory is that
which lies through the tangled thorn-
brake of sorrow. The corn of wheat
must fall into the ground and die, lying
alone and forsaken through the winter,
with its pitiless blasts and frost.—F. B.
Meyer.

“I see the scoundrel in your face!”
exclaimed the angry man.

“That,” replied the other calmly, “is
a personal reflection.”

BUILDING BONES.

Of Great Importance That Children Have
Proper Food.

A child will grow up with weak and
small bones or strong and sturdy frame,
depending on the kind of food given.

That's why feeding the youngsters is
of such great importance. The children
do not select the food—the responsibility
rests with the parent or guardian, or
with you if you select the food for a
boy or girl.

The scientific selection of this food
should begin as early as possible. That's
when the delicate little plant needs the
tenderest care. A well-known lady of
Calistoga, Cal., says: “About two years
ago my little niece was taken sick.
When medical aid was called one physi-
cian pronounced the case curvature of
the spine; another called it softening of
the bones and gave but little hope of her
recovery. For weeks she had been fail-
ing before her parents thought it any-
thing but trouble from her teething.

“She had been fed on mushes and soft
foods of different kinds, but at last her
stomach could retain scarcely anything.
At this time she had become a weak
little skeleton of humanity that could
not much more than stand alone.

“The doctors changed her food several
times until finally she was put on Grape-
Nuts which she relished from the first
and ate at almost every meal and her re-
covery has been wonderful. She has
been gaining ever since in strength and
weight.

“She has eaten dozens of packages of
Grape-Nuts in the last year and a half,
and the child is now a rosy-cheeked and
healthy little girl, still clinging to her
Grape-Nuts.

“It is plain the food has saved her life
by giving her body the needed material
to keep it well and the bone material to
build with.” Name given by Postum
Co., Battle Creek, Mich.

PRAYER.

I bow my forehead in the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.

I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail cries,
The world confess its sin.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave
And plead His love for love.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

And Thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

—John G. Whittier.

A MEDIEVAL APOSTLE OF LOVE.

In his introduction to S. M. Zwe-
mer's biography of Raymund Lull, the
first missionary to the Moslems, Robert
E. Speer, secretary of the Presbyterian
Board of Foreign Missions, writes glow-
ingly of this medieval apostle of love.

“Lull,” he says, “was the greatest
missionary who has ever gone out to the
Moslem world. He was one of the out-
standing figures of the Catholic Church
in the thirteenth century—he was a
Christian of the modern spirit of Cath-
olicity—neither Roman nor Protestant—
a man of spiritual judgment, of divine
love. He saw the futility of authority
in matters of religion at the time that
other men were busy with the most
devilish expression of belief in authority
ever conceived—the Inquisition. He
loved Christ with a passionate love, and
saw that the only true missionary
method was the method of love. . . . It
sets forth the greatness of Lull's char-
acter the more strikingly to see how
sharply he rose above the world and
church of his day, anticipating by many
centuries moral standards, intellectual
conceptions, and missionary ambitions,
to which we have grown only slowly
since the Reformation.”

Let us not be of those who discourage
others by telling them how bad the way
is, or that it is not for them, or that the
sacrifice is terrible, or that they can
never succeed. Let us go out of our
way to cheer others up; let us make the
entrance to the church and the Christian
life as easy as we can for the little chil-
dren, of whom the Saviour thinks a good
deal more highly than he can of us.—
Robert E. Speer.

“Don't you wish you had an auto-
mobile?” said Miss Miami Brown.

“Oh, I dunno,” answered Erastus
Pinkly. “A mule doesn't cost near so
much money an' it's purty near as dan-
gerous.”—“Washington Star.”

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

I am glad to think I am not bound to
make the world go right, but only to
discover and to do, with cheerful heart,
the work that God appoints.—Jean Inge-
low.

TOURS TO LOS ANGELES ON AC- COUNT OF THE PRESBYTERIAN GENERAL ASSEMBLY.

Under the Personally-Conducted System
of the Pennsylvania Railroad.

For the Presbyterian General Assem-
bly at Los Angeles, Cal., May 21st to
June 1st, the Pennsylvania Railroad
Company has arranged three trans-eonti-
nental tours at extraordinarily low
rates. Special trains of high-grade Pull-
man equipment will be run on desirable
schedules. A Tourist Agent, Chaperon,
Official Stenographer, and Special Bag-
gage Master will accompany each train
to promote the comfort and pleasure of
the tourists. All Sunday travel will be
avoided.

The Pennsylvania Railroad is the only
railroad that will run tours to Los An-
geles on this occasion under its own
Personally-Conducted System.

NO. 1. ASSEMBLY TOUR.

Special train of baggage, Pullman din-
ing and drawing-room sleeping cars will
leave New York May 13th, going via
Chicago, Denver, and the Royal Gorge,
stopping at Colorado Springs, Salt Lake
City, and San Francisco, arriving Los
Angeles May 20th; leaving Los Angeles,
returning, June 1st, via the Santa Fe
Route and Chicago; arriving New York
June 5th. Round-trip rate, including
transportation, Pullman accommodations
and meals on special train, \$134.50 from
New York, \$132.75 from Philadelphia,
\$128.75 from Baltimore and Washington,
\$120.00 from Pittsburgh, and propor-
tionate rates from other points.

Tickets for this tour, covering all
features until arrival at Los Angeles,
with transportation only returning in-
dependently on regular trains via going
route, New Orleans, or Ogden and St.
Louis, and good to stop off at authorized
Western points, will be sold at rate of

Flower Facts FREE

Just the information needed by all who wish to grow flowers and plants successfully, is contained in

DREER'S Garden Calendar

208 pages of inestimable value to flower lovers. Our catalogue for 1903 will also contain a new and valuable feature, viz: a complete index of all the old-fashioned, or common names of flowers. **FREE** if you mention this magazine.

HENRY A. DREER, 714 Chestnut St., Philadelphia, Pa.

\$109.50 from New York, \$107.75 from Philadelphia, \$104.75 from Baltimore and Washington, \$98.00 from Pittsburg; returning via Portland, \$11.00 more.

No. 2. YELLOWSTONE PARK TOUR.

Special train of baggage, Pullman dining, drawing-room sleeping, and observation cars will leave New York May 12th, going via Chicago, Denver, Colorado Springs, and Salt Lake City, with stops en route, arriving Los Angeles May 20th; returning, leave Los Angeles June 1st, via Santa Barbara, San Jose, San Francisco, Seattle, and St. Paul, with stops en route and a complete tour of Yellowstone Park; arriving New York June 23d. Rate, including all necessary expenses except hotel accommodations in Los Angeles and San Francisco, \$253.00 from New York, \$251.25 from Philadelphia, \$249.25 from Baltimore and Washington, \$244.00 from Pittsburg, and proportionate rates from other points.

No. 3. HOME MISSION TOUR.

Special train of baggage, Pullman dining and drawing-room sleeping cars will leave New York May 13th, going via Chicago and Santa Fe Route, Grand Canon of Arizona, and Riverside, arriving Los Angeles May 20th, leaving Los Angeles, returning, June 1st, via Santa Barbara, San Francisco, Salt Lake City, Royal Gorge, and Denver, arriving New York June 11th. Rate, including all necessary expenses except hotel accommodations in Los Angeles and San Francisco, \$159.00 from New York, \$156.75 from Philadelphia, \$152.75 from Baltimore and Washington, \$144.50 from Pittsburg, and proportionate rates from other points.

Tickets for this tour, covering all features until arrival at Los Angeles and transportation only returning independently via direct routes with authorized stop-overs, will be sold at rate \$121.00 from New York, \$118.50 from Philadelphia, \$116.00 from Baltimore and Washington, \$110.00 from Pittsburg; returning via Portland, \$11.00 more.

The tours outlined above have the indorsement of the officers of the Presbyterian General Assembly, and are designed to meet the requirements of those attending the General Assembly as well as those desiring to visit the Pacific Coast at a minimum expense.

Detailed itinerary is now in course of preparation. Apply to George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

A kingdom built on ignorance is a house built on the sand.

THE SAILOR'S SONG.

Oh, the wind's to the west and the sails are filling free!

Take your head from my breast; you must say good-bye to me.

You'd my heart in both hands, but you did not hold it fast,

And the mill cannot grind with the water that is past.

Oh, it's I must away, and it's you must bide at home!

I am sped like the spray, I am fickle as the foam;

It was sweet, my dear, 'twas sweet, but 'twas all too sweet to last,

For the mill cannot grind with the water that is past.

We have clasped, we have kissed, but you would not give me more:

I must win what we missed on some other, farther shore.

You can never hold the gray gull that swings about the mast,

And the mill cannot grind with the water that is past.

You will mourn, you will mate, but 'twill never be with me:

I am off to my fate, and it lies across the sea,

For it's God alone that knows where my anchor will be cast,

And the mill cannot grind with the water that is past.

—Josephine Dodge Daskam, in the January "Scribner's."

A ROOSEVELT LINE ON CROMWELL.

Dr. David James Burrell, the pastor of the Marble Collegiate Church, has a happy knack of illumining old historical scenes and personages with the light of modern instances or hypotheses. Thus, in a sermon upon Oliver Cromwell, epitomized in his recent book, "A Quiver of Arrows," Dr. Burrell makes his readers grasp at once the autocracy of the great protector's methods and character by this illustration, which is most felicitous in that reference is made to one who is both the biographer and discriminating admirer of Cromwell:

"If President Roosevelt should enter Congress and dissolve it with a word, take command of an army and march through Georgia to vindicate the rights of the colored people, eject all the ministers from their pulpits who did not agree with him, and usurp all the functions of the legislative, judicial, and executive departments of the government, he would do very much as Cromwell did."

"Fight you must. Are you going to win or be beaten? Conflict, not progress, is the word that defines man's path from darkness into light. No holiness is won by any other means than this, that wickedness should be slain day by day and hour by hour."—Alexander MacLaren.

KNOWS NO DISTINCTION.

Rich and Poor Alike Suffer from Catarrh in This Climate.

All observant physicians have noticed the enormous increase in catarrhal diseases in recent years, and the most liberal and enlightened have cheerfully given their approval to the new internal remedy, Stuart's Catarrh Tablets, as the most successful and by far the safest remedy for catarrh yet produced.

One well-known catarrh specialist, as soon as he had made a thorough test of this preparation, discarded inhalera, washes and sprays, and now depends entirely upon Stuart's Catarrh Tablets in treating catarrh, whether in the head, throat or stomach.



Dr. Risdell says, "In patients who had lost the sense of smell entirely, and even where the hearing has begun to be affected from catarrh, I have had fine results after only a few weeks' use of Stuart's Catarrh Tablets. I can only explain their action on the theory that the cleansing and antiseptic properties of the tablets destroy the catarrhal germs wherever found, because I have found the tablets equally valuable in catarrh of the throat and stomach as in nasal catarrh."

Dr. Estabrook says, "Stuart's Catarrh Tablets are especially useful in nasal catarrh and catarrh of the throat, clearing the membranes of mucus and speedily overcoming the hawking, coughing and expectorating."

Any sufferer from catarrh will find Stuart's Catarrh Tablets will give immediate relief and being in tablet form and pleasant to the taste, are convenient and always ready for use, as they can be carried in the pocket and used at any time as they contain no poisonous drugs, but only the cleansing, antiseptic properties of Eucalyptus bark, blood root and Hydrastin.

All druggists sell the tablets at 50 cents for complete treatment.

"Are these real down pillows?" "Oh, no; they're only marked down for the day."—Exchange.

ESTERBROOK'S

THE STANDARD PENS EVERYWHERE.

STEEL PENS



150 Styles Fine, Medium and Broad Points.
Sold by All Stationers.

Works, Camden, N. J. **The ESTERBROOK STEEL PEN CO.** 26 John St., New York.

BAD BREATH

"I have been using CASCARETS and as a mild and effective laxative they are simply wonderful. My daughter and I were bothered with sick stomach and our breath was very bad. After taking a few doses of Cascarets we have improved wonderfully. They are a great help in the family."

WILHELMINA NAGEL.

1137 Rittenhouse St., Cincinnati, Ohio.



Pleasant, Palatable, Potent, Taste Good, Do Good, Never Sicken, Weaken or Grip, 10c, 25c, 50c.

CURE CONSTIPATION

Sterling Remedy Company, Chicago, Montreal, New York. 315

NO-TO-BAC Sold and guaranteed by all druggists to CURE Tobacco Habit.

A bright little fellow was turning over the dusty leaves of the family Bible, when suddenly he asked his mother, "Mother, is this God's Book?" "Yes." "Why, then," said the tiny little fellow, "hadn't we better send it back to God; for we never use it."

Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour and lost a matchless opportunity; Mary's name is fragrant forever for the loving deed of a day. Do your best now.—Maltbie D. Babcock.

The Great Pacific Coast Train "Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
San Francisco
and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily Train Across the Continent. Bath, Barber Shop, Library, Compartment and Standard Sleepers, Dining and Observation Cars. Ask your nearest Ticket Agent for the facts or address

J. T. HENDRICKS, General Agent
802 Chestnut St., Philadelphia

GONE.

Gone? and the world to go on as before?
Gone with a smile, from the old home-
stead door,
Dear, faithful heart, to come back,
nevermore?

Oh, sad nevermore.

Gone? and the seasons to come and to
go,
Wreathing her grave in blossom and
snow?

Snow on the bosom that sheltered us so!
Cruel and pitiless snow!

Home is not home; mother's not there!
Dark is her room, empty her chair;
Angels have taken her out from our
care;

Lifted her over life's stair.

Sleep, mother, sleep, with your hands on
your breast,
Poor weary hands, they needed their
rest,

Well have we loved you, but God loved
you best,

Dear heart! He's given you rest.
—Agnes Haskell.

Don't Be Too Late

How often does the examining
doctor have to say to
applicants for life insurance:
"If you had applied a year
ago you would have passed."
Don't *you* be too late.

Shall we send you some
literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do
business through correspondence.

ARMSTRONG & McKELVY

Pittsburgh.

MEYER-BAUMAN

Pittsburgh.

DAVIS-CHAMBERS

Pittsburgh.

FAHNESTOCK

Pittsburgh.

ANCHOR

Cincinnati.

ECKSTEIN

ATLANTIC

BRADLEY

BROOKLYN

JEWETT

PLASTER

UNION

SOUTHERN

SHIPMAN

COLLIER

MISSOURI

RED SEAL

SOUTHERN

JOHN T. LEWIS & BROS CO

Philadelphia.

MORLEY

Cleveland.

SALEM

Salem, Mass.

CORNELL

Buffalo.

KENTUCKY

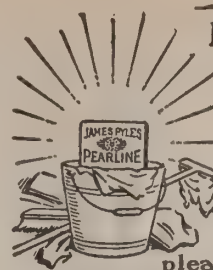
Louisville.



IF there is an impression in the minds of any that Mixtures of White Lead and Zinc are better than Pure White Lead, it has been created by the manufacturers of the Mixtures, because a much larger profit can be made from the sale of these than by grinding and selling either White Lead or Zinc *pure*.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.



Lightened

Use Pearline for house-cleaning. It saves time, saves your strength, makes the whole work easier and pleasanter. Nothing gets dirt out of the house with so little trouble and fuss. Less rubbing with PEARLINE, less wear to paint, wood-work, everything. Use PEARLINE without soap or any other help—use it for every article in the house. 696

Don't Drudge— USE PEARLINE

Little Stuart had spent his first day at school.

"What did you learn?" was his auntie's question.

"Didn't learn anything."

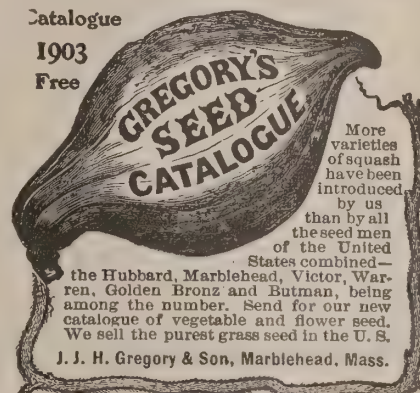
"Well, what did you do?"

"Didn't do anything. There was a man wanted to know how to spell it," and I told her."

Catalogue

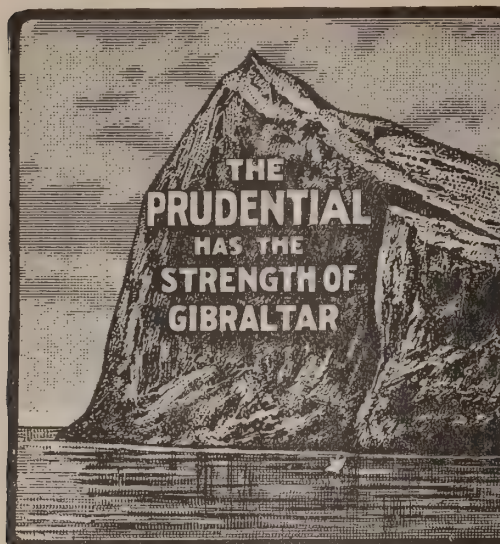
1903

Free



More varieties of squash have been introduced by us than by all the seed men of the United States combined—the Hubbard, Marblehead, Victor, Warren, Golden Bronz and Butman, being among the number. Send for our new catalogue of vegetable and flower seed. We sell the purest grass seed in the U. S.

J. J. H. Gregory & Son, Marblehead, Mass.



"My Crown is in my heart, 'tis called Content."

Shakespeare.

Such a Contentment arises when
the Family is Protected through Life Insurance in

The Prudential

Its Participating Policies not only Protect the whole
Family, but Provide Cash Dividends to the Policy-
holder as well, thus affording an Excellent Investment.

WRITE FOR INFORMATION, DEPT. 67.

The Prudential Insurance Co. of America

JOHN F. DRYDEN, President.

Home Office: NEWARK, N. J.

43 FLOWERS 30 cents

Worth \$1.25. A SPECIAL OFFER
made to introduce our goods. Satisfaction
guaranteed or money refunded.

20 Pkts. SEEDS

1 Pkt. Rambler Rose 3 col. mixed. 1 Pkt. Diamond Flower.
" Pansies, 10 colors mixed. " California Sweet Peas.
" Washington Weeping Palm. " Double Chinese Pink.
" Mary Scumple Asters, 4 colors. " Carnation Marguerite.
" Alyssum, Little Gem, mixed. " Heliotrope mixed.
" Bouquet Chrysanthemum. " Poppy—New Shirley.
" Forget-me-not Victoria. " Umbrella Plant.
" Hibiscus Crimson Eye. " Giant Verbena, mixed.
" Lovely Butterfly Flower. " Japan Morning Glory.
" Phlox Drummondii. " Petunia Hybrid, mixed.

23 BULBS

1 New Red Calla Lily, 1 Summer Flowering Hyacinth,
1 Double Pearl Tuberosa, 2 Butterfly and 2 Hybrid
Gladious, 8 Pine Mixed Oxalis, 2 Rainbow Lilies, 2
Hardy Wind Flowers, 2 Lovely Cinnamon Vines,
2 Splendid New Cana Lilies—
1 crimson, 1 golden.

A Return Check good for 25 cts. on
first \$1.00 order; also our New Floral
Guide, all above postpaid, only 30c.

THE CONARD & JONES CO.

Growers of the "Best
Roses in America."

Box X, West Grove, Pa.

Let our lives be pure as snowfields,
where our footsteps leave a mark, but
not a stain.—Madame Swetchine.



Warranted free from
narcotic drugs.

A Simple, Reliable Uric Acid Solvent

should be used daily by
Rheumatic or Gouty
patients.

At Druggists, 50c. & \$1,
or by mail, from
THE TARRANT CO., New York

**The Tonic
Par Excellence.**

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza
and as a specific remedy for
**Typhoid
and Malarial Fevers.**

**E. FOUGERA & CO., 26-30
N. William St., N. Y.**

THREE-DAY TOUR TO WASH- INGTON.

Under the Personally-Conducted System
of the Pennsylvania Railroad.

The next Pennsylvania Railroad Per-
sonally-conducted Tour to Washington
leaves Thursday, February 26th. Rate,
covering railroad transportation for the
round trip, hotel accommodations, and
transfer of passenger and baggage, sta-
tion to hotel in Washington, \$14.50 from
New York, \$13.00 from Trenton, and
\$11.50 from Philadelphia. These rates
cover accommodations for two days at
the Arlington, Normandie, Riggs, Ebbitt,
Shoreham, Cochran, Gordon, Barton, or
Hamilton Hotels. For accommodations
at Regent, Metropolitan, National, or
Colonial Hotels, \$2.50 less. Special side
trip to Mt. Vernon.

All tickets good for ten days, with
special hotel rates after expiration of
hotel coupons.

For itineraries and full information
apply to ticket agents; Tourist Agent,
263 Fifth Avenue, New York; 4 Court
Street, Brooklyn; 789 Broad Street,
Newark, N. J., or address George W.
Boyd, Assistant General Passenger
Agent, Broad Street Station, Philadel-
phia.

Sins of commission are the usual pun-
ishment for sins of omission. He that
leaves a duty may well fear that he will
be left to commit a crime.—Gurnall.

ACKERS

Catalog—have you one?

It's a concise, yet complete list of
Highest Grade Groceries, Confection-
ery, Novelties, and Pastry.

A handy guide for all occasions
and for all seasons.

It directs you to the store where
"quality" reigns supreme, and
where there's one lowest price for all.

PHILADELPHIA & ATLANTIC CITY

LIGHT AND SHADE FROM THE LAND OF THE MIDNIGHT SUN

By JOHN F. HANSON.

Contents of the Book.—Friends in Norway and
Denmark. Rise and Progress of the Society.
Battle for Liberty of Conscience. Story of the
Sloop crossing the Atlantic. Matchless De-
scription of Journeys and Scenery. Kloster,
the Apostle of Total Abstinence. Visits of
many English and American Ministers. The
Apostolic Character of their Services. Illus-
trated. Cloth. Price, postpaid, \$1.25. Address
the author John F. Hanson, Oskaloosa, Iowa.

SEASONABLE Hosiery

Great values are to be had in
the special Hosiery Sale now
going on—the surplus stock
of a high-class manufacturer
whose goods we sell in large
quantities the year around at
regular prices:

WOMEN'S HOSE—fine fast-black cotton, with
high-spliced heels and double soles; also
cadet blue and fast black lace hose; worth
15c. a pair—now 6 pairs for 50c.

WOMEN'S HOSE—black open-work cotton;
good 20c. value—12½c.

WOMEN'S HOSE—fast black or cadet blue
lace hose, in new and pretty patterns;
never before sold under 25c.—now 18c. a
pair, or 3 pairs for 50c.

MEN'S HALF HOSE—tan or fast-black cot-
ton, with double heels and toes; also cadet
blue or black cotton, with neat extracted
figures; worth 15c; now 6 pairs for 50 cents.

MEN'S HALF HOSE—lace cotton and lisle;
20c. and 25c. values—12½c. a pair.

CHILDREN'S HOSE—heavy ribbed cotton,
absolutely fast black, with double knees,
heels and toes; in any size from 6 to 8—6
pairs for 50c.

East store, Market street.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

American Friend

Vol. X

THIRD MONTH 5, 1903

No. 10

	PAGE.
EDITORIALS.—Events and Comments.—	
The Rejoicing of Hope.—The Lesson of a Business Man's Faith . . .	159-161
Christian and Philanthropic Work Carried on by the Members of Twelfth Street Meeting, Philadelphia . . .	161
Elizabeth B. Jones.	
How to Become Better	163
Wayland Hoyt.	
SOME VIEWS ON PRESENT TOPICS:	
What is Quakerism?	163
Levi Gregory.	
Indiana Liquor Law	164
John Railiff.	
High-Sounding Words	164
Mead A. Kelsey.	
TEMPERANCE DEPARTMENT	165
THE INTERNATIONAL LESSON	167
Lesson for Third month 15, 1903.	
CHRISTIAN ENDEAVOR	168
Topic for Third month 15, 1903.	
MISSIONARY DEPARTMENT	168
THINGS OF INTEREST AMONG OURSELVES, 169	
MARRIED.—DIED	170

THE LENS.

*I who have harbored Doubt am now
A freeman, ridden of my fears;
Clear writ across the morning's brow
I read the promise of the years.*

*It dazzles on the face of noon,
Limned there in letters planet-bright;
And though there shine nor star nor moon,
I mark it on the front of night.*

*'Tis through the lens of Faith I heed
The huddled flight of all my fears;
'Tis through the lens of Faith I read
The radiant promise of the years.*

—CLINTON SCOLLARD, "Sunday School Times."

SUBSCRIPTION PRICE, \$1.50 A YEAR ❧ ❧ ❧ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

"The Doukhobors"

by Joseph Elkinton, is now ready for delivery.

It is a most interesting book. It tells of a wonderful people, "strong in the faith," steadfast under persecution, victorious over hardships.

It tells of their weaknesses also,—they are not perfect.

Their one crying need is education.

All the proceeds from the sale of the book go to educate them.

Three maps; seventy photographic pictures.

Price, \$2.00, *postpaid*.

Published by FERRIS & LEACH, 29-31 North Seventh Street, Philadelphia



THE
Hastings & McIntosh Truss Co
912 Walnut St., Philadelphia, Pa.
Lady Attendant. Moderate retail prices.

"At last you are helping us to kill the English," said the Boer commander.
"How?" queried the puzzled American.
"By invading England with your American cigarettes."—"Chicago News."

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000 ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS
FRANK H. TAYLOR.

"IN THE WHITTIER COUNTRY"

"WELLSWOOD," HAMPTON FALLS, N. H.

FOR RENT.—Attractive and popular colonial house; 24 rooms, fully furnished, 8 open fire-places, broad porches, elevated location, fine water supply, ample grounds beautifully shaded. Trolley to Hampton and Rye beaches. Moderate rent. Philadelphia references—proprietor and guests.

Address No. 75, AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Close
Woven Cane and Rushes const-
antly on hand At the Old Stand.

GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the

American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are

JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,

PETER W. RAIDABAUGH, ISAAC SHARPLESS,

RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, THIRD MONTH 5, 1903.

No. 10.

Events and Comments.

Plans are in the making for a celebration next Fifth month of the 250th anniversary of the original city of New York, and the 100th anniversary of the City Hall.

The German Government has decided to readmit the Jesuits, who, since 1872, have been excluded from the country. The proposed reform permits them to reside in the land, but will not allow them to found their chapters there.

An appropriate and lasting monument to Susan B. Anthony is assured by the setting aside of an alcove in the library of Congress for the largest collection of woman-suffrage literature in the world. The books were given by her on the occasion of her 83d birthday.

The jubilee celebration of the completion by Leo XIII., of his twenty-fifth year as Pontiff, recently took place in Rome. The Pope is nearly ninety-three years old, and has attained to the years in his office which tradition attributes to the Apostle Peter.

The D. O. Mills astronomical expedition to the southern hemisphere, after two years of preparatory work, sailed for Chili on the 28th ult. The observations will be conducted by University of California astronomers, headed by William H. Wright of the Lick Observatory.

The announcement is public that Andrew Carnegie has decided to give \$100,000 to the Western Reserve University of Cleveland, Ohio, for the establishment of a department for the training of librarians. It is also reported he has opened negotiations with a financial syndicate of The Hague for the sale of an estate there, which formerly belonged to the grand ducal family of Saxe-Weimar, upon which he proposes to erect a "Palace of Peace."

What is bound to become one of the greatest problems of the twentieth century has suddenly confronted London in a rather peculiar form. Dr. Colingridge, the chief medical officer of London, has issued a report in which he announces that all of the Thames fisheries, including the estuary, are contaminated with the bacilli of typhoid fever. It is one of nature's warnings that the limit has been reached, beyond which it is not wise to crowd together a greater population than is now comprised in the world's metropolis.

The new Chinese minister, Cheng Tung Liang Cheng, is bringing a large suite to Washington. It

comprises seventeen persons, and is absolutely unique, not only in size, but in personnel. Besides these seventeen persons the new minister is bringing with him twelve young men, of whom ten are coming to study at their own expense. They include the grandson and two grand nephews of the Chinese grand secretary, Sun Chia-Nia, formerly chancellor of the Peking University and imperial tutor to the present emperor of China.

The Sultan has agreed to adopt the scheme for reforms in Macedonia. In the plan, as proposed and accepted, the Powers recommend, in addition to the appointment of an inspector general of the gendarmerie for three years, with ample powers to act independently and to requisition troops in case of emergency, and the reorganization of the gendarmerie and police under European instructors, that Christians be admitted into the gendarmerie in numbers proportionate to the population, without being required to read and write the Turkish language. Amnesty is also demanded for all persons who have been arrested for political offenses.

The Western Alaska Construction Company, of Chicago, has filed maps and surveys with the Interior Department at Washington for the construction of the Council City and Solomon River Railway in Alaska. The system will connect all the principal mineral-producing areas and centers of population and mining. A franchise has also been granted to the Manila Railway Company, of the Philippine Islands, giving them the right to construct a branch road forty miles long from a station named Guiguinto to Cabanatuan, a town lying northwest of Manila. This concession marks the beginning of an epoch of railway development which it is expected will open up the agricultural resources of the interior.

The medical world is much interested in the new theory recently advanced by Dr. C. E. de M. Sajous, concerning "the ductless glands" and their relation to disease. He has been investigating the subject since 1889, and has found among other things that the supra-renal capsules have a most intimate connection with the vital elements of the physiological system; that their secretion is carried directly to the lungs, and that it is this that takes up the oxygen introduced through the breathing apparatus, forming a new substance, named by him "andrenoxin," which becomes mixed with the fluid part of the blood, and courses through all the blood channels of the body, even the minutest. It is this "andrenoxin," and not the red corpuscles, as formerly believed, which, according to Dr. Sajous, supply all the tissues with oxygen.

THE REJOICING OF HOPE.

Hope always follows faith, as the shadow does the body. You cannot have faith and not have hope. It makes no difference how hard the circumstances, how unpromising the earthly situation, the man of faith will find an occasion for hope in it, as the farmer does in these bleak days as he walks over his frozen fields. He sees how hard and cold the soil is, but he sees also that the sun is climbing higher in the heavens every day, and he rejoices in the hope of a good harvest when the time comes for it. It was just this "confidence of hope," this "assurance of hope," which gave the early Christians such power in their battle with the sin and evil which lay everywhere like a dead weight on the Roman world. *They knew that the sun was in the heavens*, and they kept their minds on that. One of these valiant souls, who wrote evidently in a period of persecution and danger, tells us that his "hope is an anchor, sure and steadfast." It always is. No man is beaten so long as he keeps up hope. His life is anchored and will not drag. This same man cries out, "We are Christ's house, if we keep rejoicing in our hope firm unto the end." (Heb. 3: 6.)

It might be well for us to take account of stock right here, to see how much *hope* we are carrying. It is, too, not only important to "abound in hope," but we need to remember that other word which has already been repeated, "rejoicing" in our hope—clear to the end. Hope changes the face, and filters all through the being. It is impossible to hide it.

Almost everybody agrees with all this so long as we talk of hope in the abstract. He "hopes for the best," and he "hopes things will turn out right." Yes, but that is not enough. Nobody *rejoices* much in such a vague hope as that. One would think to hear some preaching that the minister believed the world pretty much a hopeless affair. He dwells on imperfections; he draws his illustrations from the failures and the misguided; he describes, often with sensational minuteness, the bad condition of his own neighborhood; he denounces until you almost forget that there are beatitudes. It is hard to tell who is helped by this. Bad persons never are, and it is doubtful if good persons are. To be dragged through the world's mire and doubt, seldom adds power and strength. What we all want to know is what the gospel of Christ can do for us. We want to hear of its victories and its triumphs. We want to have the great examples and types of life set before us. We want to see something which will kindle us and encourage us to press on in the fight for a holier life

and a holier world. But the worst of this other gloomy view is that those who have grown so hopeless of their neighborhoods, and of men generally, are doing almost nothing to help the condition. In the first place, it is impossible to help a poor fellow if you see only the bad in him, and draw up your own clean skirts from contact with him. The moment you draw a hard and fast line between yourself and him you can have no influence upon him. He must be touched first with sympathy, and that means that he must be understood. The sinner is not reached until somebody believes in him.

In this method of dealing with men Christ gives us a great lesson. The common people were glad to hear Him. The men and women who had been struggling in sin loved Him. It was because they saw that He loved *them*, and had hope for them. He reached through their sin and mistake and failure, and touched anew the inner springs of hope. "I do not condemn thee; go and sin no more." Who would not try again, after such a word! The warm, penetrating sun breaks up the ice and frost much better than an iron sledge will do it. Gentleness and hope and love go deeper than the rough blow of judgment.

THE LESSON OF A BUSINESS MAN'S FAITH.

WE hear much less nowadays than formerly of death-bed experiences, for we realize that the way a man lives is more important than the way he dies. But it is always comforting to have a high and noble testimony from lips which are becoming dumb, and when a young man with a life of great prospects and great issues before him faces death without a sign of fear and without a single murmur it is a fact to be recorded with reverence. In the hope that his experience may be a lesson to some of our young Friends who are engaging in active and engrossing careers, we wish to touch again upon the religious life of Edward R. Strawbridge, and particularly upon his dying testimony. "When I am walking through the store," he once said to a friend, "I sometimes feel almost overcome with the love of my Heavenly Father." This is an excellent illustration of the true power of religion. It enables a man under the heaviest press and burden of work and responsibility to feel his life interlaced in the life and the love of God. His joy flows like a river and he has in the midst of difficulties the sense of victory. And when this young man, who had extraordinary future prospects on earth, came to his death-bed and realized that his time of departure was at hand, he was entirely at peace and possessed of a patience, sweetness and res-

ignation which touched all who saw him. He was heard to say after a period of extreme prostration, "I thought the Lord wanted me to go. If not, I will stay and work as hard as ever, *but I have no fear.*"

He was heard to say in prayer: "My Saviour, Thou hast always been with me in my business life and in my home life, taking me by the hand and leading me in the way that I should go." Finally, just before he passed over he was heard repeating, twice over: "Though I walk through the valley of the shadow of death I fear no evil; thy rod and thy staff, they comfort me." It will do us all good to pause and consider how a genuine faith equips a man for any event. He feels the infinite goodness of God in the cares of his business life, and he has the comfort of the rod and staff when his feet tread the mysterious path into the unseen. This faith is good to live by, and it is good to die by.

CHRISTIAN AND PHILANTHROPIC WORK
CARRIED ON BY THE MEMBERS
OF TWELFTH STREET MEETING,
PHILADELPHIA.*

BY ELIZABETH B. JONES.

This is a busy world, and we all know it; many of us know that we are busy people. That is to say we know how full our time is, how quickly days and months and years slip by. Looking back, however, have we not wondered whether it has all been worth while. Whether, after all, we have not wasted both time and strength on what had but little real value and had missed the quest after truth.

Naturally enough such reflection leads to comparisons, and we turn instinctively to see what those nearest to us in circumstances and opportunities have done with their lives. Broadly speaking, such persons may perhaps best be found in one's congregation. In our large membership at least any one of us will find many kindred spirits.

What then are our Friends doing? Is it not well to find out? And might not some knowledge on this line lead both to conservation of energy and a better division of labor? Might it not show us, too, where weaknesses lay, where apparent activity was hiding a most unhealthy condition of things? Thus it has seemed well to study our position from this point of view, and my part has been to present some figures for others to fill out. Some of the figures have been partially guessed, since absolute accuracy was impossible without a much more exhaustive search.

The whole number of members of the Monthly Meeting of Friends of Philadelphia for the western district is 768, of whom 632 are adults, 313 men, 319 women, a net increase of 9 over last year. Five hundred and eighty-nine of these live near enough to Philadelphia to take part in the various lines of work under consideration. What is carried on entirely in

other cities or communities and not in touch at any point with the home meeting has been omitted.

For purposes of convenience I have classified our activities into somewhat arbitrary groups as follows:

Work within the monthly meeting, work in the associations meeting during yearly meeting week, work for education, First-day Schools, Fellowship Unions and the Round Table, Friends' Institute, general philanthropic work.

As is usually the case, it has been found that on a comparatively small number has fallen the burden, while others have seemed to do but little. This is, of course, often merely a seeming, since the home and business lives of so many of us are too full to allow of anything beyond. Let us, however, note the facts in the first group. We have on our records 38 officers and 13 standing committees; 80 different persons fill 132 different places, which, making due allowances, does not show quite the proportion that it should. On occasional committees the distribution of the work is wider. In the larger work of the yearly meeting we have some representation also. Two of our members are clerks of the quarterly meeting, two are members of the meeting for sufferings, four are on the yearly meeting's committee to visit subordinate meetings, while a few others are on other committees.

The editor of THE FRIEND is also of our number.

Sixty-five persons of our membership take a more or less active part in the second group of what I might perhaps call yearly meeting organizations, of which there are six now at work in a prosperous and successful way. In all but one of these our meeting has an unusually large proportionate representation. In two we may claim the chairman. Some of our members are busy in three out of the six.

For education, either on boards of trustees or on committees of the yearly meeting or monthly meeting, or otherwise, we have 66 different members who are studying the problems of the varying situations and endeavoring to put their solutions into practice.

The First-day School work is fairly well known, and may therefore be passed over with the mere statement that we find 36 of our members teaching in 10 of the schools belonging to the association, while two other schools have been started by two Friends near their rather distant home. Closely allied to this work are the three fellowship unions for women and the newly-organized Round Table to study Quaker history and problems. To these belong 67 Friends, mostly younger Friends, who, feeling the need of closer union and deeper knowledge, have thus come together and are earnestly seeking after truth.

The Friends' Institute holds a unique place in our yearly meeting, and I might almost say in any American yearly meeting. Suggested and largely organized by one of our members for the help of young Friends, especially strangers in the city, it has become a factor of great good, and has solved for us the problem of making the meeting house a place of open welcome to all and a center from which

* Paper read at a Tea Meeting.

to carry on all manner of work for the betterment of others. Though not under the care of the monthly meeting in any specific way, we yet are represented by ten members on a board of seventeen, and the close connection with our meeting and the continual use we are allowed to make of its rooms gives us a feeling that we possess special privileges.

To study the philanthropic work of our members is to enter an inexhaustible field, as I found, if not to my sorrow, at least to my perplexity and confusion. Very many practice the injunction to let the left hand know nothing of the doings of the right. Many work more openly, but not in connection with an organization. In addition to this, however, we find the names of 157 different members as officers or members of committees of 36 different societies in Philadelphia, and 5 in Haverford, beside a small home in Tennessee.

The overseers of the Penn Charter School have also a coal fund and are responsible for certain bequests and trusts which are distributed by our Committee on the Poor. The various organizations may be classified somewhat as follows: Eight homes for the needy or fallen, 3 hospitals, 3 houses of industry, the Dorcas, 5 societies to distribute coal or other necessities, 2 branches Needlework Guild, 2 sewing societies, 5 that carry on mission meetings, evening clubs, etc.; 3 to distribute Bibles and tracts, the Earnest Workers, which manages several clubs and a successful free kindergarten; the Prison Society, the Women's Christian Association, the Civic Club, the Apprentices' Library, the Foulke and Long Institute.

Some of these are wholly under the care of Friends. In others Friends have a more or less important place. They cover, let us hope somewhat intelligently, a wide field of needs, as the list shows, and speak well for the diversities of interest among us. They show, too, that our long-cherished reputation for philanthropy has not become a dead letter, a fact which would be overwhelmingly proved were we to investigate the gifts of money bestowed in one year in addition to the time and labor already noted.

Our meeting may justly feel that it has fruits to show, that the love of its members is being manifested in an outreaching love for others; that the reward promised to those who hand even the cup of cold water will be sure.

We must all be glad to note that we are dropping our strict sectarian lines and are entering into the world's work with others not Friends. But are we in so doing called to abandon entirely our special message? Let us each consider this matter as opportunity may arise.

I shall never forget the beautiful appeal for peace made by one of our members in a committee, where, at the time of the Spanish War, a matter of business, I think the buying of a flag, brought out a great display of the spirit of war. The protest was simply and quietly made, and then dropped, the Friend being in

the minority. But it left no doubt in the minds of any that as a Friend she could not favor anything warlike.

Summing up, then, we find the names of 231 members enrolled at least once on the list of workers, which leaves 358 who live near Philadelphia but are apparently not enrolled on any list.

However you may view these figures, and taking full account of the work which is done and well done in our homes and offices and schools, the summary is to me not altogether encouraging. Yet, of 589, 231 are at work. So far it is good. But what is back of the work? Does it grow out of a deep spiritual life and a passion for souls, or do we enter into it to ease our conscience and to silence the call to higher service, pleading as an excuse that our time is filled up?

Is it the outgrowth of a spirit that finds its highest expression in our meetings for worship in communion with God? or does it act apart from that and leave the meetings to take care of themselves?

Let us make this final use of figures. We have four ministers and five elders recorded on our books. One Friend in each group is too feeble to leave her home. There are also about twenty-five who occasionally take some part in the vocal service of the meeting.

On the other hand, we know that some of our members never attend meeting, and many attend but seldom. The week-day and First-day evening meetings are neglected by many, as we heard the other day in answering our queries.

Now the question I wish to raise is this, Does our activity in other lines help or hinder the development of our meetings for worship? And are not they a vital part of our duty? Is it not chiefly in and through them that we can give our message of spiritual Christianity to our age?

So critical is the situation at present that one writer feels that "to this generation it has been given to decide whether the free ministry shall survive in a living fellowship."

He says further, "Complacency must yield to self-sacrifice, selfishness in all its forms to the spirit of stewardship, parochialism to a quickened sympathy as wide as life, and love must crown the whole."

"The ministry is weak because we are weak, our fellowship is smaller than it should be because we have not dared or cared to love enough, and so in the last resort we are driven back to the personal issue, . . . the need for a personal experience of spiritual truth, at once the goal and the motive of all we plead for." Are we ready to adopt these words as true for us also? If so, are we ready to accept the challenge? Are we ready for the toil and struggle involved? To be an interpreter of Christianity costs more by far than to work on half a dozen committees. Our writer says further: "In spite of the conflict that will rage, we shall feel in all things the guiding hand of God and the certainty that His truth shall triumph in the minds and in the hearts of men."

Let us pray, therefore, for a new outpouring of the Spirit, for the baptism of the love of God, for strength and for vision and for the willing mind.

HOW TO BECOME BETTER.

BY WAYLAND HOYT.

Studying Professor Drummond's address on "The Changed Life," in the Maine woods one summer, I was greatly interested in the four ways that author details in which men commonly seek to become better. How close to life they are!

First way of attempting to become better—by resolution, by often spasmodic call upon sheer will power. Just out of Pompeii there is a long street of tombs. The ancients, fearing the darts of death, were wont to build their tombs as closely as possible to the haunts of the living. Is it not true that any one of us need not go very far before, in his own heart and memory, he shall come upon the dreary street of the tombs of dead resolutions? And if you read the epitaphs written on those tombs, how commonly you find that your resolutions have been very short-lived. Ah, me! What many and various death-sicknesses can smite our resolutions.

Second way of attempting to become better—by concentration of attempt against some single sin. But while you do this, sins have chance to flourish. It is as though a gardener should make onset on some single weed, while multitudes of other weeds seize their chance of getting lush and strong.

Third way of attempting to become better—by copying virtues one by one. This is the obverse of the last method. But this tends toward the exaggeration! A man may be very truthful, and at the same time very harsh and unforgiving. Have you not known such? Rounded character is right character. So far forth as character is inharmonious, it is wrong.

Fourth way of attempting to become better—by the diary method. For example, Franklin's code of rules for conduct. But, as Professor Drummond says, "This method is not erroneous, only somehow its success is poor. You bear me witness that it fails. And it fails generally for very matter-of-fact reasons—most likely because one day we forget the rules."

But there is a victorious and transforming way of becoming better. It is the way of companionship with goodness. The changed Valjean and the good bishop are illustrations. But in the place of the good bishop put Jesus Christ, from whom the bishop derived his goodness, and of whose goodness the bishop's was but a pale reflection. Take a scriptural illustration:

"Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus."

Attend a little to the meaning of some words. "Boldness" does not mean a blatant bravery; it means, rather, a certain unabashed ease and freedom of behaviour, a gracious and convincing confidence

in speech. "Unlearned" means unlettered, without the peculiar culture of the schools. "Ignorant" means accustomed to lowlier life, not possessing the finished manners of polite society. They "had been with Jesus" explains it all. The beautiful poise of those apostles, their strange power, their manifest uplifting of character, their shining serenity and chastened firmness—albeit they were untouched of schools and had not moved in polished social circles; that something springing from hearts at peace and irradiating their faces—companionship with Jesus was the transforming power and explanation of it all. And this way of transformed and triumphing character is open for any of us. It has stayed with me as a strain of exquisite music sometimes hangs about one—this incident Professor Drummond tells of "a young girl whose perfect grace of character was the wonder of those who knew her. She wore on her neck a gold locket which no one was ever allowed to open. One day, in a moment of unusual confidence, one of her companions was allowed to touch its spring and learn its secret. She saw written these words, 'Whom, having not seen, I love.' That was the secret of her beautiful life."

In the winter the earth has swung itself out of the sun's directer rays, and the birds vanish and the beauty dies. But when the earth again rolls into straighter companionship with the sun, all the glory of the summer is the result.

Self-surrendering companionship with Jesus makes the soul's summer. All transforming ability and various graciousness is in that companionship.

Philadelphia, Pa.

Some Views on Present Topics.

WHAT IS QUAKERISM?

I was very much interested in reading in the issue of Second month 12th "The Passing of an Ancient Meeting House," and I feel like asking, What is Quakerism? To me, also, there is a sadness, even to read of a Friends' meeting house being closed or sold. And a question arises, could not the work be maintained? But to my first question. I am frank to confess a deep heart interest in what I understand to be Quakerism. Some months ago a lady, in good attire, attended our First-day morning meeting, in which, as usual, there were prayers, testimonies, singing and preaching. I was at the door to speak with each one as they passed out. The visitor said, somewhat tartly, "I am from — (an Eastern city). I thought this was a Friends' meeting, but it isn't." The expression set me thinking. The article just read has again awakened the thought, What is true worship? What is Quakerism?

Forty years ago my boyhood answer would have been, "Plain clothes, plain language, and to go to meeting twice each week and sit an hour in perfect silence." But from the experience of years, a study of the lives and labors of prominent Friends, but, most of all, from a study of the Book of books, I

am led to believe that Quakerism is the out-working of the inward vitalizing and life-giving Christ. A manifestation in the dealings and doings of every-day life that we have been with Jesus and have learned of Him.

Quakerism stands essentially for the recognition of the personal presence and influence of the living Christ, not only in worship, but in the every-day duties of life. If this statement or definition of Quakerism is correct, is it not suited to all needs, to all times and to all places?

We believe the Bible to be the book for every people, clime and country. I understand that our missionaries in some foreign fields find it greatly to their advantage in gaining access to the people to adopt largely the dress, etc., of the natives, yet in nothing do they compromise their Christianity. Is there not a lesson in it for us? I met a Friend in Rhode Island some years ago, who expressed the thought that Quakerism was only for small towns and country places, but if our views or understandings of the gospel of Christ are correct, then it is adapted not only for the farmer, but to those in every line of honest industry. Where then is the difficulty? Is it not, I ask kindly, in adapting ourselves, our efforts, our manner of presentation to our surroundings, or to those we desire to reach? I remember well when my mother spun and wove the woollens for the family, and with needle and thimble did all the sewing. But certainly we to-day would not refuse or object to a sewing machine to lighten and facilitate the labor in the home.

In temporal matters we want to be up to date. Shall we not be as wise in spiritual things? Really I have desired that in our larger towns and cities our meeting houses might be so centrally located and arranged that there might be reading and rest rooms, open much of the time, to which we invite the weary and all who desired to "come in and rest and pray." If my conception of Quakerism is correct, then it is not alone for "ye olden time," but quite as much for the active, busy Now. Respectfully,

San José, Cal.

LEVI GREGORY.

INDIANA LIQUOR LAW.

Indiana passes as a Christian State, but we have some peculiar features in our laws determining crime. Last summer we had three deaths caused directly by the licensed saloon. One was a murder committed in the back yard of the "Black Prince saloon." Another was the case of a man who was picked up dead, though nothing could be learned to develop guilt under our law. The third case of the three, all within three weeks, was that of a man who, having been missed for some days, was fished out of a closet in the back yard of a saloon. An investigation raised a suspicion that he had fallen into the pit when drunk, and that he was given the liquor a few minutes after 11 o'clock at night.

The lawful time in Indiana for making drunkards is from 5 a.m. to 11 p.m. The widow brought suit for

damages against the saloonkeeper. On the trial it was proven that the liquor was furnished a few minutes after 11 o'clock at night, and the widow was awarded damages in the sum of \$1,750 on the ground that the sale of the liquor was unlawful as to time. The judgment was awarded not because the husband was made drunk, not because the woman was deprived of her husband, but because the liquor was furnished a few minutes after the time the Indiana law provides for making drunkards.

A man of "good moral character" may purchase for \$100 the right legally to make drunkards in Indiana, provided he does it in the specified time prescribed by statute. The basis for a damage does not hinge on the act of making drunk, but on the time of making drunk. Damages cannot be recovered against the saloonkeeper because the drunken man dies, or because he beats his wife or kills a child, provided he commits the act within the time prescribed by statute for making drunkards.

Drunkards, widows, beaten wives and starved families should congratulate themselves that there are six hours in the dead of night that saloonkeepers cannot lawfully make drunkards and be exempt from damages. Let them be thankful for this humane provision. The time may come when Christian people may ask more than six hours of rest in twenty-four from this curse.

JOHN RATLIFF.

Marion, Ind.

HIGH-SOUNDING WORDS.

I do not wish to disparage any work that is honoring God in bringing men to Christ, or promoting holiness among the children of God, but there are some tendencies of the times against which the servants of the Lord need to be guarded. An illustration of what I mean is seen in some of this season's camp-meeting advertising. Here is an example:

"A Holy Ghost Camp-Meeting. The Father, Son and Holy Ghost will have charge. . . . For particulars write — — —."

Serious as was the notice, I could not help a suppressed laugh when I marked the descent from the first announcement to the closing statement, while, at the same time there was a sense of pain that darted through my soul. To my mind high-sounding names and high-sounding claims had better be used sparingly, and especially so when they are to be used in advance. Children are better described and named after they are born, and even then fond parents often gravely exaggerate. The official name of the Mormon oligarchy is "The Church of Jesus Christ of Latter-Day Saints." And among honorable bodies of Christ's disciples there are names in which there is an evident insinuation of superiority in the sisterhood of Christian churches that time has not verified. In what striking contrast to this was the wisdom and modesty of those godly men and women who chose for our own branch of the Church the simple designation "The Society of Friends." To

sum it all up, some things are better seen and demonstrated than proclaimed from the house top.

MEAD A. KELSEY.

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

NEWS FROM THE FIELD.

Bonfort's "Wine and Spirit Circular" says: "A wave of prohibition is sweeping over this country from one end to the other, that threatens to engulf and carry to destruction the entire whisky enterprise. It is growing stronger each day, and each day towns, cities, counties and even States are added to that class in which the whiskey business cannot be carried on legitimately."

The liquor interests are evidently taking this view of the situation, and are therefore just at this time more unsparing than ever in their efforts to break down prohibition laws, influence public opinion in favor of moderate drinking and to extend their own privileges.

A Washington dispatch gives the following brief notice of a most important contest now going on between the liquor and temperance forces:

"More brewers, agents of distillers and wholesalers of wines and liquors are arriving in Washington to urge the defeat of House bill No. 15,331, which passed the House last week under extraordinary circumstances. This is the bill which aims to give States with local option and prohibition laws complete jurisdiction over wines and liquors shipped from other States, regardless of whether they are shipped in original packages or in bulk. The brewers and liquor men are thoroughly alarmed. They are ascertaining from Senators that the temperance societies of the country are fairly flooding them with letters, telegrams and petitions which urge the immediate passage of the bill by the Senate."

The bill here referred to is known as the Hepburn Bill. It is an act of simple justice, and if passed will mark a strong advance on temperance lines. It will be passed by the Senate if the temperance advocates and lovers of justice throughout the country bring their influence to bear in its behalf. Members of the Society of Friends can do much for it by letters, resolutions and telegrams sent to their Senators. The Legislatures of the different States should also be carefully watched, as all sorts of bills are being brought forward to extend the power of the liquor traffic, and will be passed if there is not an emphatic display of public opinion against them.

An illustration of this is given in the fate of the Yates Bill, recently brought before the Pennsylvania Legislature to introduce the sale of liquor into Fairmount Park, Philadelphia. This aroused such a flood of remonstrances from religious organiza-

tions, churches and individuals that the Representative who introduced the bill asked that it be reported negatively, which was done.

In Maine a resolution has been introduced to submit to the people the question of continuing the present prohibitory law. At a public hearing before the Legislature on Second month 5th, Lilian M. Stevens, president of the Women's Christian Temperance Union, represented the remonstrants and clearly stated the case, as follows:

"We are opposed to resubmission. We do not believe the best people of the State want resubmission. I should, however, make exception of the comparatively few temperance people who no doubt honestly believe that it would aid in the enforcement of law if voters should again declare at the polls in favor of prohibition. But we think the same amount of time and labor that a resubmission campaign would call for applied on law enforcement lines would bring far better results. It is on this ground very largely that Congressman Littlefield is opposed to resubmission. He says he does not believe in 'devoting time and energy to issues that tend to divert attention from the real question—the nomination, election and support of officials who will strictly enforce the law.'

"I need hardly call attention to the large number of remonstrances from every section of the State which have been presented nearly every day since the resubmission resolve was introduced. These remonstrances represent the best people of the various communities. The absence of petitions in favor of the resolve has been conspicuous until yesterday, when petitions from several places, bearing in all 942 names were presented. Notwithstanding the steady stream of remonstrances up to yesterday, we find that to offset these 942 petitioners of yesterday favoring the resolve there were presented yesterday 3,034 remonstrants, to say nothing of several churches, philanthropic societies, who, by the way, have been remonstrating all along. How many ministers, or churches, or philanthropic, or educational societies can the petition for resubmission report? None have been in evidence thus far."

It is generally believed that the Legislature will vote against resubmission by a large majority.

In the recent contest in Vermont there was much to obscure the main issue, and confuse the people, while the liquor trade, the express companies and the railroads knew exactly what they wanted. The new law, which has local option and restrictive features, was passed by a majority of less than 1,200 votes out of over 60,000. If the women of the State had been allowed to record their view of home protection, there is little doubt that prohibition to-day would be established in Vermont. The majority in favor of the new law was obtained in the large towns and cities, and this the two hundred or more little towns in the State were unable to overcome. The next battle will come in the Third month to secure a "no" vote in the local option elections.

GOVERNMENT CONTROL OF THE LIQUOR TRAFFIC IN INDIA.

The greatest vice of the so-called Christian nations is drunkenness, and their greatest shame is their practice of forcing this evil upon temperate heathen people.

W. S. Caine, M.P., of England, has lately made an address stating the sad and shameful situation in India caused by the government administration of the liquor traffic for revenue purposes. The following report of some of his remarks is given:

"We had taken hold of the government of a country which was by religion and life abstinent, and had introduced into that country intoxicating liquor and encouraged its consumption. But in spite of that, he believed that not more than twenty millions out of the three hundred millions—certainly not more than three millions—had ever touched intoxicating liquor in their lives. We had given India Western civilization, government, and institutions, and we had forced upon that country the most Western of all institutions, namely, the excise system, and with it, the liquor shop. The Government of India had long since taken the entire control of the liquor trade into its own hands, and was practically the pot boy of India. Almost all the distilleries of India belonged to the government, and they let out liquor shops by public auction to the highest bidder, not the highest bidder in money, but the bidder who undertook to sell the largest number of gallons of liquor from the government distilleries. It was the man who undertook to take the largest amount of drink from the government distilleries who obtained the monopoly of the liquor shops. Year by year this competition went on, and the result was that at every turn the natives were encouraged in every way to consume liquor. The consumption was going up by leaps and bounds; it had doubled during the last twenty years, and was four times as much as it was forty years ago, according to the government returns. He was sure that if a perfectly free vote were taken in India, nine-tenths of the population would vote for the prohibition of the sale of intoxicating liquor. That was the state of the society upon which the liquor trade was forced by the government. There were a great many people who advocated that the whole of the liquor traffic should be in the hands of the State. This had been tried in Russia, with the result that the consumption had increased under government control by over 16 per cent. The whole business of the Indian civil servant was to raise revenue, and ninety-seven out of every hundred rupees of profit obtained for liquor went into the coffers of the government. While the Indian Government could not see their way to prohibit the sale of ardent spirits to children under thirteen years of age, they prohibited its sale to British soldiers; but, of course, the British soldier was of much more consequence, because he cost two hundred pounds a year, and the sale of liquor to him would lead to his being incapacitated, and the money would be wasted. The drink sold in India was, per-

haps, the most deadly of all alcoholic drink ever invented, and it had been known to have very speedily brought about death. The excuse given for the encouragement of the sale of this liquor was that revenue must be obtained, but he contended that no nation could ever prosper out of a revenue that was drawn from the vice and degradation of the people. It was simply burning the candle at both ends. The additional cost of the people, owing to the results occasioned by the consumption of liquor, was very much greater than the revenue drawn from the sale of intoxicating liquor. The Indian Government would lose four million pounds of revenue a year if the sale of intoxicating liquors were prohibited, but it would gain much more in the prosperity of the country. Out of the three hundred millions of people of India there were two hundred and seventy millions total abstainers. Although India was not, therefore, a country that could be called a drunken country, efforts must be made to stem the growth in the consumption of liquor, so that it would not become so."

AMERICAN WOMEN NOT WINE BIBBERS.

The impressions of foreign visitors to our shores, and especially some of our English friends, have often been so much the reverse of flattering, that it is a genuine pleasure to record such an opinion as that expressed by Lady Henry Somerset on the eve of her recent departure from America, to the effect that nothing here surprised her more than the sobriety of the American people. English women, in particular, she said, were much more given to drink than American women, and how to deal with this phase of the temperance problem was one of the most serious questions in England. More than four thousand women in London alone, said Lady Henry, had been treated during the current year in the various hospitals and sanitariums of that city for alcoholism.

What our recent visitor has to say about the abstemiousness of Americans is not only flattering, but, best of all, it is true. All who have traveled abroad, and especially in England and Scotland, must have been impressed with the alarming prevalence of the drink habit among the women of the towns and cities in those countries. It is no uncommon sight to see the public houses in London, Glasgow and Edinburgh thronged with women drinking at the bar as freely and openly as the men.

The presence of women in these places and their drinking practices are encouraged, no doubt, to some extent by the fact that women are often employed as bar-maids in the public houses of England and Scotland, a feature of the drink business, we are glad to say, which has never been adopted successfully in this country. An attempt was made to introduce it here some years ago, but with all liberal ideas about such matters it was made evident at once that this was one English fashion at least that would never be tolerated here by law or public opinion, and it was soon given up. We are treated now and then to

"startling revelations" in the sensational press about the increase of the drink habit among American women, but a pretty extensive observation of life in American towns and cities fails to furnish any confirmation of these statements.

No woman with any pretence to respectability is ever seen drinking at the bar of an American saloon, and a drunken woman on the streets or in any public place in this country is happily one of the rarest of spectacles. While we as a people have many social sins, and some peculiar to America, to answer for, we are thankful to believe that intemperance among women is far less prevalent here than in some other lands. One reason for this, among others, is that nowhere else in the world are women held in such high respect as they are in America, and nowhere else are they treated with such deference and genuine courtesy.—"Leslie's Weekly."

The International Lesson.

FIRST QUARTER.

LESSON XI.

THIRD MONTH 15, 1903.

THE RIOT AT EPHESUS.

Acts 19: 29-40.

GOLDEN TEXT.—The Lord preserveth the faithful.—Ps. 31: 23.

DAILY READINGS.

Second-day, Third mo. 9.—Seed sowing. Acts 19: 1-10.

Third-day, Third mo. 10.—Reaping. Acts 19: 11-20.

Fourth-day, Third mo. 11.—The riot at Ephesus. Acts 19: 21-39.

Fifth-day, Third mo. 12.—The riot at Ephesus. Acts 19: 31-41.

Sixth-day, Third mo. 13.—Folly of idolatry. Isa. 44: 9-19.

Seventh-day, Third mo. 14.—Confusion of idolators. Isa. 45: 16-25.

First-day, Third mo. 15.—Paul's letter to the Ephesians. Eph. 1: 1-13.

The lesson is a continuation of that of last week, and the intervening verses should be read to gain the connection. The "shrines" were small models of the Temple of Diana, made of terra cotta, marble, or, for the rich, of bronze or silver. They were placed in private houses, or used as votive offerings in the grand temple itself. Very small ones were carried about on the person as amulets or charms. Numbers of these marble and terra cotta shrines have been found in and around the ruins of Ephesus.

23. "About that time." Referring to what is described in preceding verses. "Stir." Commotion. "Concerning the Way." R. V. "The Way." The name in common use for the Christian Life and Belief. Compare Acts 9: 2; 22: 4; 24: 14, 22. Probably referring to John 14: 6.

24. "Demetrius." A common name in Asia Minor; it is hardly safe to connect this one with any other Demetrius. "Diana." It should be carefully noted that this goddess was not the Diana of Greece or Rome. She resembled rather the Venus of Antioch. She was the impersonation of the reproductive element in nature. There is little doubt that the rites of her worship were grossly licentious. "Craftsmen." Something, perhaps, like a modern trades-union. The trade benefited pecuniarily the whole city.

25. He called together first members of his own craft, then the commoner workmen. Demetrius seems to have been the head of the union.

26. "Asia." The province occupying the extreme western part of what we call Asia Minor. "Paul," etc. These words are a striking testimony to the success of Paul's preaching and missionary work.

27. "And not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence," etc. R. V. Trade is injured, the most important and that which would appeal to his audience first; then religion is in danger. Self-interest and superstition united naturally brought about a riot.

28, 29. A vivid picture of a riotous, excited course of men. "Gaius and Aristarchus." Gaius was a very common name, and there is nothing to identify him with any other man of the same name. Aristarchus appears to be the same who is mentioned in Acts 20: 4; 27: 7; Col. 4: 10, and Philemon 24. "The theater." This was the common place for an assembly. The theater at Ephesus was a very large one, and held about 25,000 people. It was in full sight of the great temple. The building was open to the sky.

30, 31. Paul was desirous to save his friends, if possible, or at least to suffer with them. "Chief of Asia." "Chief officers." Literally, "Asiarchs." These were men of high rank and reputation, who were chosen to preside over the public games and festivals. "Desiring." Better, "besought." It is remarkable that Paul should have had friends among these men.

32. The description is a graphic one of a mob.

33. "Alexander." Some think that this is "the coppersmith" mentioned in 2 Tim. 4: 14. One explanation is that he was put forward by the Jews to explain to the multitude that the Jews were not responsible for the trouble.

34. This act was in itself considered an act of worship.

35. "The town clerk." The recorder or secretary. The term is one having local signification, so that it is almost impossible to express in a word its real meaning. At Ephesus the position was one of honor and authority, as is evident from this account. Coins of Ephesus have been discovered having this title on them. "Appeased." Better "quieted," or even "quelled." "A worshiper." "Temple-keeper." R. V. Guardian of the temple. "Which fell down from Jupiter." Such was the tradition. The image itself was a wooden one of the crudest workmanship.

36-40. The address of the recorder is most skillfully constructed, and so plausible that it cannot be well gainsaid. It is clear that Paul had preached an affirmative gospel rather than a controversial gospel. He had trusted to the truth convincing his hearers, rather than attacking their former beliefs, er-

roneous though they were. "The law is open." The courts are open. "Deputies." Proconsuls. "Enquire anything about other matters." Better, "If ye seek anything about other matters." "It shall be settled in the regular assembly." "To be called in question." By the Roman Government. One of the few things which the Empire did not tolerate was a tumultuous public assembly, and the multitude were perfectly aware that what the recorder said was true.

All recent discoveries at Ephesus confirm this account as truthful in every detail. It reads like the narrative of an eye witness.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR THIRD MONTH FIFTEENTH.

LESSONS FROM THE SERMON ON THE MOUNT: WHAT CHRIST TEACHES ABOUT TRUST.

Matt. 6: 19-34.

Second-day, Third mo. 9.—Uncertainty of earthly riches. Prov. 23: 1-5.

Third-day, Third mo. 10.—Treasure in heaven. Matt. 19: 16-21.

Fourth-day, Third mo. 11.—Unrighteous mammon. Luke 16: 9-13.

Fifth-day, Third mo. 12.—An antidote for worry. Phil. 4: 6, 7.

Sixth-day, Third mo. 13.—God's care for us. Job 38: 39-41.

Seventh-day, Third mo. 14.—God's unfailing grace. Phil. 4: 18-20.

The great question in Jesus' day, as now, was the possession of treasures; the only alternative is that which He presented—whether these treasures shall be earthly or heavenly. Those that "trust in riches" have the laying up of them as the aim and end of life. The question is as to what sort they are.

Men have confidence in their efforts when they are able to see results. Our Lord planned for results. He encourages us to expect success. "Lay up treasures" is His admonition, and He tells of a storehouse at man's disposal that is proof against all that would despoil or destroy. There account is taken of the "gold and silver and precious stones" of a character formed on the pattern of our Lord's life. There the "good fruits" of Christian living are garnered. Heaven's books record the deeds done "to the least of these my brethren," of which Christ speaks so plainly, as the testing for those who shall appear before Him as righteous judge.

Are these things remote as compared with earthly treasures? Here, again, we meet the unending conflict between the visible and the invisible; or is it not rather the tendency to fix the thought only on the visible gift and forget the invisible Giver? "Every creature of God is good," but it is only creature. The Christian is to rate the Kingdom as first consideration, and in achieving the greater, he is assured of the less.

The word rendered "anxious" originally meant "drawn in two directions"—distracted, as we say. The distracted man is of small value in any undertaking. Judgment and efficiency are destroyed, and he accomplishes little in any way. Be not distracted,

then, about temporalities, right and necessary as it is to use wisely our opportunities to provide them. "Riches take to themselves wings," and trust in them can but be largely mixed with anxiety. That which endures, begets confidence, so the states of mind stand out clearly in that which Christ has to say—confidence and anxiety, trust and distrust; and where the one ends the other begins. Faith is the one cure for worry. It gives body to things yet unrealized—reliance on Him who has promised.

The world about us is more of a revelation of God than is generally understood. Our Saviour read it as an open book. Birds, flowers, the waving grass, the seed sown, the springing blade, all tell of their Creator, who is also our Father. The unending miracle of life perpetuated, revived, exuberant, adorned, teaches trust in the Source of life. If we see nature as Christ saw it we shall see not only illustrations, but proofs, that God is trustworthy.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

Etarse, C. P. India, First month 23d, 1903.

Having commenced a new year's work among our dear Christian people in India, a few words about the two leading events may interest you. The coronation festivals in various places, with the great Durbar at Delhi and its wonders of color and pageants, with the Duke of Connaught as the King's representative, and princes and kings from almost every part of India, with their retinues, was the first great event of the year, and in each small place poor were fed, houses decorated and lighted up, and in some cases fireworks were let off at night, proclamations were read and original poems or acrostics were written, and songs prepared and sung for the occasion, and most places enjoyed the holiday and became children again.

Our next event was our Christian Mela at Hoshangabad, when for four days we gathered in the large tent pitched on the Maidan, from 700 to 1,000 at the gospel meetings, while in the afternoon separate meetings for men, women, children and workers were held, and gave better chance for pressing special teaching home. Nearly all the missionaries camped with our people on the Maidan (or plain), so as to have opportunity for personal dealing and for social chat with those we often meet mostly in work.

Our American friend, Delia Fistler, gave us valuable help, and an Indian brother from C. M. S. Calcutta, Isman Masih, who has proved a great help to our workers.

We find there has been real blessing on the Mela gatherings, and it does all good to mix with those from other stations and to find out that the world is larger than it often seems when we are just among our daily duties and in some sense living by routine.

It has been a great pleasure to find most of our younger hill people have been living rightly, and some even have won characters for steadiness and good work, while others again have been rovers, and their children have greatly suffered in consequence. This has caused me to open work for these young girls growing into young women or young widows, who were in places of danger, and we are busy gardening, spending an hour a day sewing and learning hymns and Scripture, while fingers are busily employed. We need prayer that God would open their hearts to receive His love and to learn from Him day by day how to serve Him and how to do honest, upright work. All have a day for work and support themselves on that.

Yours in the Master's service,
ANNA L. EVENS.

Luh Hoh, China, Twelfth month 30th, 1902.

I certainly never spent a more profitable and happy Christmas in China, but we seemed to be prepared beforehand for it. In the first place, the death of dear Julia Estes solemnized and saddened the hearts of the Chinese as well as our own. Then we had a week of special meetings, which were a great blessing to us all, many inquirers taking a more definite stand for Christ, and others consecrating themselves wholly to the Lord and His service. After that came Christmas week. All took part in decorating the chapels and preparing for the Christmas day exercises. We held two Christmas services, one Sabbath morning, the other Christmas Eve.

Then Christmas day, at 3 p.m., the church members and all the inquirers were invited, who, with a few extra ones who slipped in, filled the chapel, there being over one hundred people in all.

Our program was as follows: Singing, "Hark, the Herald Angels Sing"; prayer by evangelist; singing; Christmas address by a teacher; recitation and singing, school children singing, and closing prayer; distribution of small presents; the men were given "Pilgrim's Progress," or some other good book (in Chinese), the women towels or soap; afterwards some peanuts, an orange and some Chinese candy. They all seemed surprised and very happy. The following Sabbath morning was very profitably spent in praise and testimony. We trust the good hand of the Lord may continue to rest upon us. Things in China are very unsettled again, but we feel God keeps us in perfect peace.

Yours in Christ Jesus,
M. A. HOLME.

Luh Hoh, China, First month 1st, 1903.

The hospital work is most encouraging. Something over \$43 (Mexican) were taken in during Twelfth month, besides a contribution of \$10 (Mexican) from Miss Murray at Nanking.

The best of it all is, God is giving us precious souls. I should like to tell you of a military official, who

came one hundred miles for an operation. He stayed three weeks, and only went home this morning. There are neither foreigners nor Christians in that part of China from which he came. He had never heard the gospel. While here he became interested almost at once. He listened attentively, bought a Bible, began to pray, attended all the meetings that he was able to, even our quarterly business meeting, at which he contributed \$2 towards the oil for lights in the chapel, and went home far happier than when he came. One day we were reading James, fourth chapter, where it says: "From whence come wars and fightings among you?" At once he broke out and said: "I can't be a soldier and kill people and be a Christian." Would to God we had more Christians at home who felt the same way.

Affectionately yours in Jesus Christ,
G. F. DE VOL.

Things of Interest Among Ourselves.

Eunice R. Mendenhall's present address is Winchester, Ind.

Our friend Oscar Roberts sailed for South Africa on Fourth-day of this week.

Emery Pearson has been called to labor in the meeting at Lawrence, Kansas.

Carey Taylor and wife, of New London, Ind., have just closed a successful revival at Marshall, Ind.

Morton C. Pearson, of Knightstown, Ind., expects to study in Chicago University during the summer quarter.

Elbert Russell has been appointed by the American Institute of Sacred Literature to conduct four of their exegetical courses of study.

Wm. G. Coffin was in the meeting at Lawrence, Kansas, on the 22d ult., his ninety-third birthday. His mind is still clear and active, and he takes great interest in the welfare of the Church.

Robert L. Kelly was made a member of the Board of Directors of the Religious Education Association, recently organized at Chicago for promoting religious and moral education in the United States and Canada.

Alfred Hadley and wife, of Richmond, Ind., sailed on the Trinidad, of the Quebec and West Indies line, for the Bermuda Islands on the 28th ult. Their postoffice for the present is 3 Main Street, Tarrytown, N. Y.

Elisha Janeway, of Haddam, Kan., recently engaged in gospel service at the Iowa Mission, Oklahoma, holding six services. Then Oliver Beason and Charles Fear, of Shirley, Ind., took up the work and continued the meetings two weeks longer.

The meeting of Friends at Greenfield, Ind., has been very much revived and built up through the earnest and efficient work of Daisy B. Barr, a gifted woman in the ministry. The membership are active, wide awake co-workers with her in the cause of Christ.

J. Rendel and Helen Harris are expecting to spend six months in Armenia before taking up their educational work at Woodbrooke, near Birmingham. The visit to Armenia is in the interests of the orphans who were left homeless at the time of the massacre.

Butternuts Quarterly Meeting, New York, affords an opportunity for pastoral and church extension work. Any one who feels drawn to labor within its limits can obtain full information by writing the superintendent of evangelistic work, Henry K. Peckham, Upperville, N. Y.

Prof. Edwin Morrison, of Penn College, addressed Friends at their meeting house in Minneapolis on the evening of 21st inst. on "Subduing the Earth." He also preached to good audiences at the morning meeting, and at an evening meeting on the 22d. His visit to Friends in Minneapolis was, indeed, welcome, and all his services were of a very interesting character, and were heartily received.

On Sabbath morning, Second month 8th, sixteen children were publicly received into Gibara Monthly Meeting as associate members, the occasion being made very impressive by a sermon on the duty of the church and of parents to the young, and an earnest season of consecration, in which the pastor, elders, overseers and parents besought the blessing of God on their efforts to train these children in the fear of God.

Harriet Green and Sophia Fry spent some time at Guilford College and New Garden Meeting recently. While at the college they held two religious meetings daily with the students, one with the boys and one with the girls each day. They attended Western Quarterly Meeting at Cove Creek; Southern Quarterly Meeting at Back Creek, and Deep River Quarterly Meeting at Springfield. They expect to be at New Garden Quarter on the 7th, which will be held at Greensboro.

West Branch Quarterly Meeting was held at West Milton, O., 20th to 22d ult. The meeting was favored throughout with the services of Allen Jay, of Richmond, Ind. John Thomas, of West Milton, was appointed to succeed Jonathan Jay as superintendent of evangelistic and church extension work. The quarterly meeting shows good interest in church extension work, a committee being appointed from the Ministry and Oversight Meeting to look out new fields in outlying districts.

In his speech in the Indiana Legislature, nominating Charles W. Fairbanks for re-election as United States Senator, Booth Tarkington, author of "The Gentleman from Indiana," speaking of the use of the term "greatness," said: "Even the solemn historian has been known to misuse the term greatness—to name, for instance, as great, men who by supreme intelligence and an extraordinary capacity for crime have merely achieved criminal personal ambition as Alexander and Napoleon."

The Young Men's and Young Women's Christian Associations of Whittier College recently united in a series of meetings, which have resulted in a great spiritual uplift to the students. Levi Mills, the resident minister, and an evangelist, C. J. Hall, spoke with awakening and convincing power, but it was largely the earnest personal work of the students themselves which brought about such abundant results. A dozen lives were consecrated to Christian living, and a half hundred professed a nearer relation to Christ and a nobler purpose than they had known before.

Walnut Creek Quarterly Meeting was held at Northbranch, Kan., Second month 14th, 1903. Cold weather setting in just before the meeting prevented a large attendance. Josiah Butler, yearly meeting superintendent of evangelistic and church extension work, was present at each session, and gave very helpful addresses. The action of Northbranch Monthly Meeting in recording J. Perry Hadley a minister of the gospel was endorsed. Pleasant Ridge Monthly Meeting, formerly a part of Mt. Ayr Quarterly Meeting, was received as a part of Walnut Creek on account of its being more accessible to that meeting.

The different sessions of Bloomingdale Quarterly Meeting, held 20th to 22d ultimo, were full of interest, though the attendance was not as large as usual on account of a recent small-pox scare. David Hadley, who was present in the interests of Earlham College, preached an able sermon on Seventh-day. On Sabbath morning was held the usual conference on Bible School work. At the meeting for worship Cyrus Jones gave a helpful message. The Women's Foreign Mission Society held a profitable session on Seventh-day morning. At the meeting of the Academic Association, on Seventh-day evening, a varied program of papers, recitations and music was given.

The Committee on Legislation from North Carolina Yearly Meeting met last week in Greensboro and addressed the following recommendations to the General Assembly: "We do hereby most respectfully petition and memorialize your honorable body to so amend the present law that juries in our State courts be allowed, as juries in the Federal courts are allowed, to bring in a verdict of guilt with the clause 'without capital punishment' appended. See 29th U. S. Statutes at large, page 487, which allows the jury to qualify their verdict by adding thereto, 'without capital punishment,' and with such a verdict the person convicted shall be sentenced to imprisonment at hard labor for life." This was sent to the Legislature in the hands of a member of the Permanent Board. They also made an appeal for the passage of a pending bill to prohibit the manufacture and sale of intoxicating liquors in the State, and encouraged legislation against lynching.

The Program Committee of Butternuts Quarter, New York, has arranged a provisional program for the next quarterly meeting, which provides for five meetings for worship, four praise services and one missionary meeting. One hour will be given to the consideration of the Evangelistic Committee, its qualifications, work, and relation to the Yearly Meeting Committee. One evening will be devoted to "Church Extension—What is It? How Accomplished? Individual Responsibility." A Bible School will be held First-day. The business sessions will be interesting, as the reports from monthly meetings and committees will give full accounts of the state of society. The next session will be held at Westmoreland, near Rome, N. Y., Fifth month 15th, 16th and 17th. As Friends from the West will probably pass through Rome on their way to New York Yearly Meeting, it is hoped some will arrange to attend the quarterly meeting. Any one expecting to do so is requested to notify the chairman of the Program Committee, Frank H. Clark, East Hamilton, N. Y.

We take the following extract from a personal letter received from George A. Barton:

"I had a fine day with Herod at Gebel Fraradies, about five miles southeast of Bethlehem, where Herod had a palace and was buried, with David at the Cave of Adullam and with Amos at Tekoah. With three congenial men and an Arab guide, we left Jerusalem on horseback at 7.15 a.m., getting back at 6.30 p.m. The Cave of Adullam is a marvelous place—a perfect labyrinth of water-worn cavities in the rocks. In places the roof is twenty or twenty-five feet high; in others you have to crawl on your stomach. It is just the place for such scenes as those of 1 Sam. 22 and 24.

"Tekoah, though now an almost uninhabited ruin, is a splendid situation. One sees far to the north of Jerusalem, over the tops of the marvelous mountains toward the Dead Sea, the sea itself and the mighty hills of Moab beyond, and to the south and west the towering heights of the hill country of Judea. Amos was the man for such a country."

MARRIED.

HOLDING—COOK.—At the mission house in Gibara, Cuba. Second month 9th, 1903, Raymond S. Holding, of Greenfield, Ind., and Minnie L. Cook, of Kansas City, Mo. Both are earnest Christian workers, and will take up work at the newly-opened station of the American Friends' Board at Banos, Cuba.

DIED.

ENGLE.—At Pasadena, Cal., Second month 27th, 1903, Maurice D. Engle, of Haddonfield, N. J., in his 34th year, son of Margaret T. and the late Joseph Engle. The deceased was a member of Haddonfield Quarterly Meeting.

HUTCHINSON.—At his home in Indianapolis, Ind., Second month 21st, 1903, George Hutchinson, aged 76 years. He was a consistent and faithful member of Indianapolis Meeting.

MILES.—At her home in Ludlow, Ohio, Second month 4th, 1903, Estella Pearson Miles, aged 25 years. She was a Christian, and expressed faith in Christ and a desire to go and be with Him.

BOOKS.

THE AMERICAN FRIEND has received the following books: "The Converted Catholic," Volume XIX., edited and published by James A. O'Connor, at 142 West Twenty-first Street, New York. Price, \$1.00 a year. It is a monthly magazine, now in its twentieth year.

"Black Even: A Tale of the 'Forty-Five.'" In verse. By Julia Ditto Young. Price, \$1.50. F. Tennyson Neely, 114 Fifth Avenue, New York. The work is a beautiful story dedicated to all whose hearts thrill with "Highland" song and story.

"Furnished Room House: A Tale of New York City." By Silas Wright's Widow (Annie M. Burdick). Price, \$1.50. F. Tennyson Neely. The work is one of popular fiction, and is fully illustrated.

"In the Land of Fancy, and Other Poems." By Libbie E. Bear. Price, \$1.00. F. Tennyson Neely. The work contains sentimental poems, recitations, in memoriam, and miscellaneous poems.

"In the Trail of the Pack-Mule." By Sid H. Nealy. Price, \$1.25. F. Tennyson Neely. This novel is a description of frontier life and adventure.

"Poems of Life and Loving." By Harriet Spangler Shelley. Price, \$1.00. F. Tennyson Neely. This is a delightful collection of verse which will appeal to those full of vigor and fancy.

"Poorhouse Lark." By Mary B. Willey. Price, \$1.50. F. Tennyson Neely. This story is wrought out of the everyday events of life with a purpose of bringing the reader to a higher plane of living.

"Ways of the World." By Maggie Olive Jordan. Price, \$1.50. F. Tennyson Neely. The present work is a character study by the author, emphasizing the use and abuse of wealth.

LIKE A DERRICK.

Pure Food Lifts the Sick Up.

Only those who have experienced the delicious feeling of returning health and vigor can properly appreciate the value of pure food. When the improper food is left off and scientific food such as Grape-Nuts is used in its place, one begins to feel the glow of returning health. It feels as though some powerful derrick was lifting one up into the realms of sunshine once more.

"Some time ago I was taken sick and got so very low that I thought at times I would never be able to get out again," writes a business man of Wilmington, Del. "One day my wife saw an article in the paper about Grape-Nuts and read it to me. I was so impressed that I asked her to get some. How thankful I am that I did so. I was at that time reduced to a shadow of 75 pounds, but the first week's use of Grape-Nuts brought me to my feet so that I could stand alone. By the second week I could walk out, to the great surprise of all, and now I can get out to my business without any trouble, and I have made the phenomenal gain up to 160 pounds.

"Improper food nearly killed me, but when I left it off and used Grape-Nuts it did not take long to put me back in health." Name furnished by Postum Co., Battle Creek, Mich.

"Feed right, feel right," is a true axiom. Remember Grape-Nuts food is for Athletes, as well as the sick.

BOOK REVIEW.

"The Pit; A Story of Chicago." By Frank Norris. Price, \$1.50. Doubleday, Page & Co., New York.

The present volume has for its central theme the distribution of American wheat. The scenes described cluster about the great Chicago wheat pit, which is likened to "a great whirlpool sucking the life tides of the city into the mouth of some tremendous cloaca. "All through the Northwest, all through the central world of the wheat the set and whirl of that innermost pit makes itself felt." "Because of an unexpected caprice in the swirling of the inner current some far-distant channel suddenly dries, and the pinch of famine makes itself felt among the vine dressers of Northern Italy, the coal miners of Western Prussia, or another channel fills, and the starving moujik of the steppes and the hunger-stricken coolie of the Ganges' watershed feed suddenly fat and make thank offerings before iron and idol." Thus is the influence of the pit described.

The story shows how men are taken almost against their will from their homes and loved ones, and compelled to labor in their offices for days and nights at a time with overwrought nerves and brains in the awful battle of the Bears and Bulls, where men oftentimes unwittingly bring ruin to their friends in a mad rush for selfish victory and superfluous wealth. The story is modern in every respect. The descriptions are vivid and true to life; the conversations have a charm which carry the reader along with lively interest; but it is void of noble characters. There is little in its women calculated to charm, but "black hair," "brown eyes," and "fine dignity," almost nothing of real womanly worth. True unselfish domestic devotion is suggested in its closing chapters as the goal for earthly existence. Its men are usually wreathed in tobacco smoke, there being scarcely a situation described with a man in it without cigars or cigarettes being mentioned.

THE TOYS BOYS USED TO MAKE.

"I wonder if the world realizes that some of the most precious arts of childhood are in danger of becoming extinct? How many boys to-day can make a kite, properly hung, and with a tail sufficient to balance it? How many boys can make a bow with the ends nicely bent and worked down with a bit of broken glass?

"I interviewed my young nephew the other day, and was thunderstruck to discover that he knew nothing about it. Could he make a water-wheel, a wind-mill, an elder popgun, a jack-lantern, a buzz-wheel, an air-gun from a goose quill with a sliced potato for ammunition, a willow whistle, a squirt-gun? No, he knew nothing about them.

"But surely," said I, almost pathetically, 'you can make a cornstalk fiddle?'

"Do you mean a violin, uncle?'

"Then I gave it up. I don't believe the youth of to-day know enough to stick feathers in a corn-cob, and throw it into the air. I am going to write a book some day upon the arts of childhood, to save them from utter annihilation."— "Detroit Free Press."

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

"Gracious, Mr. Halton, you have eaten all the birdseed!"

"You don't say! I thought it was a new breakfast food."

LIGHT AND SHADE FROM THE LAND OF THE MIDNIGHT SUN

By JOHN F. HANSON.

Contents of the Book.—Friends in Norway and Denmark. Rise and Progress of the Society. Battle for Liberty of Conscience. Story of the Sloop crossing the Atlantic. Matchless Description of Journeys and Scenery. Kloster, the Apostle of Total Abstinence. Visits of many English and American Ministers. The Apostolic Character of their Services. Illustrated. Cloth. Price, postpaid, \$1.25. Address the author John F. Hanson, Oskaloosa, Iowa.

The British Friend

Published on the 15th of each month.

Being the only religious and literary review written chiefly for the general public, but from the standpoint of the Society of Friends, *The British Friend* offers a unique opportunity for spreading "The Truth" among thoughtful enquirers.

The Issue for February, 1903, contains:

"Ministry or Priesthood in the Early Church," by Dr. Thos. Hodgkin.

"The Hindu Philosophical Systems," by Joseph Taylor.

"Our Testimony to Jesus Christ."

"A Grave National Peril" (Military Drill in Schools) and

"Can Prisons Reform Men?" by the Editor.

Also a special Supplement, with an address to the Friends' Guild of Teachers on "The Ultimate Aim of Education."

A distinct feature is made of Reviews and Notices of Books, especially such as are likely to be helpful to preachers and social workers.

Subscription: 6s. 6d. (\$1.58) per annum, post free

Specimen copy on application.

Editor and Publisher:

EDWARD GRUBB, M.A.

Devonshire Chambers, Bishopsgate Without, Lon. E C.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

GOOD FARMS for sale for from \$1200 to \$3000, near Friends' Meeting. For particulars, write to, ERNEST HOWARD, Manchester, Okla.

WANTED.—Family for large dwelling-house and library, on Main Street, Haddonfield, N. J. One of family must be competent to care for library. Compensation for librarian deducted from rental. Apply to acting librarian in house, or to S. N. RHODES, Audubon, N. J.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.

FOR SALE.—"Friday or Bailey" peach trees. These trees originated in Iowa, and have stood the extreme cold of that climate. They are a large freestone peach of excellent flavor. Address Milton Kenworthy, Russiaville, Indiana. For reference write to Amos M. Kenworthy, San José, Cal.

WANTED.—Christian farmer, April 1st, with wife. Young or middle-aged man, strong, industrious, willing, trustworthy. Children no objection. No Sunday labor. Wages, rent, many privileges. Life place to right man. GEORGE W. SMITH, Hartford, Conn.

FOR SALE AT BARGAINS.—The following farms, located 30 miles west of Kansas City: 230 acres bottom land, new 6-room house, new barn, cistern, cellar, orchard; all farm land. School near. 155 acres—90 acres bottom land—balance upland. New 5-room house, orchard, barn, good water, \$37.50 per acre. 55 acres upland, 1 mile to town, 9-room house, big barn, good spring, lots of fruit of all kinds, nice home, \$60 per acre. Send for lists of all of all sizes and prices. J. L. RATLIFF and F. J. DESSERY, Tonganoxie, Kansas.

WANTED.—A young or middle-aged lady to help with house and store work. A Friend preferred. Address soon to Box 75, Malvern, Pa.

FOR SALE OR RENT.—Property on the Shawangunk Mts., near Ellenville, N. Y. A boarding house accommodating 40 to 60 guests; twelve (12) acres of land; 2 cottages and laundry. Cottages sold separately or with the whole place. For price and fuller information, address, ABBIE KITE, 133 E. 29th Street, New York City.

The Conard & Jones Company, Rose Growers. West Grove, Pa. Catalog Free.

God made mothers before He made ministers; the progress of Christ's kingdom depends more upon the influence of faithful, wise and pious mothers than upon any other human agency.—Theodore L. Cuyler.

If use



A wonderfully refreshing and effective remedy in all feverish conditions; it quenches thirst, reduces temperature, soothes irritated stomachs and brings torpid bowels and sluggish kidneys into healthy action. Its timely use has prevented many a serious illness.

Used by American physicians for more than 58 years.

50c. and \$1.00

At druggists, or by mail from

THE TARRANT CO. (Incl. Est. 1834.) New York

"Queen of Sea Routes"

Between

Boston, Providence, Norfolk and Baltimore.

Philadelphia and Savannah. Baltimore and Savannah.

Merchants & Miners Transportation Co. Steamship Lines.

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave. W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

"This year give us, if 'tis Thy will,
More of Thy work to do;
Thy love in all our hearts instill
To urge us on as we fulfill
The tasks we have in view."

Lyman Abbott, Editor. H. W. Mabie, As. Editor.

The Outlook.

Newspaper and magazine in one. Published every Saturday. Price, three dollars a year. I read "The Outlook": "Because it is one best all-around magazine in the country."

"Because each number is worth an armful of newspapers." (Letters from two subscribers.)

Portraits from the life of Mark Twain, Aldrich, Stedman, Howells, E. E. Hale, Higginson. Drawn in pastel by Alfred Houghton Clark. Each portrait printed on plate paper 9x11 inches, suitable for framing and enclosed in a handsome portfolio. Price, one dollar. Pin a one-dollar bill to this blank, with your name and address in full, and mail, at our risk, to the Outlook Company, 287 Fourth Avenue, New York. If your name is not already on our books as a subscriber, you will receive "The Outlook" for four months (price, one dollar) and this Portfolio (price, one dollar).

Name
Town
Street Number
State

Mimeograph Reduplicating

Circular letters mimeographed and names filled in with absolutely the same color of ink. Envelopes addressed and letters folded ready for mailing. Shorthand dictation, type-writing, specifications, law and medical reporting. Prices moderate. Should you be interested drop me a postal or phone 3-33-00, and I shall be glad to call and see you or communicate with you.

MARY M. KITE,

407 Lippincott Building,

12th and Filbert Sts., Philadelphia.

FREE TO LIBRARIES

Any Public Library or First-day School Library not having a copy of

INEBRIETY

CHAS. FOLLEN PALMER.

Its Source, Prevention and Cure, will receive the book gratis by mailing address to "Inebriety," care AMERICAN FRIEND, 718 Arch St., Phila.

WILLIAM S. YARNALL

Manufacturing OPTICIAN



118 SOUTH FIFTEENTH ST.

4th Door below Chestnut St

PHILADELPHIA.

God has not so created the creatures that after creating He abandons them. He loves them, delights in them, is with them, moves and sustains each creature according to its kind. We Christians know that with God creating and sustaining are one thing.—Martin Luther.

The sweetest music that a nation ever hears is the hum of children in the public schools.

LOW RATES TO CALIFORNIA, ARIZONA, MEXICO AND OTHER WESTERN POINTS.

Parties desiring to make trip to California, Arizona, Mexico or other Western points, either for business or pleasure, can do so now at a small cost.

Daily until April 29th, 1903, inclusive, special one-way colonist tickets may be purchased via the Southern Railway at rate of \$49.75 from Philadelphia to Los Angeles, San Francisco and other points; corresponding low rates from other points.

The Southern Railway operates through Excursion Sleepers from Washington to Los Angeles and San Francisco without change, via Atlanta, New Orleans and El Paso, leaving Washington at 8.45 p.m. every Monday, Wednesday and Friday. The berth rate in these sleepers is only \$7.00, two people being allowed to occupy one berth, if desired. Personal Conductors and Pullman porters go through with each sleeper. There are other new, convenient and economical features connected with these sleepers, which may be ascertained from Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa.

EXTRAORDINARY PREMIUMS

WITH THE AMERICAN FRIEND.

By special arrangement with The John C. Winston Company, publishers of the "International" Series of Self-Pronouncing Bibles, we are able to make unusual offers to our subscribers and their friends. This is the best and newest series of Bibles published in this country. The Bible Study Helps are the latest and most scholarly, having been written and prepared by the greatest scholars of Europe and America.

We give **FOUR UNPRECEDENTED OFFERS.**

OFFER NO. 1—SELF-PRONOUNCING TEACHERS' BIBLE

Large type (Minion), bound in fine flexible Morocco, with overlapping edges (Divinity Circuit), round corners, red and gold edges, containing nearly 400 pages of the most complete Bible Helps, Bible Concordance, Text References, Colored Maps and Charts, Proper Names divided into syllables and accented. Size $5\frac{1}{2} \times 7\frac{1}{8}$. Retail price \$1.80.

This Bible **FREE** (postpaid),
to any one sending *two* new sub-
scriptions at \$1.50 each.

The American Friend, Renewal \$1.50
This Bible 1.80 = **\$3.30**
Both (Postpaid) For **\$2.50.**

OFFER NO. 2—REVISED BIBLE VERSIFIED EDITION

Self-Pronouncing, with References, and nearly 400 pages of Concordance, Lesson Helps, Maps and Charts. Printed on the best paper. Large, clear type (Long Primer). Bound in flexible Morocco, overlapping edges (Divinity Circuit), round corners, red and gold edges. A splendid Teachers' Bible, with the text divided into verses, and with References. An indispensable book for all Bible students and workers. Size $5\frac{1}{2} \times 8\frac{1}{2}$ inches. Retail price \$2.25.

This Bible **FREE** (postpaid),
to any one sending *three* new sub-
scriptions at \$1.50 each.

The American Friend, Renewal \$1.50
Revised Bible, Versified, . . . 2.25 = **\$3.75**
Both (Postpaid) For **\$2.95.**

OFFER NO. 3—THE FINEST INDIA PAPER BIBLE

A book for ministers, workers, and all lovers of fine books. Large type (Long Primer), Self-pronouncing, with References and Maps. Bound in flexible Alaska Seal, overlapping edges (Divinity Circuit), round corners, red and gold edges. A book of over 1000 pages, less than an inch thick. Remarkable for softness and strength. Size $5\frac{1}{2} \times 8\frac{1}{2} \times \frac{3}{4}$. Price, **\$5.75.**

This Bible **FREE** to any one sending
six new subscriptions at \$1.50 each,
and 30 cents to pay postage.

The American Friend, Renewal \$1.50
India Paper Bible 5.75 = **\$7.25**
Both (Postpaid) For **\$4.75**

N. B.—This same Book, with fine Concordance, may be had by adding 50 cents.

 **The Sunday School Times**—"Deserving of high praise. Up-to-date. Marks progress toward the true ideal."
The Chautauquan—"None holds a higher place in all particulars than the International Bible."
The Independent—"The helps in the Teacher's Bibles are new, practical and scholarly."

OFFER NO. 4

A LARGE AND NEW ILLUSTRATED FAMILY BIBLE

Containing References, Standard Concordance, Self-Pronouncing Dictionary of Proper Names, Marriage Certificate, Family Temperance Pledge, and Family Record. Printed from new plates, in large, clear type, on good paper. Substantially bound. Containing over 1000 pages. Size $12\frac{1}{2} \times 10\frac{1}{2}$. Retail price \$5.00.

A copy of this beautiful, illustrated, Family Bible sent **FREE** (express paid), to any one sending *four* new subscriptions at \$1.50 each.

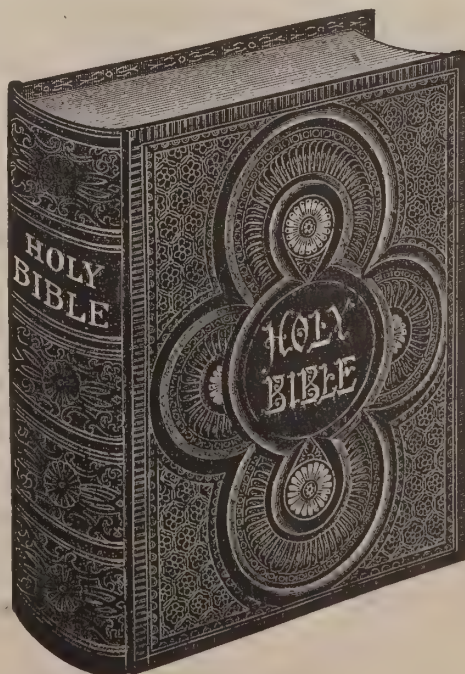
The American Friend, Renewal \$1.50
Family Bible 5.00 = **\$6.50**
Both (Express paid) For **\$3.50**

INDEX ON BIBLES.—Index will be placed on any of the above, except the Family Bible, at an additional charge of 30 cents each. Your name will be stamped on the Bible, in gold, at an additional charge of 25 cents. When ordering, write your name and address clearly, and state number of offer you choose.

A complete catalogue of over 400 styles of Bibles, Testaments, and Psalms will be sent upon application, and a special offer in connection with a subscription to "The American Friend" will be made on any of the Bibles listed in the catalogue.

NO ONE CAN AFFORD TO DO WITHOUT A GOOD BIBLE.

THE AMERICAN FRIEND, 718 Arch St., Phila., Pa.



Williamson's

North Dakota 5 ^{Per} Cent. First Mortgage Real Estate Investments

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York exchange.

The most exacting investigation into my personal and business life is earnestly courted. Correspondence solicited.

WALTER L. WILLIAMSON

LISBON, NORTH DAKOTA

FINANCIAL.

I Can Sell Your Real Estate

no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 14 cities. W. M. Ostrander, 2080 N. A. Bldg., Philadelphia

Good Farms for Rent at \$3.25 per acre. One of 203 acres, and the other, 100 acres, adjoining. Would rent for three or five years. Near Friends' Meeting. Address, with references, WHITE'S INSTITUTE, Hillsboro, Henry Co., Iowa. R. F. D., No. 2.



BREAD MACHINE

FOR HOUSEHOLD USE.
Sifts the flour and mixes 20 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, JR.) 528 & Media Sts., Philadelphia

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55. Clerk

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Spring term begins Fourth month 7th, 1903.

Ferms moderate. Send for catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

WABAN SCHOOL, WABAN, MASS.

A superior school for thirty boys.

J. H. PILLSBURY, A.M., Principal.

ACKERS

Catalog—have you one?

It's a concise, yet complete list of Highest Grade Groceries, Confectionery, Novelties, and Pastry.

A handy guide for all occasions and for all seasons.

It directs you to the store where "quality" reigns supreme, and where there's one lowest price for all.

PHILADELPHIA & ATLANTIC CITY

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 North William Street, N. Y.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain.

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

There isn't a
lamp chimney made
that isn't ashamed
of its maker except
MACBETH'S.

My name on every one.

If you'll send your address, I'll send you
the Index to Lamps and their Chimneys, to
tell you what number to get for your lamp.

MACBETH, Pittsburgh.

Sunday School Teacher (to the
bright boy of the class): "Johnny, how
did Elijah die?" Johnny: "He didn't
die. He was translated from the original
Hebrew."

These trade-mark crisscross lines on every package.

GLUTEN FLOUR For
SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
Unlike all other goods. Ask Grocers.
For book on sample, write
Farwell & Rhines, Watertown, N. Y., U.S.A.

The Great Pacific Coast Train

"Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
San Francisco
and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily
Train Across the Continent. Bath, Barber
Shop, Library, Compartment and Standard
Sleepers, Dining and Observation Cars.
Ask your nearest Ticket Agent for the facts
or address

J. T. HENDRICKS, General Agent
802 Chestnut St., Philadelphia

THE GOOD SAMARITAN IN COWBOY PHRASEOLOGY.

Among all the revisions and twentieth
century versions of the Bible, we have
failed to find anything corresponding to
the following paraphrase of the familiar
parable of the Good Samaritan, which
certainly deserves to rank high in point
of vividness and faithfulness to the
main features of the story, even if it
lacks other desirable qualities in a trans-
lation. W. B. D. Gray, a well-known
Western Sunday School worker, fur-
nishes the text and ascribes the original
to a Wyoming Sunday School teacher:

"One day a feller was goin' down from
Jerusalem in the Jericho canon. A cou-
ple chaps jumped on 'im, and when they
had most killed him took 'is wad and
run away. By and by a preacher cum
along and looked at the feller an' sed,
'I'll not monkey wi' that chap,' and
went away. Purty soon a doctor cum
by and looked at him and sed, 'It's none
o' my medicine,' an' went away and left
'im. Then a cowboy cum along ridin' a
broncho. He got down by the feller and
took 'is wipe an' brushed away the dirt
an' blood from 'is face. Then he took
'im up and put 'im on his broncho an'
took 'im ter the road-house an' sed to
the man, 'Look 'ere, you take care o'
this feller fur me. Give him everythin'
he wants. Here's my wad, and if you
need any more w'en I cum back from the
range I'll giv' it ter yer.'—Ex.

Liveried Menial: "Me lud, the car-
riage waits without." Lord Fritz
Josher: "Without what?" "Without
horses, me lud; 'tis an automobile."—
"Chicago Record."

WHY MODIFY MILK

for infant feeding in the uncertain ways
of the novice when you can have always
with you a supply of Borden's Eagle
Brand Condensed Milk, a perfect cow's
milk from herds of native breeds, the
perfection of infant food? Use it for tea
and coffee.

SUPERIOR MERIT.

Remarkable Curative Properties of a
Remedy for Indigestion and
Stomach Weakness.

Stuart's Dyspepsia Tablets, a prepara-
tion for the cure of dyspepsia and the
various forms of indigestion and stomach
trouble, owes its great success as a cure
for these troubles to the fact that it is
prepared for disease and weakness of the
stomach and digestive organs *only*, and
is not recommended or advised for any
other disease.

It is not a cure-all, but for any other
stomach trouble it is undoubtedly the
safest, most sensible remedy that can be
advised with the prospect of a perma-
nent cure. It is prepared in tablet form,
pleasant to taste, composed of vegetable
and fruit essences, pure pepsin and
Golden Seal, every one of which act ef-
fectively in digesting the food eaten,
thereby resting and invigorating the
weak stomach; *rest* is nature's cure for
any disease, but you cannot rest the
stomach unless you put into it something
that will do its work or assist in the di-
gestion of food.

That is exactly what Stuart's Dyspep-
sia Tablets do, one grain of the digestive
principle contained in them will digest
3,000 grains of meat, eggs or similar
wholesome foods; they will digest the
food whether the stomach is in working
order or not, thereby nourishing the
body and resting the stomach at the
same time, and *rest* and *nourishment*
are nature's cure for any weakness.

In persons run down in flesh and appe-
tite these tablets build up the strength
and increase flesh, because they digest
flesh-forming food which the weak stom-
ach cannot do; they increase the flow of
gastric juice and prevent fermentation,
acidity and sour watery risings.

Stuart's Dyspepsia Tablets can be
found at all drug stores at 50 cents per
package.

"Making a life is a larger thing than
making a living."

ARMSTRONG & McKELVY

BEYMER-BAUMAN Pittsburgh.

DAVIS-CHAMBERS Pittsburgh.

FAHNESTOCK Pittsburgh.

ANCHOR } Cincinnati.

ECKSTEIN }

ATLANTIC }

BRADLEY }

BROOKLYN } New York.

JEWETT }

ULSTER }

UNION }

SOUTHERN } Chicago.

SHIPMAN }

COLLIER }

MISSOURI } St. Louis.

RED SEAL }

SOUTHERN }

JOHN T. LEWIS & BROS CO Philadelphia.

MORLEY Cleveland.

SALEM Salem, Mass.

CORNELL Buffalo.

KENTUCKY Louisville.

IF there is an impression in
the minds of any that Mix-
tures of White Lead and
Zinc are better than Pure White
Lead, it has been created by the
manufacturers of the Mixtures,
because a much larger profit can
be made from the sale of these
than by grinding and selling
either White Lead or Zinc *pure*.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

THE NEW
GYMNASIUM AT **Friends School**
PROVIDENCE, R. I.



FRIENDS SCHOOL GYMNASIUM.

A fine new building with complete modern equipment, swimming pool, running track and lockers. To be used by boys and girls at different periods. Another mark in the progress of this school that has been *growing* for more than a hundred years. The spirit has ever been to add to equipment and methods that which would tend toward the mental, physical and moral growth of its pupils.

Conducted on a wisely arranged plan of co-education. Furnishes a sound thorough education, fitting for business and for college entrance. A quaint building called "The Three Oaks Studio" is set apart for classes in drawing, painting and wood carving. Special courses in music and art. Open to all denominations. Liberal endowments make low tuition. Modern buildings heated by steam. Large and beautiful grounds for outdoor sports. For catalogue address

AUGUSTINE JONES, LL. B., Principal.

The American Friend

Vol. X

THIRD MONTH 12, 1903

No. 11

	PAGE.
EDITORIALS.—Events and Comments.—	
The Life of Liberty.—Some New	
Friends' Books	179-181
Quietness and Confidence	181
<i>Delia Rees.</i>	
The Deep Note in Human Life	183
<i>William Newton Clarke.</i>	
The Convention for Moral and Religious	
Education	185
Mary Ann Malone	185
THE INTERNATIONAL LESSON	186
Lesson for Third month 22, 1903.	
CHRISTIAN ENDEAVOR	187
Topic for Third month 22, 1903.	
THINGS OF INTEREST AMONG OURSELVES, 187	
MARRIED.—DIED	188

OFT HAVE I CRAVED.

*Oft have I craved, dear Lord, it had been mine
With sight and sense Thy presence to adore,
My costliest hoard of ointments rare to pour
Upon Thy feet and wash them in the brine
Of my repentant tears. Hath earth a shrine
To hold the homage of my heart's best store,
Or all the world a lure to tempt me more
Once having looked upon Thy Face divine?*

*Yet Faith's sure vision shames our mortal eyes
Since I, because I have not seen, am blest—
No vases fragrant with their prisoned sweet,
I break for Thee, but Thou wilt not despise
A broken heart, weary of life's unrest.
Make it Thine own, I lay it at thy feet.*

—ZITELLA COCKE, in the *Congregationalist*.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❖ ❖ ❖ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

FINANCIAL.

Good Farms for Rent at \$3.25 per acre. One of 203 acres, and the other, 100 acres, adjoining. Would rent for three or five years. Near Friends' Meeting. Address, with references, WHITE'S INSTITUTE, Hillsboro, Henry Co., Iowa. R. F. D., No. 2.

ONE CENT invested in a postal card, addressed to us, will show you "How to eat your cake and keep it, too." Did you ever hear of a real estate mortgage secured also by **Deposit of the Gold Coin?**

The highest development of the real estate mortgage is found in **Our Sinking Fund**. Full facts and highest references sent on application to **PERKINS & CO., LAWRENCE, KAN.**

WILLIAMSON'S INVESTMENTS

North Dakota 5 per cent. First Mortgage Real Estate

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota

THE
Hastings & McIntosh Truss Co
912 Walnut St., Philadelphia, Pa.
Lady Attendant. Moderate retail prices.

S. F. BALDERSTON'S SON
Wall Paper and Decorations
Window Shades Made to Order
902 SPRING GARDEN ST., PHILA.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 25 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.

GOOD FARMS for sale for from \$1200 to \$3000, near Friends' Meeting. For particulars, write to, **ERNEST HOWARD, Manchester, Okla.**

FOR SALE.—"Friday or Bailey" peach trees. These trees originated in Iowa, and have stood the extreme cold of that climate. They are a large freestone peach of excellent flavor. Address Milton Kenworthy, Russiaville, Indiana. For reference write to Amos M. Kenworthy, San José, Cal.

WANTED.—A young or middle-aged lady to help with house and store work. A Friend preferred. Address soon to Box 75, Malvern, Pa.

FOR SALE OR RENT.—Property on the Shawangunk Mts., near Ellenville, N. Y. A boarding house accommodating 40 to 50 guests; twelve (12) acres of land; 2 cottages and laundry. Cottages sold separately or with the whole place. For price and fuller information, address, **ABBIE KITE, 138 E. 29th Street, New York City.**

"Every man looks at his woodpile with a kind of affection"—or ought to.



BREAD MACHINE

FOR HOUSEHOLD USE.
Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 52d & Media Sts., Philadelphia



ESTABLISHED 1880
..CHAIRS RUSHED..
AND RE-RUSHED
Chair Cane, Rattan, Reeds, Splints, Flats, Open Woven Cane, Close Woven Cane and Rushes constantly on hand At the Old Stand.
GEO. W. BRENN
1305 N. Marshall St., Philadelphia, Pa.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Spring term begins Fourth month 7th, 1903.

Terms moderate. Send for catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncrowded profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia

All Round the Garden
you will see luxuriant
growths if you use

GREGORY'S SEEDS

Sold under three warrants. New catalogue free.

J. J. H. Gregory & Son,
Marblehead, Mass.

GREGORY'S SEED CATALOGUE FOR 1903

"IN THE WHITTIER COUNTRY"

"WELLSWOOD," HAMPTON FALLS, N. H.

FOR RENT.—Attractive and popular colonial house; 24 rooms, fully furnished, 8 open fire-places, broad porches, elevated location, fine water supply, ample grounds beautifully shaded. Trolley to Hampton and Rye beaches. Moderate rent. Philadelphia references—proprietor and guests.

Address No. 75, AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 North William Street, N. Y.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the

American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies Five Cents each.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND. Advertising rates will be sent on request. Headley Bros., 14 Bishopsgate Street, Without, London, Agents for Great Britain and Ireland.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAR. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS
FRANK H. TAYLOR.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, THIRD MONTH 12, 1903.

No. 11.

Events and Comments.

Captain Roald Amundsen, a Norwegian, this coming spring, is to conduct an expedition to discover the magnetic north pole, and there to carry out observations during a series of years. He will make a magnetic survey of the whole ground, and thus establish whether the pole is a mere point, a more widely spread area, or even several points.

The optimism which seems to exist in some Western capitals in regard to the Sultan's intention to carry out the projected Macedonian reform measures is hardly shared by those who have noted his attitude toward the Armenian scheme and the Cretan reforms. Difficulties began with their application, and successful efforts were made to thwart the new arrangements.

Private ownership of public service enterprises is not popular in Ithaca, N. Y., just at present, where, under stress of a typhoid fever epidemic due to a polluted water supply, the public ownership policy has been decreed by a vote of 1,335 property owners against only 30 in the negative. Public ownership does not insure a pure water supply, but it is to be hoped that better service will be secured than where the business is run as a private profit-making affair.

Pursuant to the call of the President of the United States the Senate of the Fifty-eighth Congress met in extraordinary session on the 5th inst., with twenty-six new Senators in the body. The President's message asked special attention to the treaty with the Republic of Colombia securing to the United States the right to build an isthmian canal, and to the treaty with the Republic of Cuba for securing a measure of commercial reciprocity between the two countries.

The growth in importations of manufacturers' materials continues to be the striking feature of the statistics of our foreign commerce. The value of manufacturers' materials imported in First month was \$42,328,748, as against \$37,312,513 in the same month last year. This shows an increase of \$5,016,235, a gain of about 14 per cent. in a single year in the value of manufacturers' materials imported. Comparing the seven months ending with First month, 1903, with the corresponding months of the preceding year, a gain of \$40,000,000, or 17 per cent., is shown over the figures for the seven months ending with First month, 1902.

It is rather interesting to know that Clarence S. Darrow, counsel for the coal miners' union, is not in

favor of the execution or imprisonment of criminals. In a new book, entitled "Resist Not Evil," he advocates the doctrine of non-resistance. He says: "By no method of reasoning can it be shown that the injustice of killing one man is retrieved by the execution of another, or that the forcible taking of property is made right by confining some human being in a pen." He continues: "Whether brotherhood, love and non-resistance would lessen crime may be a matter of debate, but that punishment does not lessen it seems to be as well established as any fact that can not be absolutely proved."

The American Ornithologists' Union for the Protection of North American Birds, is doing commendable work. Its members believe that the great economic value of birds demands that they should be protected and thus preserved, and are seeking to secure comprehensive and uniform laws throughout the United States and Canada for the absolute protection of the non-game birds. They ask a continuance of the warden system through which colonies of sea birds are protected during the breeding season, for it is then that the birds are in the finest plumage and are most sought for by plume hunters and milliners' agents. The diffusion of knowledge regarding the economic value of birds among the agricultural peoples, and especially among the school children, has been promoted by the gratuitous circulation of leaflets treating of the life history of birds, and especially of their food habits.

The most notable temperance legislation of the Fifty-seventh Congress was the Gillett-Lodge Act, forbidding American rum sellers to sell intoxicants and opium in Pacific Islands having no civilized government, and the Bowersock amendment, forbidding the sale of intoxicants in United States immigrant stations. The success of both these measures is largely due to the untiring efforts of the International Reform Bureau, aided by the W. C. T. U. A second half-million dollars for amusement rooms and gymnasiums, to be used in the army as substitutes for the suppressed "canteens," was secured, and an act shutting out tobacco packages and pictures and cards promotive of gambling and impurity also passed. A signal victory in the administrative field was secured by the appointment of six women inspectors of immigration; with a view of breaking up the systematic importation of girls for immoral purposes. The record, as a whole, falls far short of the preceding Congress, during which nineteen acts of government in behalf of good morals, including executive acts, were secured.

THE LIFE OF LIBERTY.

Nobody begins life with liberty. It would be ruinous to say to the child: "Do just what you like to." Quite the opposite course is followed by the loving parent. He teaches the child the meaning of "thou must" and "thou shalt." The boy thus learns to obey, to adjust himself to the will of others. He discovers that his field of freedom is very narrow indeed. When he gets to school he is obliged to learn the limits of his freedom in a new way. He cannot accept as truth anything that happens to strike his fancy. He must find out what really is true and accept that. He must get his set lesson. He must learn what the book says. He must remember what the teacher tells him. Whether he likes the facts which are presented or not, he must master them; and if his lesson is not learned, he must stay after school and get it. In society again nobody is quite free. There are laws and customs and institutions which force our lives in certain directions. The man who is not good by nature (and who is?) must be taught by law to observe the rights and privileges of others. Society never trusts men to realize their lives according to their own sweet will. Back of the law there is force. You disobey at your peril. Even in religion there are the stages of fear and of commandments. Primitive religion is largely grounded in fear. The worshiper brings his sacrifice because he is afraid of God and hopes to appease Him. He crawls on his hands and knees and inflicts frightful bodily torture because he believes it will keep his god from punishing him in a worse way. In the next stage he obeys the law or the commandment because he thinks this will win God's favor; he scrupulously fulfills His ordinances, His ceremonies or His ritual because he expects a great return from the God whom he has thus served.

But it is our privilege, nay, more, our high calling, to pass over from this life of restraint, of fear, of law to a life of glorious liberty, of joyous freedom. The child who has been drilled into obedience has little by little discovered the spirit of love in the discipline, the goodness of those who have restrained him. Now he begins to be good, not because he must, but because he chooses to be good. He has lost the incentive of fear, and has gained the incentive of love. As a result you have the wonderful spectacle of the son resigning his own dreams and prospects in order to support the family he loves, the daughter giving up every ambition to be the stay and comfort of a father in his declining years, or of a mother who needs her—and doing it, too, from free

and glad choice. So, too, the scholar passes from the tasks that are *set*, to become an independent searcher after truth, making his own free contribution in the chosen field of his research. The citizen almost forgets that there are laws to be obeyed. Instead of needing restraint, he devotes himself to the task of righting the wrongs, of destroying corruption, of purifying the State. Through his love for his country and for man he contributes all his powers for the purpose of helping other men attain a wider freedom and a richer life.

Do we not also pass over from religion of fear and religion of external commandments to a religion of joyous liberty and devoted love—where our only law is the law of the spirit of life in Christ Jesus? The entire work of our Lord is directed to carry us over to this freedom of full-grown sons. His method is to kindle in us incentives of love and devotion. He reveals the Divine love and yearning. He appeals to us through His own sacrifice to save us. "Thou needs must love me who have died for thee." He shows us the unlimited possibilities of life. "You can be like your heavenly Father." There is no force, no compulsion, no rigid external system to fit into. We are called to the freedom of sons. We are pointed away to the ever-widening goal of a perfect life. The types of the blessed life which He gives us are those who hunger for more righteousness, those who feel the poverty of their spirits, and so are open to the light and receptive of the truth, those who are purifying their hearts so that God is continually growing clearer to their vision. Those who thus feel the compulsion of love have entered the life of liberty. They do right now, not because they must, but because the joy of their lives is in doing right. The law is not left behind, but it is swallowed up in the free will to choose the life of moral action. "I delight to do thy will" is the psalmist's word for this attainment. "So speak and so do," says James, "as they that shall be judged, by the law of liberty." What a day of judgment! How many of us can God trust to such absolute freedom—no law but our own free will!

SOME NEW FRIENDS' BOOKS.*

JOSEPH ELKINTON has rendered a valuable service in giving us this interesting and illuminative story of

* "The Doukhobors." By Joseph Elkinton. Ferris & Leach, Philadelphia. Price, \$2.00.

"Light and Shade." By John Frederick Hanson. Western Work Publishing Association, Oskaloosa, Iowa. Price, \$1.25.

"Sally Wister's Journal." Edited by Albert Cook Myers. Ferris & Leach, Philadelphia. Price, \$2.00.

the rise, the persecutions, the immigration and the present condition of the strange Russian sect called the Doukhobors. He begins with his own personal experiences in the Doukhobor settlements in Canada, and so introduces us to individuals and families and neighborhoods. We here get acquainted with the people whose past history comes out later on in the book. This personal study of the Doukhobors as they now are leads up to the subject which is particularly on the mind of the author, namely, the education and training of these long-suffering people, whose mistakes have uniformly been due to ignorance, and all the profits on the sale of the book are to go toward educational work among the Doukhobors.

The history of the sect, and of the almost unparalleled persecution of this peace-loving group of Russian peasants, is a touching story, and one which will be read with interest. It is preceded in the book by the account of the transfer of the entire sect from their homes near the Caucasus to the northwestern country in Canada, where they have made their home. Their religious views, their personal and domestic habits, and their general characteristics as a people, are considered with much sympathy and considerable insight. The important service of Joseph S. Elkinton, in the final settlement of the Doukhobors, and his influence among them, is modestly told by the son. The book is illustrated with three maps and over fifty photographs.

Probably no one else—certainly no one in America—was as well qualified to write the history of Friends in Norway as John Frederick Hanson, himself a native of the country, and a diligent laborer for the cause of Christ in that land. Quakerism arose in Norway early in the last century, and since that time there has always been what early Friends would call “a living seed” in this land of our far remote ancestors. As in the former book noticed, so here, too, we have a story of sad persecutions and of migration to escape it. One of the impressive features of this history is the long list of faithful laborers who have year after year visited Norway “in the love of the gospel.” We have noted from the book the names of the following Friends from America who have visited the meetings and families of Norway: Stephen Grellet, Thomas Arnett, John and Elizabeth Meader, Eli and Sibyl Jones, Lindley M. Hoag, John L. Eddy, Rebecca Collins, John Henry Douglas, James Owen, Asher and Sarah M. Hiatt, Robert W. Douglas, Jonathan and Mary Rogers, Allen Jay, Rufus P. King, Edward Scull, Eli and

Abarilla Cowgill, Eliza Watson, Jehu and Sarah Newlin, Elwood Scott, Samuel Morris, Thomas P. Cope, William and Susan T. Thompson, Addison White, and Richard H. and Anna B. Thomas. This is a remarkable array of names, covering nearly a hundred years, and the story of the labors of these servants of God will appeal to many readers. Almost more sad than the story of persecution is the story of separation, caused by non-essential differences, which tore asunder this little group of Friends. The book is illustrated with many portraits and photographs.

“Sally Wister’s Journal” is a charming book. Sally Wister, a Quaker maiden of sixteen, living in the outskirts of Philadelphia, began to keep a journal in 1777, just after the battle of Brandywine. During the entire period that the British army occupied Philadelphia the journal was kept up. Officers of the American army were quartered in Sally Wister’s home, and in the Journal we get most interesting details of the experiences and circumstances which grew out of this event. Such a wise and yet artless, naive girl! One almost lives over again in these vivid pages the experiences of that memorable winter. The editorial work, which has been done by Albert Cook Myers, is of a very high order of merit. His introduction is a splendid piece of work, and the notes are just what historical notes should be. The publishers have put the book out in beautiful form. It is altogether an admirable piece of book making.

We have received from Headley Brothers, London, a charming little book by Violet Hodgkin, entitled “The Happy World,” being a study of Dante’s “Paradise.” The writer knows and loves the poem she is studying; she shows genuine insight, and she gives many beautiful spiritual touches. These same publishers have also recently issued a new and attractive edition of William Guest’s “Stephen Grellet,” a book which all young Friends ought to read.

FOR THE AMERICAN FRIEND.

QUIETNESS AND CONFIDENCE.

BY DELIA REES.

I have no doubt that perils, serious and ever imminent threaten the life and work of the Church to-day. I even believe that some of these perils are far more subtle and insidious than the most of us suspect, and their advance calls loudly for leaders of the Lord’s hosts who do not give themselves to self-complacency in Christian experience, nor to a supine confidence in God’s leadership and overruling of all things. It seems to me that far too few in the Society of Friends are awake to the needs and opportunities of the pres-

ent generation—in fact, an appalling number are asleep, while a large per cent. of its known working force is either partly paralyzed by anxiety and fear or excited to unwise action by rumor concerning the enemy and by prejudice toward other Christian workers, with whom they do not see eye to eye. It requires no prophet's ken to see that such forces are not ready for victorious battle with such a foe as Paul describes in Ephesians 6: 12. The high commission of the Church calls for aggressive warfare and an hysterical defense of the faith made in ignorance of actual facts and of the nature of the foe will never advance the interests of the gospel of Jesus Christ. We must cease to war after the flesh before we become "mighty through God," and we must cast down our own imaginations, which lift themselves against the real knowledge of God, or we shall never pull down the strongholds of Satan. When we learn that inner quietness which results from bringing into captivity every thought to the obedience of Christ, we will find ourselves face to face with the Infinite, and the confidence born in such a presence will send us forth, in wisdom, to study the field and the foe, careful that we dissipate no spiritual energy, waste none of our forces, until we learn where is the real foe, and then fight as those who do not beat the air, but *know* the enemy and believe in their commission to conquer.

Where is the tribe of Issachar, who has understanding of *these present* times to know what the Church ought to do? We get no inspiration from the people who are saying, Alas! Alas! Higher criticism! Higher criticism! The faith is ruined! We know there is an enemy. But is there not also a God? Does He not understand the nature of our times? Is He able to preserve the truth through this age as through other ages of the past? Is He omniscient? Does He know all that the enemy has done and said and written? If He is so all-intelligent (and traditionally we believe He is), does it not occur to us that we might work together with Him in more confidence if we were more intelligently informed ourselves? If we have acquainted ourselves with the actual facts of history concerning our Bible, and thus have seen the varied and contradictory forces which have been used by Him—if we have seen the process of its purification and deliverance from human errors in the past—how is it we are filled only with fear and trembling, and have no confidence in His present purpose and power? It is easy for me to see (though not a scholar) that there are serious dangers lying perilously near the paths of even *Christian* scholarship, but I see also the imperative need of knowledge. We cannot entrench ourselves in ignorance and hope that our spiritual force will overcome the enlightened powers of darkness. Faith feeds on light and truth, and increases in the knowledge of God. Ignorance of God and His ways of advancing the truth and overcoming the power of evil finds it very difficult to trust in a real conflict. The nervous fear so often expressed for the truth reveals sometimes, at least, a want of the knowledge of

the consciousness of God which comes to the soul that quietly waits on Him, and also of accurate knowledge of His great achievements and splendid victories in the past. But some one says, there have been battles lost, evil has triumphed and the truth has been well nigh lost to the world for a time. Even so. And in face of such danger, what is a true attitude? Shall we not seek intelligently and consciously to know our God, and, having done all in our power, quietly *stand* and *trust* His purpose for the ages? We can at least be noble embodiments of the truth which we cannot compel others to believe. There is an attitude of alert and intelligent confidence in God and His truth which serves His people well in war and in a time of peace. And there is no place for petty fears and nervous fighting in the soldiers of God's army. If that which we hold as truth will not outlive all the tests which the God of truth allows to attack it, then it is poorly worth while to call the whole world with its sore need to find a refuge there. Dr. Gordon, of the Old South Church in Boston, cheered our hearts when he wrote that the greatest test of the Bible was not to be found in higher criticism. Its greatest test was met when some poor fellow, with ruined character and a life of sin, came and threw the weight of his need upon the words of the Book. Many of us are too unlearned to take any part in the great discussions of critical investigation, and we do well to preserve silence; but so long as our *confidence* can persuade other needy hearts to find their eternal help through the truths of the Book we may have unspeakable joy in watching its sure victories. But a friend said, not long since, "I am not afraid for the Book. It is the spoiling of individual faiths that I deplore and grieve over." I suppose it is possible to worship faith, but it seems to me far more difficult than is sometimes understood. According to the writer of Hebrews faith is something more than believing with the head or giving full assent to with the mind and will. It has a bit of *evidence* in it. Faith is the substance of things hoped for, the evidence of things not seen. There is something of real consciousness of God in faith which may be shaken and sorely tested, but not easily destroyed. It is well in such consideration to discriminate between the upsetting of one's traditional beliefs and the spoiling of one's confidence in God. Have we not in our own experience had times of conflict and faced serious doubts in a manner which made us *feel* as if our moorings to God were loosened or were loosening, but found as the conflict went on, or after its heat was passed, that our faith had grown stronger? What we had feared as our ruin had served as our sustenance, and our consciousness of God's presence and sure word had a vastly wider domain because of the conflict.

However, individual faith has doubtless many times been wrecked. For as in a great campaign the ranks may not stop their march upon the enemy because individual soldiers faint and fall by the way, so also has God led His hosts on in the conflict by which truth advances though many faiths have been sacri-

ficed by the way. "He shall guide you into all truth" has its deep meaning to the Church for the world and she cannot stop her onward march.

New York City.

THE DEEP NOTE IN HUMAN LIFE.*

BY WILLIAM NEWTON CLARKE.

"Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven."—Matt. 18: 3.

I have heard common offers of comfort for sorrow, and of courage for the ordinary walk of life, and certainly "the deep note" of solemn and joyful confidence in the reality of the unseen good has not sounded in them very strongly. I have not heard that note in the sound of my own voice, as clearly as I could wish. "Ye are the light of the world," said the Lord. "Blessed be God," said Paul, "who hath comforted us in all our tribulation, that we may be able to comfort them that are in any trouble." How ready are we, by virtue of what we possess, to breathe into some bereaved heart a calm confidence in God's undying goodness, and a strong hope of reunion in the world invisible? How ready are we, moving among those who are depressed and discouraged in the common hardships and anxieties of life, to say, "Be of good cheer, it is your Father's world, where all things work together for good to those who love Him," and say it so that we shall be believed? O for the deep note of confidence, to be heard in our own voices!

When we miss it and wish it were there as it ought to be, we may resort to various means by which we hope it may be obtained. Sometimes it seems a duty to keep up the tone of faith in the circle where we stand, and so as Christians we express our utmost and a little more. By an impulse of another kind we often endeavor to improve our imperfect confidence. We try to think matters out. We seek to cultivate confidence concerning God and the other life by studying the proofs. We think to vivify our faith by refreshing our minds on the evidence, and try to work up in ourselves the confidence that we feel to be so needful. Thus we seek spiritual results by intellectual processes. But there is little fruit. That is not the way to stronger confidence, good though the reasonings might be. This whole method fails us, except as it goes hand in hand with something else.

What is that something else? Who are they from whom, when we do hear it, the tone of power comes forth? What does experience tell us as to the kind of persons from whom the effective word of inspiration and uplifting proceeds? Not from great minds, regarded as great; not from the intelligent and well taught, even in the doctrine of things divine—not from these is it sure to come. Perhaps every one of us has known some simple, humble man or woman, taught of God in the inner life, whom one would

rather meet in the day of sorrow than any other friend. Perhaps we have known men and women who were actually looked to by those who sat in darkness as veritable light bringers, inspirers of the faith that endures as seeing Him who is invisible. Who are they? They are the simple, sincere, unassuming. They make nothing of themselves, but they have been with the Master. They have become as little children and received the gift from the Giver. Simplicity in godliness gives the power that we seek in vain elsewhere. Here is what seems a paradox: it is out of the heart of the little child that the deep note sounds forth. It certainly is so; so it has always been, and so it must be.

But how are we to become as little children? I have often wondered at the audacity of our Saviour in speaking of it as He spoke. "Except ye become as little children ye shall not enter the kingdom"—ye shall not, of course, because ye cannot. But to become as little children—what a work! To become! To become from what? From what we are. To become, after all our manlike independence, after all our pride and self-will, after all our sophistication by superfluous reasonings, after all our developed and hardened evil, to become as little children—what a change is that! If only we were as little children it would not be hard to imagine our remaining so; but from being all that we are, to go back and down—or up—into the estate of childlikeness and simplicity, and thus to attain to the kingdom of God, I wonder that even the Lord Jesus dared to speak of this and set the childlike spirit as the test of admission or exclusion at the door of the divine kingdom. Who then can be saved? If we are to become as little children, how is it to be done?

Not everything that is found in the little child does He praise. He is not saying that childhood is faultless, or that it is the one desirable stage in our existence. Nor, on the other hand, is it the ignorance and mental blankness of infancy that He commends. The uniform understanding of Christendom has been right: it is the simplicity, humility, trustfulness, teachableness, obedience of the little child that serves Him for illustration of the character that men must attain. And so the question that we have asked, the question how, remains most difficult. We men and women grown—perhaps overgrown, perhaps mis-grown, certainly grown into a stiff independence and pride of ourselves, or a firm habit that is hard to change—we must become lowly, trustful, receptive. We must so humble ourselves and be open-hearted that the fullness of the divine can flow into us. It is thus that power must come, and we become able to utter that deep voice of spiritual certainty which shall bear strength and assurance into other souls. Let us not stumble at the way. Only from the divine fullness can that voice go forth which carries conviction and cheer for the troubled, and only into the simple and receptive soul can the divine fullness come. It is the one thing needful that the humble and receptive spirit become ours.

* Extracts from a sermon preached at Hamilton, N. Y.

Tell me, then, how the little child, the human infant, comes to possess these qualities. How comes it to be trustful, teachable, obedient? It is easy to say that this is the nature of the little child. But this does not solve the question. If a little child were left alone, it would never develop any qualities at all, for it would perish. If it grew up surrounded only by other children equal to itself, it would never develop trustfulness or willing dependence. No, the childlike spirit is a social grace, and the child begins to be a social being earlier than we think. The child is always in the presence of another, or of others, greater than itself. The habitual sense of dependence comes from the fact of dependence. In the normal life there is some one for the child to depend upon, and the habit of dependence follows. The parental love and care can be trusted, and so the attitude of trustfulness appears. The spirit of the little child, in its beauty and simplicity, is born of the warmth of the mother's love, and the steadiness of the father's care, the presence of an embracing and sustaining love that calls out confidence. Trustfulness is the child's response to the fact of some one who is able to take care of it, and incomparably more than willing besides; it is the answer to the love and strength that wait the child when it enters the world. As for teachableness, that comes because there is some one so much wiser, and so dear, and so intent upon teaching what is good, that teachableness is the natural reply. If the little child looks up with eyes of reverence, deference, obedience, it is because there is some one to be looked up to, some one great enough to command the upward look and call out the obedience. The human child would never learn what we call the childlike spirit, if it were not thus face to face with some one great and loving and commanding enough to make the child instinctively take the place of responsiveness, humility, obedience and trust.

In like manner we, men and women, shall become like little children precisely when we find ourselves face to face with some one so great and strong, so worthy and so helpful, as to make little children of us. We too are social beings; we respond to persons far more than to ideas. We are always thinking that we shall respond to ideas, and so we look out for thoughts that will be likely to suggest in us the spirit of little children, but it does not prove successful. We are made rather for the giving and receiving of personal influence, and under personal influence we do our best. When we long to be humbled, and simplified in spirit, and made receptive and responsive, so that the divine fullness may flow unhindered into our hearts, what we really are craving for is the personal impression of some one so much greater than ourselves that we can be nothing but little children before Him. "I have heard of thee with the hearing of the ear, but now mine eye seeth thee." "Speak, Lord, for thy servant heareth." "Lord, what wilt thou have me to do?" It is only the divine greatness that makes little children of men.

I said the divine greatness, but the mention of a name does not solve the urgent question that arises here. As we look about us in the world, and see men with their independence, their self-will and their confirmed habits, it often seems as if no power could ever make them humble. As we look within ourselves and see how far we are from possessing the childlike heart, even when we approve it and long for it, we wonder again whether any sufficient power exists to make us little children. Can I look up into the face of any one as a child looks up to its mother, with honest admiration, calm love and joyful confidence, and feel myself borne upon a mighty heart of strength, affection and righteousness, until the place of the little child seems the only place for me?

Yes. When I stand, just as I am, before Jesus Christ, the manifestation of God, and look upon God as I find Him revealed in Jesus Christ, I am standing in the presence of One before whom I may well feel myself a little child, and live the life of a little child under His care. It is not the sense of my own smallness in comparison with Him that shows me this; it is not that I shrink into nothingness before Him. Conscious insignificance is not what constitutes the childlike spirit. Not my smallness, but God's greatness, does the work. The greatness is of the kind that renders Him sufficient to my soul and all my needs, and to the needs of all. The greatness that I feel in God when I learn the lesson of the Lord Jesus is greatness of sustaining power. It is greatness of redeeming love. It is greatness of all-embracing wisdom and purpose. It is greatness of parental care. It is uttermost trustworthiness, inexhaustible, unchangeable, eternal. I am no more dwarfed into insignificance by God's superiority than the child is by its mother's.

It is the preciousness of the child to its mother that makes the child precious to itself and first awakens the sense of the value of its own being; and it is in response to God that I first learn to put a true estimate upon myself. By my sense of God's greatness I am lifted into rest for my soul and strength for all good uses. In Christ and his cross I see infinite redeeming love, and on the heart of such love my heart may well take its rest and be strong. In the God whom Christ shows me I discern a Father whose providence is over all his works and is a providence of good for all; and under such providence I may well take courage and hope for all right endeavor and go my way rejoicing. So true is the divine heart that I find revealed in Christ that I do well to be teachable before such a friend. And the confidence that he thus awakens is not a temporary confidence, relating alone to things present and visible. I trust God not as a mortal, but as an immortal, and the God that I trust is a God forever. His are all worlds and ages, and when I feel His reality in its fullness the unseen realm is as real as that which my eyes behold. Thus here I find fresh power to ascend into the realm of immortality and become aware of those things eternal that are essential to our hope.

Before such a God, eternal, holy, gracious, near, wise, watchful, embracing me with a father's care and a mother's tenderness, why should I not be humble, loving, trustful, teachable, obedient? Why should I not live in His world as in a home, and avail myself of His parental goodness as a child resorts to father and mother for daily good?

Now we see why becoming like little children is associated with entering the kingdom. The kingdom of God is no organization, and entrance to it is not an external act. To enter the kingdom of God is simply to come under the sway of God in the manner that God desires. And the two things are one: where lies the difference between them? "Except you meet the One before whom you are but children, and are brought by His overshadowing into humility, trustfulness and obedience before Him, you cannot come under His sway aright." This is the only way to be truly and fully His, the only way to enter into the blessing that His kingdom means for those who find it. The kingdom of God and the family of God are one and the same, and upon His little children the glorious and honorable powers of His kingdom descend.

If words really come forth from a heart that is humbled and lifted up in the presence of Him to whom we are little children, loved and cherished, then the deep note of living confidence will sound in them with helpful and inspiring power. Indeed, that deep tone that we so love to hear, carrying immortal hope and strength to those who listen, is not a tone of the separate and independent human voice. It comes from beyond. It is rather the sound of God and the universe, the sound of eternity and reality, which our feeble voices are at length enabled to catch, to take up, to make their own, and to utter in the eternal harmony. Every one of us, great and small, should eagerly desire this in-breathing of the divine Spirit whereby our voices shall be filled with the deep tone, and our very presence shall become a benediction to a troubled and doubting world.

THE CONVENTION FOR MORAL AND RELIGIOUS EDUCATION.

During the second week in Second month in the city of Chicago, there occurred a most significant event in the history of American education. Delegates from twenty-two States, representing practically every Protestant denomination and every type of educational institution—the university and college, the church publication, the Young Men's Christian Association, the Young People's Society, the public school, the Bible School, the theological seminary—came together to consider the moral and religious phases of the great problems of education. They came in response to a call issued by the Council of Seventy which directs the American Institute of Sacred Literature. They came deeply impressed with the inadequacy of such instruction as at present carried on and hoping to perfect some plans for more

perfectly correlating such instruction with the historical, literary and scientific instruction of our time. It was an inspiring sight to witness men and women representing at once the most profound scholarship and the most deeply spiritual life of the United States and Canada, engaged in conference and prayer to the end that the educational forces of our continent might be charged with a great moral and religious purpose. There were some forty speakers upon different phases of the following subjects: "The Next Step Forward in Religious Education," "The Modern Conception of Religious Education," "The Promotion of Religious and Moral Education," "Religious Education Through the Sabbath School," "The Scope and Purpose of the New Organization," "The Relation of the New Organization to Existing Organizations."

An organization was effected, to be called "The Religious Education Association," whose purpose is to promote religious and moral education in the United States and Canada. This organization will conduct its work under a number of departments, which will undertake to render service in unifying, correlating and stimulating existing efforts and agencies devoted to such work, and, in addition, to creating new agencies where no agencies now exist. It is a work fraught with tremendous possibilities for good, and is only another well-nigh universal movement in the direction in which Friends have always insisted educational effort should be expended. The proceedings of the convention will be published, and will be a distinct contribution to what is really the fundamental and ultimate phase of educational activity. Professor Frank K. Sanders, of Yale University, New Haven, Conn., was made president.

MARY ANN MALONE.

At her home in Cleveland, O., First month 24th, 1903, Mary Ann Malone, wife of the late John C. Malone, passed away in the 83d year of her age. Truly a mother in Israel has fallen. A happy, loving nature that always looked on the bright side and committed all of her cares to her heavenly Father and left them there. She was a life-long member of Friends, married before she was 20, and for many years lived at a great distance from Friends' meeting. In 1865 she and her family moved to New Vienna, O., where they could have the advantage of Friends' meetings. She raised a family of eight children, seven sons and one daughter, who live to mourn her loss. Family cares and farm life did not prevent her from working much for the Master. Many years a minister of the gospel, she was interested in all of the aggressive work of the Church, and was one of the first among Friends to actively engage in revival work, and rejoiced in seeing many souls saved and meetings established in isolated neighborhoods. Her health was feeble the last few years of her life, so that she was confined at home, and her greatest delight was to hear of the Lord's work progressing,

and she was continually rejoicing in her Saviour's love. Sitting up and talking to a friend the day before her death, she said: "Living or dying, I am happy." Many besides her own children will rise up and call her blessed.

The International Lesson.

FIRST QUARTER.

LESSON XII.

THIRD MONTH 22, 1903.

PAUL'S MESSAGE TO THE EPHESIANS.

Eph. 2: 1-10.

GOLDEN TEXT.—By grace are ye saved through faith.—Eph. 2: 8.

DAILY READINGS.

Second-day, Third mo. 16.—Redemption. Eph. 1: 1-14.
Third-day, Third mo. 17.—Christ the head. Eph. 1: 15-23.
Fourth-day, Third mo. 18.—Paul's message to the Ephesians. Eph. 2: 1-10.
Fifth-day, Third mo. 19.—Reconciled. Eph. 2: 11-22.
Sixth-day, Third mo. 20.—Quickened. Rom. 8: 9-17.
Seventh-day, Third mo. 21.—Works of flesh, fruits of Spirit. Gal. 5: 16-26.
First-day, Third mo. 22.—Faith and works. James 2: 14-26.

The "Epistle to the Ephesians" forms one of a distinct group among the Pauline Epistles, sometimes called the "Epistles of St. Paul's first captivity." They consist of the Ephesians, Philippians, Colossians and Philemon. On comparing these with each other there will be found marked resemblances of style, expression and thought. This will be sufficiently shown if the opening chapters only of Colossians and Ephesians are compared. The time at which these Epistles were written was probably during the two years of Paul's detention at Rome (Acts 28: 30), which were about 61, 62. Though known as the "Epistle to the Ephesians," the words "at Ephesus" (1: 1) are omitted in some of the oldest manuscripts, and the evidence that they did not exist at least in most of the earliest manuscripts is very strong. The absence of personal allusions, of any special teaching likely to be given to those whom Paul knew so well, is also evidence against the ascription; again, it is hard to believe that words in portions of the Epistle (e.g., 1: 15; 3: 2; 4: 21, 22) should be used in connection with those among whom Paul had lived in close relationship for nearly three years, and to whom he gave such a touching farewell as that recorded in Acts 20: 17-38. The most satisfactory explanation, and that which is adopted by most scholars, is, that the Epistle was addressed, not to one Church, but to the Gentile converts (see Eph. 3: 2) in Laodicea, Colossæ, and elsewhere in Phrygia. It is, in short, a "circular" letter. This explanation harmonizes better than any other the various difficulties, and is in accord with the tone and treatment of the Epistle which is general in its character, and applicable to almost any Christian Church, especially to such as had been formed of Gentile converts. Compare the first chapter with the first chapter of 1 Peter, undoubtedly a "general" Epistle.

In the first chapter Paul, after the salutation, gives thanks for the election and redemption of the saints, and prays that they may fully realize their Divine privileges and prospects in Christ.

1. "And you." Making a personal application. "Did he quicken." Revised Version. "Quicken" is an old word now out of use except in theological language. Its meaning in the New Testament is almost always to bring from death to life, not to excite what already exists. The American Revisers read, "And you did he make alive." "Through your trespasses and sins." Revised Version. The cause of their spiritual death. "Trespasses and sins" in this passage cover every kind of transgression.

2. The exact meaning of this verse is not very clear, though there can be no doubt of the general meaning. "There was a time when those to whom he wrote were dead. They lived according to the customs and traditions of this world"; they were in league with that which is opposed to the authority and righteousness of God, whatever it may be, or may be called. It is likely that Paul here refers to the speculations of Gentile or Rabbinical philosophy. The important fact is that "the world" is "at enmity with God."

3. "Among whom also we all once lived in the lusts of our flesh," etc. Paul makes no exception—Jew and Gentile alike were sinners, and were governed by self-will, not by the will of God. "By nature children of wrath even as the rest." This has been one of the great proof texts for what is theologically called "original sin." The verse has been so clouded over by dogmatic teaching that it is hard to look at it dispassionately. The simplest and best-supported explanation is that the expression is a Hebrew one, and means, naturally, men are worthy of wrath, or exposed to just wrath, on account of sins. This harmonizes completely with what follows (verses 4-10). That man has a tendency to sin needs no revelation. We all know it by sad experience. "It needs a revelation—and such a revelation the Gospel gives—to declare to us that sin is not man's true nature, and that what is really original is not sin, but righteousness." This is the doctrine preached by George Fox and the early Friends. "The rest" means the Gentiles. (See Rom. 3: 23.)

4. We have now the other side of the picture—the love of God manifested in the Lord Jesus Christ.

5. "Even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved)." American Revised Version.

6. "Heavenly places." Literally, the "heavens." Not a literal locality, but "the heaven which lies within and about the true Christian."

7. "Ages to come." Equivalent to "forever and ever."

8. "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God." Revised Version. The salvation of the soul is a matter of God's mercy and love. While the general meaning of the passage is clear, there is some ambiguity in details. To what does "that" refer? In the original it is a neuter pronoun. Can it then refer to "faith," which is feminine? Grammatically, such a use is, to say the least, unusual; and while

it may be a Hebraism, it is better to take the "that" as referring to the whole idea of salvation. Besides, faith is a power which all have, and faith in Christ is only faith exercised towards a higher object, and is not different in kind from faith in man.

9. "Not of works." Salvation cannot be earned. (See Rom. 3: 27; 1 Cor. 1: 29; Gal. 6: 14; Phil. 3: 3.)

10. "For," etc. "Works are not the antecedent, but the consequent, of your acceptance in Christ; for the true statement of the case is, that you were re-made, re-born, in order to work the will of God." "Created in Christ Jesus for good works." Revised Version. It is God's design that man should live righteously and perform good works. "As the branch is created in the vine, we are created in Christ; as the fruits of the branch are predetermined by the laws of that life which it receives from the vine, so our 'good works,' which are the result of our union with Christ, are pre-determined by the laws of the life of Christ, which is our life and the strength of all our righteousness."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR THIRD MONTH TWENTY-SECOND.

LESSONS FROM THE SERMON ON THE MOUNT: WHAT CHRIST TEACHES ABOUT JUDGING OTHERS.

Matt. 7: 1-5.

Second-day, Third mo. 16.—God our Judge. Rom. 2: 1-11.

Third-day, Third mo. 17.—Reproving a scorner. Prov. 24: 7-9.

Fourth-day, Third mo. 18.—Charity that suffereth long. 1 Cor. 13: 4-8.

Fifth-day, Third mo. 19.—Our unfitness to judge. John 8: 3-11.

Sixth-day, Third mo. 20.—The Golden Rule. Matt. 7: 12.

Seventh-day, Third mo. 21.—Doers, not judges. Jas. 4: 11, 12.

The disposition to judge is one of the greatest dangers to which earnest Christians are exposed, because the temptation presents itself so insidiously under the guise of a zeal for a pure church or a concern for the welfare of others. The grace of God that takes us from the mire and clay and establishes our goings assures us that the same is possible for all men; when they continue in their shortcomings and failures, words of condemnation come all too easily to thought and utterance. Then it is time to ask ourselves if we are willing to be measured by the standard we are applying to others.

We need to remember how Jesus emphasized the fact that our attitude toward others fixes the possibilities of God's attitude toward us. In Matthew 6: 14 He tells us that our forgiveness is conditioned by ourselves having a forgiving spirit. A true appreciation of what forgiveness is, brings us not only to God to ask for pardon, but it takes us to those who may have sinned against us that we may be reconciled to them. If we ask God to dismiss the just charges against us while continuing to censure others with an unloving judgment, we keep ourselves out of the range of His blessing. His work is too perfect to

allow any such onesidedness. In Luke 6: 37 we read: "Condemn not, and ye shall not be condemned: release, and ye shall be released." How surely the Heavenly Judge accepts our testimony concerning ourselves. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Having denied us the moral right to judge another, Jesus points out our moral incapacity. The faultfinder overlooks faults more glaring in his own character while going with well assumed concern to propose a remedy for another's. Christ does not, indeed, teach that we are to be blind to the dispositions and purposes of our fellow men: "By their fruits ye shall know them," but love and pity express the Christian attitude far better than censure and reproach. Christ knew the blackness of darkness that reigns in a sinful heart in a far truer sense than we can know it, yet forgiving love is the conspicuous element of His character.

Our just deserts could have been poured out upon us in judgment from the august heights of His throne in the heavens; but His example is of one who emptied Himself of His majesty, and came not to judge, but to save.

His life is the best illustration of what He meant in all this message from the mount. The simple living of a holy life is a most emphatic reproof of sin. The demonstrated possibility of a life without sin is the unanswerable argument against indulgence in sin.

Things of Interest Among Ourselves.

Subscribers who make remittances expecting to receive Red Letter or Christian Workers' Testaments should always make mention of that fact with the remittance. When no mention is made concerning Testaments credit is given on the subscription only, and no Testament is sent. Please take notice, and if any have been negligent in this respect in the past, notify THE AMERICAN FRIEND at once.

Bloomington Academy, Ind., has resumed work, there having been no spread of small-pox among those exposed.

Our friend Oscar Roberts has been compelled to change his plans of sailing for South Africa. He has not yet settled the final date of sailing.

Joel and Hannah Bean and some other members of the College Park Association at San José, Cal., have been received into membership in Dover Monthly Meeting, in New Hampshire.

President Edwin McGrew read a very helpful paper on the subject, "The Family in the Place of Worship," at the business session of Newberg, Oregon, Quarterly Meeting, held Second month 14th.

L. Clarkson Hinshaw began a series of meetings at Haviland, Kansas, the last of First month, and continuing two weeks. His services were heartily appreciated, resulting in fifty-two claiming conversion or renewal.

A meeting at Smithfield, Ohio, which closed the 19th ult., was productive of a great religious awakening. The meeting continued about four weeks, and many earnest Christian workers labored in the services. Among others were Hiram Wolan, S. T. Purviance, B. W. Cope, J. Walter and Emma Malone and James Cooley.

I. Emory Pearson, the local minister at Lawrence, Kan., writes that his work in the meeting has been very pleasant during the past few weeks and that prospects are favorable for a prosperous year in spiritual blessings.

Pacific College Oratorical Contest was held on the evening of the 13th ult., in the Friends' Meeting House. By the decision of the judges Lucy Gause represents the college in the State Oratorical Contest, to be held at Eugene, Third month 13th.

H. Orville Jones and wife, who have been laboring for some time in New York Yearly Meeting, are now at home in Indianapolis, Ind. He had the pleasure of attending every meeting within the limits of Cornwall Quarterly Meeting while in New York.

There has been some unavoidable delay in issuing the Friends' Africa Industrial Mission pamphlet, but the many requests which are now coming in are receiving prompt attention. Address Emma B. Malone, 702 East Prospect Street, Cleveland, Ohio.

A meeting beginning Second month 8th, continuing to the 22d, was held at Okoboji, Ia. Ellis A. Wells, from Spencer, Ia., assisted Mary R. Horneday, the local minister. Much good was accomplished, souls were saved and the meeting generally strengthened.

A two weeks' meeting was recently concluded at Pleasant Valley Meeting, Stafford Co., Kansas, held by Linton Swofford and wife, Wilford Swofford and wife, and Arthur Peacock, from Pleasant Plain, Mo. Their labors were wonderfully blessed, and some definite work was done. Four or more will unite with Friends at their next meeting.

The Friends' Meeting House at Farmland, Ind., burned to the ground on the 1st instant. It was a beautiful frame structure, erected about 1889 at a cost of \$2,300. The origin of the fire is not known, but it is supposed to have originated from a defective flue. There was no insurance. Arrangements will be made at once for the erection of a new building.

A remarkable revival is in progress at Cherokee, Okla. Warren J. Elder, the Friend evangelist, assisted by Brother Morris and wife, of the Methodist denomination, take the leading part in the services. The teaching is very definite and is presented clearly. Nearly two hundred have professed to receive definite blessings, and the good work continues.

Friends everywhere will be saddened to hear of the death of Robert I. Murray, of New York city. He has been a very valuable member of his own meeting and has done much service to the representative and yearly meetings, particularly on important committees and in financial matters. He was a generous, noble-spirited man and a deeply-concerned Friend.

Salem Quarterly Meeting, held at Salem, Oregon, from the 19th to the 21st ult., was a time of refreshing. Several were in attendance from Newberg Quarterly Meeting, among them President Edwin McGrew. The meeting house was crowded, both Seventh- and First-days. The plan of holding the quarterly meeting successively at the four monthly meeting houses is one which brings great benefit to all.

Charles and May Replogle sailed from Boston on the 10th on the Saxonia, and will land at Queenstown, Ireland, in seven days. They will remain in Ireland until Dublin Yearly Meeting, and will visit London Yearly Meeting before entering Norway. They had good services in Amesbury, Lawrence, Swansea, Portsmouth, Fall River, Boston, East Lynn and Lynn Meetings, in New England, before they sailed.

Portland Monthly Meeting, Indiana, was held on the 28th ult. Although rain and mud prevailed, nearly the usual number attended. Several names were removed from the list of members for non-support of the church. Thirteen persons were received into membership, the result of a series of meetings held at Pleasant Valley. John A. Martin, a resident member of Glenwood Local Meeting, was recorded a minister of the gospel. Address, Mills Corner, Jay County, Ind.

On First month 11th Abel T. Bond and Michael Swofford concluded a two weeks' meeting at Antioch Meeting, Stafford County, Kansas. There were forty conversions and renewals. The entire membership was revived and encouraged to greater activity. Ten united with Friends.

E. Walter Packard, formerly general secretary of the Y. M. C. A. in Lewiston, Me., has accepted a similar position with the association at Woonsocket, R. I., and began his duties there Second month 17th. Lewiston Friends regret the departure of so useful a member, but he will be among Friends in his new field of labor.

The enrollment this year at Southland College, Southland, Arkansas, is 115. The present enrollment in the dormitories is 36. Notwithstanding the great disadvantages to day students, caused by exceedingly wet weather, the attendance has been very good and classes have made commendable progress in their studies. The new school building is found to be commodious and well adapted to the needs of the school. It is much appreciated by both teachers and students, and it is hoped that, as the better conveniences become more widely known, the attendance will increase from time to time. A lack of real thirst for knowledge is quite evident in this country. As Booker T. Washington says, "The great trouble with our people is, they know too much." Of that kind of knowledge that puffeth up. It is to be hoped, however, that they may attend Southland College and the like institutions until they can discern their real needs—Christianity and moral rectitude. When these principles are accepted and applied to their every-day lives, then, and not till then, can they hope to advance in the scale of true citizenship, which shall be recognized and appreciated by all good citizens, irrespective of race or color. It is a source of great pleasure and comfort to those who have made some little sacrifice for the betterment of the negro race to find amongst them so many noble examples of Christian culture and service for their people. "Righteousness exalteth a nation, but sin is a reproach to any people." This applies to the negro race as well as to all others. The lack of confidence in each other is doing more to hold the negro race in its present degraded standing among the races than any other cause. A short series of meetings (eight in number) closed on the evening of the 15th inst. It seemed to be a spontaneous effort. Great interest and concern were manifested throughout the entire series of meetings. The pastor, Chandler M. Paschal, was ably assisted by the neighboring Methodist and Baptist ministers. The Christian Endeavor members were loyal and helpful in prayer, testimony and song. There were twenty-five conversions, and many testimonies of confirmed Christian faith. Nearly all who presented themselves for the prayers of the church were blessed with satisfactory evidence of salvation. All of the boarders inside are professed Christians, except three. We are encouraged in the hope we have of the influence that these zealous workers will exert in their several localities of this South land.

MARRIED.

CONKLIN—BROWN.—On Twelfth month 24th, 1902, Ida A. Brown, of Monkton Ridge, Vt., and Edward L. Conklin, of Newark, N. J.

DIED.

ANDREWS.—At Cedral S. L. P., Mexico, Second month 18th, 1903, Edna Carol, infant daughter of Dr. B. F. and Bertha H. Andrews. She was a little messenger of love and sunshine in the mission home, though she stayed there less than a year.

ELLIS.—At the home of her parents, near Newberg, Ore., Josephine, daughter of Enos and Rosa Ellis, in her 14th year. She was a member of Newberg Monthly Meeting.

GORE.—At Pasadena, Cal., First month 29th, 1903, Susan Carr Gore, aged 69 years. She was the daughter of Henry S. and Hannah J. Taylor, and a member of Lincoln Monthly Meeting of Friends, Loudoun County, Va. She was a strong Christian character, active in the service of the Lord.

FRIENDS' LIBRARY,

142 N. Sixteenth Street, Philadelphia.

Open on week-days, from 11.30 a.m. to 2 p.m., and from 3 p.m. to 6 p.m. Also on evenings in which Friends' Institute Lyceum Meetings are held, from 7 p.m. to 7.45 p.m.

The following are recent additions:

- Briggs, L. B. R.—"School, College and Character."
Crawford, M. C.—"Romance of Old New England Roof-trees."
Folks, Homer.—"Care of Destitute, Neglected and Delinquent Children."
Gibson, E. C. S.—"John Howard."
Hall, C. C.—"Lords Baltimore and the Maryland Palatinate."
Harrison, Frederic.—"John Ruskin."
Lang, Andrew.—"Alfred Tennyson."
Lovell, Isabel.—"Stories in Stone from the Roman Forum."
Villari, Luigi.—"Italian Life in Town and Country."

Phillips Brooks has somewhere said, in substance: If you wish to be humble, do not shrink down and make yourself as small as possible. Stand up at your manliest, at full height, and measure your utmost against something so much greater than yourself as to show you what you are.—W. N. Clarke.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into Friendship through the door of Discipleship. We can learn love through service.—Hugh Black.

ASKING QUESTIONS.

An Inquiry Changed a Man's Whole Life.

When you get a man to recognize that his bad feelings come from improper food and that he can get well by using scientific food, the battle is half won. One of New York's business men says:

"I was troubled for a long time with indigestion, headache, and stomach trouble, and had taken various medicines but with no good results. I concluded to see how a change of food would affect me. I never cared particularly for cereals of any kind, but ate meat and pastry continually and drank coffee.

"I found, on inquiring, that Grape-Nuts were highly spoken of and decided to give them a trial. To say I was surprised at the result would not begin to do justice to my feelings. My headaches left me; my brain became clearer and active; my attacks of indigestion grew fewer and fewer until they ceased entirely, and where I once went home tired, fagged out and indisposed to any exertion whatever, I now found a different state of affairs.

"My color was good, my muscles strong and firm and fully equal to anything I asked of them, instead of soft and flabby. I live two miles from my business and walk it daily back and forth, if the weather permits. I am 55 years old and feel as well and strong as when I was 30, and can ride 70 miles a day on a bicycle without feeling any bad results." Name given by Postum Co., Battle Creek, Mich.

AUNT SALLY AND HER OPINIONS.

One morning, after a special provocation to impatience, I asked Sally if she believed it paid to pray for patience.

"Chile, I b'lieves it pays to pray wid-out ceasin'. Is yo' in trouble, honey?"

"No, not especially; but this morning, and many other mornings, I prayed for patience, prayed to be kept patient all day; and it often happens, as it did this morning, before I got from my room to the dining-room, I got all out of patience because of some senseless provocation, and I have about come to the conclusion that it does not do any good to pray for patience."

"Well, chile, dat am trouble nuf. I done notice dat when peoples looses der faith in prayer dey's mighty near trouble, kase when dey looses der holt of prayer, somehow de Lawd he doan seem to count fo' much in de runnin' of things down yer. De trouble wid yo' am right yer, honey; yo' doan know 'bout de laws what rules patience. Does yo' think dat patience am ready-made stuff what de Lawd can gib yo' in a bunch? Dat am not de way de res' of us gits patience. 'Deed it am not. De way to git patience am to use what yo' done got. Chile, de Lawd am mighty good to yo'. He sho' did try to answer yo'r prayer right smart dis mawnin', sho' nuf; an' yo' done git in de way."

"Why, Sally! How do you make that out?"

"Well, chile, when yo' done pray fo' patience, de Lawd puts de trial in yo'r way right quick, so yo' can use what patience yo' haves, an' in dat a way git some mo'e, kase dat am de way patience comes. Honey, I reckon de Holy Spirit done lead yo' to pray, kase de trial am right dar befo'e yo'. 'Less yo' changes yo'r way of thinkin', yo' got no need to look fo' trouble; yo' haves it right dar, sho' nuf."

"Sally, don't you think that the way you mark out is a rather hard way?"

"I done notice when yo' wants good men fo' de ball team yo' puts 'em to a table my 'emself. I 'spects it am so yo' can gib 'em all de pie an' cake dey wants. Am dat it, honey?"

"Oh, no, Sally; that sort of treatment would never make good athletes. I give them cereals and good underdone meats."

"Does they like that sho' nuf?"

"Not always."

"Well, I would n't treat 'em that-a-way jes' fo' a ball game."

"Now, Sally, you are the one that does not understand. There is no other way to get good material, good muscle, and to develop good, strong men."

"Well, honey, chile, if de Lawd uses de same means to 'velop de muscles of de soul what yo' uses to 'velop de muscles of de body—gives yo' jes' what am good fo' yo'—am it right fo' yo' to call it a hard way? Patience, faith, hope, and love am de muscles of de soul. Honey, jes' 'member dis when yo' prays fo' patience: Keep yo'r eyes open fo' de trial."—J. W. Lawrence, in "Western Christian Advocate."

"Did your grandmother remember you in her will?" "Yes, she had a clause in there instructing the executors to collect all the loans she had made me."—Baltimore News."

THE OLD RELIABLE



Absolutely Pure

THERE IS NO SUBSTITUTE

An undertaker advertised for a driver for a hearse, and among the applicants he selected a good-looking strong fellow, with a solemn countenance. "Before employing you," said the undertaker, "I want to know if you have had any experience in this business?" "Well, I never drove a hearse," admitted the applicant, "but I've driven the next thing to it." "What do you mean?" "Well," said the applicant, with confidence, "I drove a brewer's dray for seven years." He secured the post.

OLD POINT COMFORT, RICHMOND AND WASHINGTON.

Six-Day Tour via Pennsylvania Railroad.

The first personally-conducted tour to Old Point Comfort, Richmond and Washington via the Pennsylvania Railroad for the present season will leave New York and Philadelphia on Saturday, March 14th.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of \$36.00 from New York, Brooklyn and Newark; \$34.50 from Trenton; \$33.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at Chamberlin Hotel, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$17.00 from New York; \$15.50 from Trenton; \$14.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J., or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

The Roots of Christian Teaching as Found in the Old Testament

By GEORGE AARON BARTON, A. M., Ph. D.

12mo. 275 pp. Size $7\frac{1}{2} \times 5\frac{1}{4}$. Cloth. Gilt Top. Uncut edges. Price \$1.25 net. Postage 10c.

"Devotional books of this sort are rare, and one which can be read with satisfaction, undisturbed by contradictions of modern learning, is especially welcome."—*The Outlook*, New York.

"It presents the gist of the best scholarship."—*Chicago Tribune*.

"The book is stimulating and suggestive."—*Epworth Herald*.

Practical Christianity

By RUFUS M. JONES.

12mo. 208 pp. Oxford laid paper. Bound in Silk Cloth. Gilt Top. Price \$1.00 net. Postage 10c.

This is a collection of short, practical articles on important religious subjects. It deals with questions which every thinking man must meet in a practical way, and it contains a positive message of the times. In these fifty-three essays many of the most important phases of the spiritual life receive consideration.

Penelope: or Among the Quakers

An American Story by
RICHARD H. THOMAS, M. D.

8vo. 360 pp. Handsomely bound in cloth. Price \$1.15 net. Postage 10c.

"The story is intended to portray home life among the Society of Friends in the Eastern Middle States."

A BEAUTIFUL PICTURE A Quaker Wedding

By PERCY BIGLAND.

Photogravure from the original exhibited in the Royal Academy, London, 1896. India proof, signed by artist. Size 22×30 . Price \$15.00. Only a few left.

THE JOHN C. WINSTON CO.
718 Arch St. PHILADELPHIA, PA.

To do good work, be interested in it.

REDUCED RATES TO NEW ORLEANS, LOUISIANA.

Account Meeting National Manufacturers' Association, April 15th to 17th, 1903, via Southern Railway.

On April 11th, 12th and 13th, special excursion tickets to New Orleans and return will be sold via the Southern Railway at greatly reduced rates. Tickets will be good to return until April 19th, but by depositing ticket with Joint Agent at New Orleans on or before April 19th, and payment of a fee of fifty cents, final limit can be extended until April 30th, 1903. The round-trip rate from Philadelphia will be \$33.50. Corresponding low rates from other points.

The Southern Railway operates three through trains daily, with Pullman drawing-room sleeping-cars from New York, Philadelphia and Washington to New Orleans without change. Dining car service on all through trains.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will take pleasure in furnishing all information.

THE VEERY.

The moonbeams over Arno's vale in silver flood were pouring,
When first I heard the nightingale a long-lost love deploring,
So passionate, so full of pain, it sounded strange and eerie;
I longed to hear a simpler strain—the wood notes of the veery.

The laverock sings a bonny lay above the Scottish heather;
It sprinkles down from far away like light and love together;
He drops the golden notes to greet his brooding mate, his dearie;
I only know one song more sweet—the vespers of the veery.

In English gardens, green and bright and full of fruity treasure,
I heard the blackbird with delight repeat his merry measure;
The ballad was a pleasant one, the tune was loud and cheery,
And yet, with every setting sun, I listened for the veery.

But far away and far away, the tawny thrush is singing;
New England woods, at close of day, with that clear chant are ringing;
And when my light of life is low, and heart and flesh are weary,
I fain would hear, before I go, the wood notes of the veery.

—Henry van Dyke.

COUNTESS TOLSTOY.

Countess Tolstoy is a wholesome-looking woman, not untalented, brave to the point of heroism, and if there are two kinds of halo in heaven, her's may be larger than that of her husband. To be a genius of his type is no small thing, but to be the wife of such a man requires peculiar greatness. No one knows of the long, weary nights of toil, the work with pen and needle, the struggle with peasants and publishers, in the attempt to rescue the lost estates for her numerous children, and to give them such an education as befits their station in life. You will notice a peculiar look of tenderness upon her face as she gazes upon her husband, a look in which love and devotion live and burn. Her dresses show character; they are well worn. Her manner toward the stranger is as cordial as that of her husband. Of course, you may find her at times burdened and preoccupied, but the mother of fifteen children, the mistress of a large household, the owner of estates, cannot always smile at you who may be only one of the great army of the curious who look at everything and into everything, going away to mock or to condemn.—From "A Visit to Tolstoy's Home," by Dr. Edward J. Steiner, in "The Chautauquan" for March.

"Remember, boys," said the master, "that in the bright lexicon of youth there's no such word as fail." After a few moments a boy raised his hand. "Well, what is it, my lad?" asked the master. "I was merely going to suggest," replied the youngster, "that if such is the case, it would be advisable to write to the publishers of that lexicon and call their attention to the omission."—"Tit-Bits."

NEVER TOO LATE

To Try a Good Thing.

"I am fifty-two years old, and for forty years of that time I have been a chronic catarrh sufferer," says Mr. Jas. Gieshing, of Allegheny City; "with every change of weather my head and throat would be stuffed up with catarrhal mucus.

"I could not breathe naturally through the nostrils for months together, and much of the time I suffered from catarrh of the stomach. Finally my hearing began to fail, and I realized something must be done.



"I tried inhalers and sprays and salves, which gave me temporary relief, and my physician advised me to spray or douche with Peroxide of Hydrogen. But the catarrh would speedily return in a few days, and I became thoroughly discouraged.

"I had always been prejudiced against patent medicine, but, as everything else had failed, I felt justified in at least making a trial.

"Our good old family physician, Dr. Ramsdell, laughed at me a little, but said if I was determined to try patent medicines, he would advise me to begin with Stuart's Catarrh Tablets, because he knew what they contained, and he had heard of several remarkable cures resulting from their use, and furthermore that they were perfectly safe, containing no cocaine or opiates.

"The next day I bought a fifty-cent box at a drug store, carried it in my pocket, and four or five times a day I would take a tablet; in less than a week I felt a marked improvement, which continued, until at this time I am entirely free from any trace of catarrh.

"My head is clear, my throat free from irritation, my hearing is as good as it ever was, and I feel that I cannot say enough in praise of Stuart's Catarrh Tablets."

These tablets contain extract of Eucalyptus bark, blood root and other valuable antiseptics, combined in pleasant tablet form, and it is safe to say that Stuart's Catarrh Tablets are far superior in convenience, safety and effectiveness to the antiquated treatment by inhalers, sprays and douches.

They are sold by druggists everywhere in the United States and Canada.

Rather make a child loving than bright, if you must choose between the two.

Flower Facts FREE

Just the information needed by all who wish to grow flowers and plants successfully, is contained in

DREER'S Garden Calendar

208 pages of inestimable value to flower lovers. Our catalogue for 1903 will also contain a new and valuable feature, viz: a complete index of all the old-fashioned, or common names of flowers. **FREE** if you mention this magazine.

HENRY A. DREER, 714 Chestnut St., Philadelphia, Pa.

Let the current of your life set towards God, then your life will be filled and calmed by one master-passion which unites and stills the soul.—Maclaren.

"Queen of Sea Routes"

Between

Boston, Providence, Norfolk and Baltimore.

Philadelphia and Savannah.
Baltimore and Savannah.

Merchants & Miners Transportation Co. Steamship Lines.

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

The Great Pacific Coast Train

"Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
San Francisco
and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily Train Across the Continent. Bath, Barber Shop, Library, Compartment and Standard Sleepers, Dining and Observation Cars. Ask your nearest Ticket Agent for the facts or address

J. T. HENDRICKS, General Agent
802 Chestnut St., Philadelphia

I wish I were a Microbe, a Bacillus or a Germ,
A microscopic wriggler—just a shy, elusive worm—
For then they'd spend their millions and in earnestness would strive
To trace me out and feed me and to help me keep alive.
I wish I were a Science or an Ethics or a Plan
Or anything instead of just an ordinary man!

—"Chicago Tribune."

Jesus Himself could not keep the divine life in Him up to its healthy tone save by getting out of the whirl in which daily life held Him, and getting by Himself, finding, making quiet—quiet that had not merely rest in it, but God. And if such as He needed such reasons, how much more we! How much we miss, or how much we fail, through want of them!—J. F. W. Ware.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

A man in Nebraska named Burst, gave the full names of his children to the census enumerator as follows: John Wood Burst, Nellie May Burst and David Will Burst.



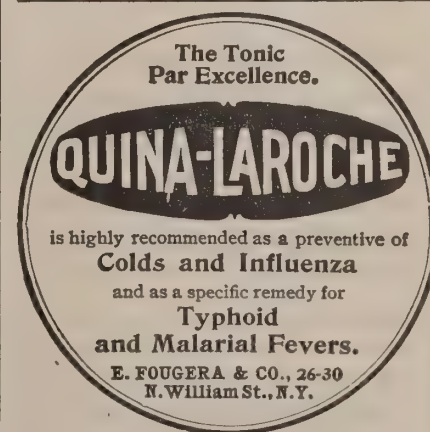
Sold by druggists for more than 55 years.

Reduces Fever

and eliminates waste matters in the quickest, gentlest way.

"It's good for children, too."

THE TARRANT CO., New York



is highly recommended as a preventive of
Colds and Influenza
and as a specific remedy for
Typhoid
and Malarial Fevers.

E. FOUGERA & CO., 26-30
N. William St., N.Y.

THE MOST POPULAR IN USE ESTERBROOK'S STEEL PENS.

150 STYLES TO SUIT ALL WRITERS. ALL STATIONERS HAVE THEM.
26 JOHN ST., NEW YORK—AND CAMDEN, N.J.



rubbing. Rubbing means unhealthy work; no time to yourself; no comfort in washing. Less rubbing means less wearing, scraping, tearing; fewer clothes to buy; economy. Save your health, your strength; wash in a suitable, womanly way; and while doing this, you're **EARNING MONEY**

A MISFIT.

The authorship of "Little Breeches," written by Secretary of State John Hay, was frequently attributed to the late Bret Harte. A young lady once said to him: "I am highly pleased to meet you, Mr. Harte. I have read all your poems, but I have enjoyed 'Little Breeches' the most."

"Pardon me, madam," replied Mr. Harte, "but you have put the 'Little Breeches' on the wrong man."

The long history of Christian achievement teaches this, that power with men results only from power with God. They who stir the world for righteousness are such as know by experience the quiet of the inner chamber.—D. Baines-Griffiths.

Participating Life Insurance

Protects your family and provides a cash profit for yourself.

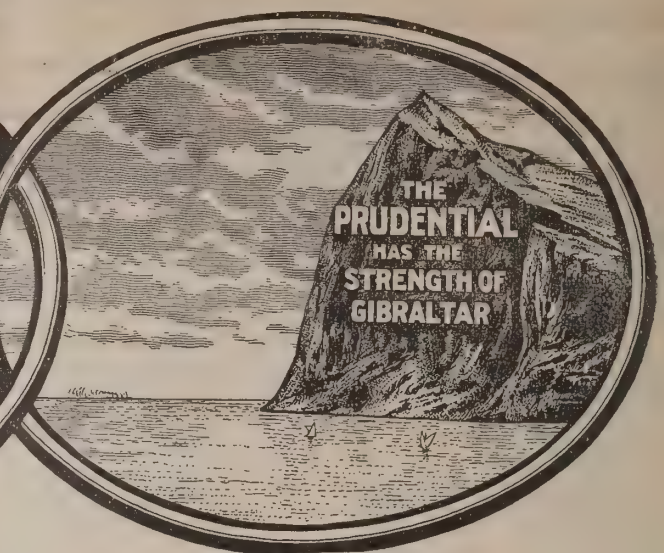
The Prudential

Insurance Co. of America

JOHN F. DRYDEN
President

Write
for Information,
Dept. 67.

Home Office:
NEWARK, N. J.



43 FLOWERS
30 cents

Worth \$1.25. A SPECIAL OFFER
made to introduce our goods. Satisfaction
guaranteed or money refunded.

20 Pkts. SEEDS

1 Pkt. Rambler Rose 3 col's mxd.	1 Pkt. Diamond Flower.
" Pansies, 10 colors mixed.	California Sweet Peas.
" Washington Weeping Palm.	Double Chinese Pink.
" Mary's Temple Asters, 4 colors.	Carnation Marguerite.
" Alyssum, Little Gem, mixed.	Heliotrope mixed.
" Bouquet Chrysanthemum.	Poppy—New Shirley.
" Forget-me-not Victoria.	Umbrella Plant.
" Hibiscus Crimson Eye.	Glant Verbena, mixed.
" Lovely Butterfly Flower.	Japan Morning Glory.
" Phlox Drummondii.	Petunia Hybrid, mixed.

23 BULBS

1 New Red Calla Lily, 1 Summer Flowering Hyacinth,
1 Double Pearl Tuberose, 2 Butterfly and 2 Hybrid
Gladiolus, 3 Fine Mixed Oxalis, 2 Rainbow Lilies, 2
Hardy Wind Flowers, 2 Lovely Cinnamon Vines,
2 Splendid New Canna Lilies—
1 crimson, 1 golden.
A Return Check good for 25 cts. on
first \$1.00 order; also our New Floral
Guide, all above postpaid, only 30c.

THE CONARD & JONES CO.
Growers of the "Best
Roses in America."
Box X, West Grove, Pa.

Sunday School Teacher: "And the leopard cannot change its spots—"
Pupil: "Would it do him any good if he could?"—"Puck."

The "International" Bibles

AUTHORIZED AND REVISED VERSIONS; TEXT, REFERENCE AND TEACHERS' BIBLES, TESTAMENTS, PSALMS, Etc., Etc.

The Largest Line of Self-Pronouncing Bibles in the World

NEARLY 500 STYLES
CLEAR TYPE, NEW HELPS
BEST BINDINGS

A complete Catalogue will be furnished upon application

The JOHN C. WINSTON CO.
PUBLISHERS AND MANUFACTURERS
"INTERNATIONAL" Series of Bibles
718-24 Arch St. Philadelphia, Pa.

THE GIBRALTAR OF THE INSURANCE WORLD.

The company which has "The Strength of Gibraltar" has given one more proof, if proof were needed, that the assumption of the phrase was well warranted in their annual statement.

During 1902 The Prudential has added over one hundred and eight million dollars to the amount of paid for insurance it had in force; it has added to its assets nearly twelve million dollars; to its income nearly five million dollars; and to its surplus funds more than two million, five hundred thousand dollars.

It has now in force over eight hundred million dollars of life insurance divided among nearly five million policies, representing, roughly speaking, about one million families.

This is really a magnificent showing for a company that has only a record of twenty-seven years to look back upon; certainly nothing like it has ever before occurred in the history of American life insurance. In these days of keen competition, success can only be the result of enterprise coupled with upright business management; and one does not need to go further than this cause to account for The Prudential's great success.

The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs.—Cicero.

ACKERS

These celebrated Teas have become favorably known throughout the entire country.

They represent the choicest teas grown in China, Japan, India and Ceylon.

The popular varieties are the 50c. Formosa Oolong; 75c. Ceylon Blend; \$1.00 Ceylon-India and Formosa Blossom.

PHILADELPHIA & ATLANTIC CITY

LIGHT AND SHADE FROM THE LAND OF THE MIDNIGHT SUN

By JOHN F. HANSON.

Contents of the Book.—Friends in Norway and Denmark. Rise and Progress of the Society. Battle for Liberty of Conscience. Story of the Sloop crossing the Atlantic. Matchless Description of Journeys and Scenery. Kloster, the Apostle of Total Abstinence. Visits of many English and American Ministers. The Apostolic Character of their Services. Illustrated, Cloth. Price, postpaid, \$1.25. Address the author John F. Hanson, Oskaloosa, Iowa.

Women's Ribbed Undervests

No domestic ribbed underwear is more popular than that made by the Otis Underwear Co., which in firsts commands the highest market prices at all times. With an enormous production and a most rigid system of inspection, the number of seconds is very large. We take all the seconds and would be glad to get twice as many, for Otis "seconds" are about as good as most firsts.

We have on sale about three thousand dozen Women's Ribbed Undervests, in Otis seconds, at half the price of firsts, as follows:

WOMEN'S RICHELIEU - RIBBED UNDERVESTS—Of fine quality, in white, with low neck; finished exactly like the firsts, which sell at 20c, each—these are 10c each.

WOMEN'S RICHELIEU - RIBBED UNDERVESTS—of fine lisle; low neck, with a finish of mercerized ribbon, seconds of the 37½c. quality—18c. each, or 3 for 50c.

WOMEN'S MERCERIZED LISLE VESTS—of the soft quality that looks and feels like silk; low neck; excellent seconds of the 50c. grade—25 cents each.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

The

EARLHAM COLLEGE
LIBRARY

American Friend

Vol. X

THIRD MONTH 19, 1903

No. 12

	PAGE.
EDITORIALS.—Events and Comments.— Beauty in Religion.—Some Important College Changes	195-197
The Ministry of the Membership Thomas J. Battey.	197
Our Old People Anna May Pemberton.	198
THE INTERNATIONAL LESSON Lesson for Third month 29, 1903.	199
CHRISTIAN ENDEAVOR Topic for Third month 29, 1903.	200
MISSIONARY DEPARTMENT: An Open Door in Africa Willis R. Hotchkiss.	200
Extracts from Letters from Cuba, 201	
CORRESPONDENCE	202
THINGS OF INTEREST AMONG OURSELVES, 203	
BORN.—MARRIED.—DIED	204

GO FORWARD.

There is a time when the best service of God is not prayer, but action. God says to Moses, "Why spend your time in crying for Divine help when there are human hands fit for the work? Instead of speaking to Me speak to the Children of Israel that they go forward." Moses had always been lethargetic about action: his natural weakness may have been want of energy. He seems to have expected a purely Divine interference—a bolt from the blue, or an earthquake, or a legion of angels; his vision of the burning bush doubtless to him suggested something drastic. He perhaps even thought it wrong to use physical means. Ought not God to have all the glory? There was a short road to the land of promise—the Divine road: why take the human way? God answered, "Because it is the long way, because it requires more time and trouble, and therefore more faith and love." And so God answers still to every soul that asks why He has made life so difficult. He says, "It is better to gain than to get; it is better to win than to wear; it is better to conquer your possession than to carry it unresisting home."

—GEO. MATHESON, D.D.

SUBSCRIPTION PRICE, \$1.50 A YEAR * * * PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

PROCRASTINATION.

Getting ready! Getting ready!
Is there nothing else to do,
When the fields are white to harvest,
And the laborers are few?

Getting ready—looking forward
For the best time to begin—
While the Master calls for reapers,
And the world is dark with sin.

Getting ready while the reapers
Lay in swaths the golden grain,
While the sheaves are safely garnered,
While the gleaners sweep the plain.

"Come, ye blessed!" sounds the summons

Ring through that grand estate.
Lord, we're only getting ready,
God have mercy!—it's too late.
—Ella C. Veeder, in "Christian Workman."

"What puzzles me," murmured Chol-
lie, as he found the other fellow had
reached the house of the adored one
ahead of him and was monopolizing her
attention, "what troubles me is the
question whether I am this evening
more of an outlander than a bore."—
"Indianapolis Journal."

THE OLD CAMPER

has for forty-five years had one article
in his supply—Borden's Eagle Brand
Condensed Milk. It gives to soldiers,
sailors, hunters, campers and miners a
daily comfort, "like the old home."
Delicious in coffee, tea and chocolate.

S. F. BALDERSTON'S SON

Wall Paper and
Decorations

Window Shades Made to Order

602 SPRING GARDEN ST., PHILA.

ARMSTRONG & McKELVY
Pittsburgh.
BEYMER-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR } Cincinnati.
ECKSTEIN }
ATLANTIC }
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY
Cleveland.
HALEM
Salem, Mass.
CORNELL
Buffalo.
KENTUCKY
Louisville.

CONSIDERING the cost of
labor, of applying it, and
its great covering capacity,
Pure White Lead is not only the
cheapest Paint in the first cost,
but because of its extreme dura-
bility is by far the cheapest in the
end.

Furthermore, no scraping or
burning will be required when
repainting becomes necessary.

If interested in paint or painting, address,

National Lead Co., 100 William Street, New York.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes
10 lbs. of best bread in 3
minutes. Sold subject to
trial and approval. Send
for booklet. Agents wanted.
Scientific Bread Mach. Co.
(CYRUS CHAMBERS, Jr.)
52d & Media Sts., Philadelphia



ESTABLISHED 1890

..CHAIRS RUSHED..

AND RE-RUSHED
Chair Cane, Rattan, Reeds, Splint
Flats, Open Woven Cane, Close
Woven Cane and Rushes con-
stantly on hand At the Old Stand.
GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.

GREGORY

Good seed
assure good
gardens. Gregory's
seeds have been
the favorites of
gardeners and flor-
ists for 40 years.

Always successful.



Send for our free
catalogue, telling
about our three
warrants on
seeds.
J. J. H.
Gregory & Son,
Marblehead, Mass.

Gardens



THE

Hastings & McIntosh Truss Co

912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

CAROLINE RAU

Removed to
823 Spring Garden Street, Plain Millinery
On the north side below 9th, PHILADELPHIA

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 457,613.08

Surplus, belonging to Insurance Account 6 317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAR. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARIOTT C. MORRIS
FRANK H. TAYLOR.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, THIRD MONTH 19, 1903.

No. 12.

Events and Comments.

Vesuvius again has become active. The volcano is throwing up ashes and explosive incandescent globes.

A revolution in the American glass industry is promised by the introduction of new glass blowing machines, which will take place during the summer vacation. One machine, it is said, will do the work of three men.

The Austrian Commissioner to the St. Louis Fair says that notwithstanding the refusal of the Government to make an appropriation for an official exhibit, Austria will be well represented at the exhibition, as two hundred manufacturers intend exhibiting independently.

Emigration from Great Britain to Canada has been exceeding all previous records, and the season just opening is expected to surpass the last. There is every indication that the Dominion has entered upon a new era, to be marked by material growth unparalleled in its history.

The Czar of Russia has issued a decree providing for freedom of religion throughout his dominions, the establishment to some degree of local self-government, together with other concessions to the village committees. It remains to be seen whether these reforms can be put into practical operation.

The continued heavy rains have resulted in rising and flooded rivers all over the country, and reports of damage come from places scattered from New England to the Mississippi. In the valley of the Mississippi the situation is especially serious. The levees are threatened at several points, and grave apprehension is felt.

The Cuban Senate has ratified the reciprocity treaty between Cuba and the United States; but the authorities at Washington have decided to wait until the next Congress convenes for final action, since some of the conditions alter the government revenues, and consequently must be passed upon by the House of Representatives.

Some may be interested to know that over 400,000 Finns, 200,000 Swedes, and many thousand Norwegians and Lapps are perishing of hunger. The situation seems to be worse in Finland than in the other afflicted countries. The London "Times" reports that the Finnish peasants have been eating bark and unripe, frost-spoiled rye and barley made into bitter cakes. So terrible is the dearth of vegetation, according to another account, that even the birds have died by thousands in the forests.

Advices from Pekin indicate an approaching outbreak by the Boxers, and that the Dowager Empress and Yung Lu, the Grand Chancellor, are secretly aiding an anti-foreign movement which will probably result in much bloodshed.

The present average yearly consumption of tea is about one pound per capita, or less than the consumption of thirty years ago. But the per capita consumption of coffee in the same time has nearly doubled, and that of beer and ale has more than doubled.

"One, and possibly two professors of the Harvard Law School have been selected for important positions in the Royal Court of Siam." One is that of legal adviser to the King, a place of great influence and responsibility, because the action of Siam in international questions will depend largely upon the advice of the holder of this office.

The Census Bureau has issued a bulletin on the geographical distribution of population in the United States. It shows that the proportion living within the region drained to the Atlantic Ocean is steadily diminishing, while the part drained to the Gulf of Mexico is becoming relatively more populous, as is the case, in a still more marked degree, in the Great Basin and in the Pacific Ocean region.

A system of wireless telegraphy has been invented by Joseph Murgas, of Wilkesbarre, Pa., which he believes can be used to convey messages seventy miles on land and seven hundred miles at sea, and may be improved until even greater distances can be overcome. With the other systems now in use the air and ground are employed to make a circuit, while with this new system either can be used.

After Ninth month 1st next all steam railroad vehicles—engines, tenders, snowplows and cabooses, as well as cars—must have automatic couplers, and all couplers on any particular train must be of the same pattern. And at least half the cars in every train must be equipped with air brakes. Such is the requirement imposed on all interstate railroads by the amendment of the federal safety-appliance law enacted by the last Congress.

The sale of intoxicating liquors in the restaurant of the House of Representatives has been discontinued. The proprietor desired time in which to dispose of the stock of liquors on hand, but this was not allowed. The order was imperative that liquors could no longer be sold in any part of the Capitol. Not only must the sale be discontinued, but the officers insisted that all intoxicating liquors must be immediately removed from the building.

BEAUTY IN RELIGION.

THOSE who have charge of the education of children have discovered that nothing exercises such a moulding influence over the little lives as beautiful surroundings and beautiful objects. The child who has formed a deep love for *beautiful* things is well on his way toward a love for *good* things. Children instinctively feel the power of a beautiful face. Roses on the desk, bright paper on the walls, attractive pictures, growing plants in the windows—all these things play their part in making children good. Music reaches the hidden life in a child in a way that nothing else does. Harmony belongs to the very inner nature of things, and it certainly exercises a subtle power in the ordering of the life in its early formative period. The importance of beauty in early training lies in the fact that it reaches deeper than consciousness and affects the disposition and underlying nature itself. What is learned may be forgotten; what is silently wrought into the sub-conscious self will not fade out with time.

What has all this to do with religion? Very much, indeed. The influence of beauty in religion is often enough overlooked, but it is nevertheless a decidedly important fact. The pleading of a beautiful voice is instantly felt even by the roughest people. Hearts respond at once when the "beauty of holiness" appears in a life which is before them. There is always a deep power over a meeting when the praise is felt to be "comely," i. e., beautiful. A more restful sense steals upon any worshiper when the room in which he sits is harmonious and attractive than when it is cheerless and barnlike. The soul demands beauty, and therefore the rough and ugly can never help on the true religious life. God must love beauty, or He would not have filled the earth and heavens with it, and it is the almost universal experience that when we feel deeply moved by beauty God always seems near.

It is not possible for most of us to meet in buildings which are beautiful in their architecture; where the arches are groined in perfect curves, where the pillars completely express the laws of symmetry. We have plain houses, built often by the hands of our own members. This is all very well. But the room where we gather should be as comely and as fitting as our tastes and abilities will permit. It should be as beautiful as it can be. It should have the freshest, sweetest air there is in the world, and the needs of the little ones should not be forgotten. But most important of all, the meeting itself must have the

spirit of beauty in it. Athletic prizes to-day are not given to the performers who do wonderful feats, but to those who perform their feats with grace and beauty. Let us catch a hint from the athlete. Let all things be fitting. The *manner* in which one prays counts tremendously. Earthly courts are weighed down with etiquette, but it is well to come before our heavenly King with a manner which befits His majesty. The effect of a beautiful prayer is something indescribable. The same thing is true with the message of the gospel. Some of us are too old to change our tones or our manners. But let the young speaker learn early that what he says will count much more if it is seasoned with the salt of grace. Not only the "feet," but the whole bearing, "of those who bring good tidings," should be beautiful. How we all might profit by obeying Paul's word: "Whatsoever things are true, honorable, just, pure, *lovely*, of good report, virtuous and praiseworthy, set your thoughts on these" (Phil. 4: 8).

SOME IMPORTANT COLLEGE CHANGES.

WE print in another column a letter from President J. J. Mills, in which he announces to the many friends of Earlham College that his long connection with that institution now comes to a close. For nineteen years he has been its president, and they have been nineteen tremendously important years in the life of the college, and in the history of the Society of Friends. Earlham has been steadily expanding and increasing its influence. More money has become available for its use, and with this have come better facilities for its work and a larger and better equipped faculty. Its reputation has steadily grown, not only through the State, but throughout the country, while its spiritual power has increased in a remarkable degree. These years of President Mills's administration will always mark an epoch in the history of the college, and for the next generation men and women will rise up and call him blessed, for he has kindled and inspired those who have been under his guidance.

His successor, Robert L. Kelly, has already been well tried and tested. He is admirably qualified for the position, and he has proved himself fitted for its responsibilities and burdens, which in a large institution are very great. It is a cause for particular satisfaction that President Kelly is thoroughly alive to the best interest of Quakerism. He is one of a group of young Friends (would it were larger) pledged to live and labor to increase the power of this branch of the Church. He will, we prophesy, con-

tribute in large measure to the constructive spiritual forces now at work to make our principles of religion felt in modern society and we believe he has come to his task at a fit time.

Albert J. Brown, of Indianapolis, has been elected president of Wilmington College, and he, too, will take up his task in the same earnest spirit and with the same wide purpose. He is a graduate of Leland Stanford University, a vigorous, strenuous worker, and withal devoted to this same cause—the deepening of the spiritual life and power of our Church. He will be exceedingly missed in Western Yearly Meeting, but a man can be in only one right place at a time. We would not pass away from this subject, without saying a few words in reference to the severing of President Unthank's connection with Wilmington. He has always seemed to us one of the clearest-minded men in our denomination—a man of genuine insight and able to tell what he knows with admirable clearness and precision. He has always done solid, honest work, and he deserves, as he goes to his well-earned leisure, a hearty “well done.”

THE MINISTRY OF THE MEMBERSHIP.*

BY THOMAS J. BATTEY.

The subject assigned for this paper is a sermon in itself—the ministry of the membership. It condenses into one happy phrase the best for which our Society has stood for two hundred years. How it calls up the old heroic days when the loyalty of the membership among themselves wrung even from their enemies the exclamation, “How these Quakers love one another”; the days when they relieved each other by turns in loathsome dungeons, offering their own bodies to satisfy the claims of injustice; the days when even the boys and girls kept up the meetings after their parents had been dragged off to jail.

The ministry of the membership—what an earnest protest the expression utters against the so-called “one-man power” in church matters, where too often one over-worked and over-anxious pastor must carry the burden of the meeting, and minister from time to time, as best he may, to a comatose membership who seem to think their whole duty done when they present their bodies a weekly offering to be fed or entertained by his ministration, which may be duly criticized afterwards.

Or where, on the other hand, the pastor by the length and variety of his own exercises, gives little opportunity in the meetings for the unfolding of those budding spiritual gifts, which have been the most precious fruit of our mode of worship. Where shall a place be found for the growth and gradual strengthening of young ministers, if a fixed order of

service at the pulpit be permitted to crowd out the “basis of silence” which has so often been like the “gentle rain upon the grass.” Is there not some danger that our modern Pauls will overlook the Timothys? But the highest value of these words lies in the inspiring ideal they set before us.

What a picture they hold up of a concerned, baptized membership, where each one feels the burden of the church's work and lends a willing shoulder to help sustain it! Where the church, as it should, carries the pastor, rather than the pastor the church. Where Christian experience no longer spends itself in ecstatic emotion, but crystallizes rather into the beautiful charities of helpfulness and fidelity.

The ministry of the membership—the expression seems to grow upon one. I wonder who thought of it, or did it come as an inspiration? It ought to be written large, high above every pulpit in the land, in full view of the membership, to remind them continually of their duties and their privileges. It would speak with trumpet tongue to every one who had taken upon himself the vows of the faith.

“Look here, my friend,” we seem to hear it say; “you have a part in this ministry which you may not shirk nor shrink from. You are a part of this organic whole, and if the eye cannot say to the hand, ‘I have need of thee no more,’ may the hand say to the eye, ‘Thou canst do without me.’ You have no right to be a dead member, nor a dead fiber in a living body. Awake from thy lethargy, pray for thyself and for him who ministers at the altar. If thou canst neither fight nor command, hold up the hands of those who can. Show by thy attent ear and eager eye that the preacher has at least one hearer in the flock. Grasp his hand at the close of the meeting, and speak an appreciative word. Ask him to find thee some lowly task to do, or find it for thyself.

“Resist the temptation to criticize before others his awkward expressions, or ungrammatical language, so long as they bear the stamp of earnest endeavor, or carry a message of truth. If thou canst preach a better sermon than he, go forth and preach it. If not, be silent till thou canst. If thou canst, and will not, then ask thyself the meaning of personal responsibility, and work out the problem before the bar of conscience.”

The ministry of the membership. Again we hear it say—this time in tones of gentlest persuasion—“Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me.” Go forth from the temple, my friend, and find the man sick of the palsy, and if thou canst not restore his arm whole as the other, use thy own in its stead to make his pallet for him, and lift the cooling water to his lips. Go seek blind Bartimæus by the wayside, and if thou hast not the power to give him sight, be eyes for him, and read to him the words of One who said, “I am the light of the world.”

Go down the dark ravine toward Jericho, which is but another name for the city slum, and find the man who has fallen among thieves; pass him not by on the

* Paper read at the New England Friends' Conference, First month 1st, 1903.

other side, but pour the oil and wine of thy consolation into his gaping wounds; set him on thy own beast, and take him to the inn, where, if thou canst not care for him longer, leave thy check for those who will.

Or it may be thou should go and fill Matthew's place at the receipt of custom, while he follows the Master over the hills of Judea to preach the gospel to those who sit in darkness.

If so, discharge thy trust with such cleanness of hands in the midst of a crooked and perverse nation, that thou mayest shine as a light in the world.

Go help Zebedee pull his nets on the Sea of Galilee while James lays down his life at the hand of Herod, and John writes his gospel for the ages.

Do these things and when again thou comest up to the temple to worship, thy heart will exclaim, "It is good to stand within thy gates, O Zion."

The ministry of the membership. Our preacher there above the pulpit has not yet exhausted his theme. This time, with "level, fronting eyelids" and princely mien, he looks the membership squarely in the face, and speaks in tones which have no uncertain sound, "If any man hath an ear let him hear what the spirit sayeth unto the churches," not the pastors only, but the membership at large. There is a stern conflict at hand, "for I saw the heaven opened, and behold a white horse, and he that sat thereon called Faithful and True. And in righteousness does he judge and make war. He is clothed with a vesture dipped in blood, and his name is called the Word of God—and he goeth forth conquering and to conquer, and the armies of heaven follow him upon white horses, and the proclamation has gone forth, 'whosoever is fearful and trembling, let him return and depart from the ranks, for there shall be no release in this war.' For I saw the beast and the kings of the earth and their armies gathered together to make war upon him that sat upon the horse and against his army. But on his ensign, in letters of light, runs the legend, 'Never foiled in battle, not beaten in the field.'" The marching song of his followers is

"O let me fall in battle with my armor girded on,
O let me fall in battle while the ranks are marching on."

The clarion call from the leader sounds over the host, "Be strong in the Lord and in the strength of his might. Take the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having girded your loins with truth and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

With a membership thus led, and thus equipped, there can be no question respecting the issue.

The contest will be long and severe, but it will not be uncertain.

"We may not live to see the day,
But earth shall glisten in the ray
Of the good time coming."

This thought of victory through conflict, of the gradual betterment of the race through struggle, and the working together of many forces under the direction of a master mind, gives assurance of final triumph, because it brings Christianity into harmony with God's mighty on-working in nature.

Tennyson's words,

"Yet I doubt not through the ages
One increasing purpose runs,
And the thoughts of men do widen
With the process of the suns,"

find their parallel in the more exalted strain of an earlier poet, "He shall see of the travail of his soul and shall be satisfied."

But this finds its interpretation in the words of the great commission, "Go ye into all the world and preach the gospel to every creature."

There was a time when your beautiful Nahant out there was a lonely island off the shore, lovely to look to, but inaccessible. And the ocean said, "Let us build a mighty causeway from the island to the continent, over which the coming ones may tread dry shod." So he called on the rains and rivers to bring down material from the land. He commanded the frosts of winter to split off blocks from the cliffs. He bade his mighty breakers grind them into pebbles. He set his little wavelets at work moving the sand grains and the sea shells. He hailed the tides as they passed by on their daily rounds, and set them to carry his burdens. By and by a little sand spit grew out from the mainland and pointed with its tapering finger toward its young brother on the island.

Age after age went by, and the channel grew steadily narrower. Sometimes, when the silent forces had prepared the material, the ocean would summon his giant storms to pile it up, and then followed ages more of preparation, till finally the task was completed. The gap was bridged. The beasts of the field and the prehistoric races made use of it, till civilized man took possession and made it minister in a thousand ways to his health, his recreation and his sense of the beautiful.

So must the ministry of the membership build the King's highway for coming generations to tread.

FOR THE AMERICAN FRIEND.

OUR OLD PEOPLE.

BY ANNA MAY PEMBERTON.

Who can estimate the value of the generation just passing from us? The old people—what a breadth of meaning in those words? We look back with deepening interest to the plain bonnets and straight coats, not that we love the dress, only as it is typical of a certain kind of character.

We go back in memory to childhood, or perhaps to our first Christian work. How carefully they guarded us; how tenderly they watched us, that we

go not astray! Whoever might misjudge, they always understood us. Free from envy, they were glad of our success and the Lord's blessing attending us and our service.

They imparted to us great inspiration. We knew they loved us, and yet no flattering words ever passed their lips. They spoke not many words; no meaningless, flimsy compliments ever came from them, but what they did say had weight.

It was easy to be faithful to God when they were present. It was easy to pray, to testify, to preach. We knew they were interested. We knew they watched us with no spirit of ugly criticism; and if we said anything that contained even one germ of genuine truth, they would know it; and that truth to them would over-balance any faults that might have been in the service, for they made the most of the good things. And when, "after meeting," they shook hands with us and said, tenderly, "Be faithful," we knew they felt that we could do something for God; and the Spirit of the Lord shone upon us, reflected in their confidence; and our hearts responded, "We shall be faithful to the end."

If they offered a word of admonition it was done in a loving way, and in and over all we could see the divine wisdom in their counsels, and always a love of the church and of the cause. Their presence spiritualized not only individuals, but meetings. O, the quietness, the composure, the self-possession, that was theirs under the Spirit's power!

They did not sing; some of them did not believe in music, but there was music in the voice; there was music in the step; there was music all about their lives—so gentle, so courteous, so careful of wounding other people's feelings, so patient, so forgiving, so quiet, so spiritual, so beautiful every day. This was Christianity.

Such friendships are seldom known; and when they are all gone and the responsibility of the Church devolves entirely upon us, how we shall miss their counsel! How much they are to us to-day, as they sit in our meetings! How we shall miss them when the last one has gone, but how rich in our friendships with the better world!

West Milton, O.

Our dispositions cannot hurt our wills. "There is no evil," says Kant, "but the evil will." But our will can hurt or help our dispositions. If we will to love, we shall become loving. If we will to treat tenderly, we shall become tender. If our wills are false and dishonorable, no matter how even and fair our dispositions, it must become corroded by the evil power within. And if our wills are right, our passions and affections and moods will become right also.—Robert E. Speer.

We need more in this world than the calm of quiet circumstances. We may have that and yet be in a tempest of unrest. What we need is soul rest, and none but Jesus can give us that.—Exchange.

The International Lesson.

FIRST QUARTER.

LESSON XIII.

THIRD MONTH 29, 1903.

REVIEW.

GOLDEN TEXT.—Lo, I am with you alway, even unto the end of the world.

DAILY READINGS.

Second-day, Third mo. 23.—At Philippi. Acts 16: 22-34.

Third-day, Third mo. 24.—Opposition. Acts 17: 1-12.

Fourth-day, Third mo. 25.—One God. Acts 17: 22-34.

Fifth-day, Third mo. 26.—At Corinth. Acts 18: 1-11.

Sixth-day, Third mo. 27.—Paul and Apollos. Acts 18: 18 to 19: 7.

Seventh-day, Third mo. 28.—At Ephesus. Acts 19: 8-20.

First-day, Third mo. 29.—At Ephesus. Acts 19: 21-41.

The lessons of the past quarter describe portions of Paul's second and third missionary journeys. The time covered is about six or seven years, or from about 52 to 59 A.D. These were some of the most fruitful years of the Apostle's missionary efforts. He not only traveled from place to place as the Spirit led, but at Corinth he spent several months, and at Ephesus nearly three years teaching and confirming the brethren, at both these places supporting himself and aiding those that were with him.

In the first lesson Paul and Silas suffered for their work, and were miraculously delivered from prison; and he who had been their jailer was converted and became their friend. The lesson is also taught that a personal faith in Christ is the faith which counts. To the church at Philippi Paul, after his departure, sends a message which is just as true now as it was when Paul wrote. It is not enough to believe; the life must be changed, and the desire must be for those things which are true, and honest, and just, and of good report. At Berea and at Thessalonica Paul repeats the message he gave at Philippi, and again suffers persecution.

To the Thessalonians Paul sends a message which again is just as well suited to men of the present generation as it was to those of Thessalonica. "Follow that which is good"; "Rejoice evermore"; "Pray without ceasing"; "Abstain from every form of evil"—golden words of wisdom for all.

At Athens Paul addresses a class he did not often meet—the careless, intellectual men who loved to dispute, but apparently cared but little for the great realities of life. In that day, as in the present, such are, perhaps, the hardest to reach, and so far as we know Paul did not make much impression.

In Corinth, at first sight, a more unpromising place than Athens, Paul found a fruitful field, though not without danger and suffering. To the Corinthians Paul wrote more fully than to the members of any other church. Their situation was one exposed to many temptations, and many of them had been brought up surrounded by vice. So he speaks strongly of the need of self-control, of sacrifice for the sake of others, of voluntarily restricting Christian liberty lest others be made to stumble. To the Corinthians also he sent that great Christian hymn in praise of "Love"—"the greatest thing in the world." Everywhere Paul went he found helpful companions and

fellow laborers. Of these one of the greatest was Apollos, "mighty in the Scriptures," and he was instructed by Priscilla and Aquila, the wife and husband—laymen, if we may so call them—who were such aids to Paul. At Ephesus, as at Corinth, Paul found rich reward. Here, so far as we know, he made his longest voluntary stay, because, as he tells us, "a great door and an effectual is opened unto me, and there are many adversaries." (1 Cor. 16: 9.) In the riot at Ephesus we have a graphic picture of an Oriental mob, and of one of the dangers to which Paul was exposed.

To the churches of Asia Minor Paul sent that wonderful Epistle to Ephesians, whose "keynote is the new life in Christ"—"And you did He make alive when ye were dead through your trespasses and sins." "By grace have you been saved through faith." "Created in Christ Jesus for good works, which God afore prepared that we should walk in them."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR THIRD MONTH TWENTY-NINTH.

A MISSION STUDY OF AFRICA.

Ps. 68: 29-31; Isa. 43: 3.

Second-day, Third mo. 23.—God judging Ethiopia. Ezek. 29: 8-16.

Third-day, Third mo. 24.—The sons of Ham. Gen. 10: 1, 6-19.

Fourth-day, Third mo. 25.—A noble African. Matt. 27: 32, 33.

Fifth-day, Third mo. 26.—An early African convert.—Acts 8: 26-40.

Sixth-day, Third mo. 27.—Ethiopia shall know Christ. Ps. 87.

Seventh-day, Third mo. 28.—A prophecy about Ethiopia. Isa. 18: 1-7.

Africa has for so many years stood as the symbol benighted degradation that to many its evangelization has seemed hopeless. A missionary relates that friends sought to deter him from going to that land by saying, "It is of no use at all for you to go to Africa to preach the gospel there. The Africans cannot be converted. In the first place, they haven't mind enough to understand the gospel you are taking; and, in the second place, even supposing they had mind enough, they have no moral consciousness." How well the Spirit and the Scripture are fitted to disprove such a view appears from the report made by a worker in Uganda, who tells of a convert who said to him one day, "I think Paul must have been Uganda man, for when he speak he show Uganda man his heart." A man who can feel affinity with the scholarly logician of the New Testament may well be thought of as accessible to Christian influence.

The work is mostly of recent origin, but the results demonstrate what can be done even among naked savages who are found without written language. In 1900 a report for a single mission showed as a partial result of twenty-five years of effort seven languages reduced to writing, portions of Scripture, hymn books and school books translated into these languages, 123 schools, 460 native teachers and monitors, and 30,000 pupils in more or less regular attend-

ance. Nine years of effort secured a following of nine men and women as believers in Christ. Sixteen years later 457 persons, of whom 309 were adults, were received into church affiliation in a single day.

The vastness of Africa is a tremendous factor in the effort to reach its population, so numerous and so diverse in speech, prejudices and capacity. The key here as elsewhere is found in developing the native teacher and preacher, and the African rises nobly to the requirements of such a work. Accepting proscription and even martyrdom, they have equaled the heroic apostles of any land in their faith, love and courage. In other regions the missionary is welcomed and besought to come or send a teacher to their villages.

Their inhuman treatment of the native races is a dark blot on the record of the Boers in South Africa, but here also grace has prevailed, and native converts are numbered by the thousands. A natural result of the maltreatment of blacks by whites is the formation of separate congregations in consonance with what is called the "Ethiopian Movement," which suggests what has been demonstrated to be a most practical and valuable idea—the undertaking by the American negro to carry to his brother in Africa the light that has come to him even in connection with the great crime that brought him to our land. What they can do with our aid as supporters of the work promises much for Africa's future, if each will do his part.

We are particularly fortunate in having freshly before us the accounts of Friends' work in Africa, in the issues of Second month 12th, 19th and 26th of THE AMERICAN FRIEND. Politics and commerce are exploiting Africa. Let the Christian forces of the world not fall behind—and we have a place.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

FOR THE AMERICAN FRIEND.

AN OPEN DOOR IN AFRICA.

BY WILLIS R. HOTCHKISS.

Prophecy is fast becoming history in East Africa. Fifty-eight years ago the heroic Krapf saw his devoted wife and new-born babe laid away beneath the waving palms of what is now English Point, Mombasa. But from that aching heart there came a clarion peal to the Church. "Though many missionaries may fall in the fight," he wrote, "yet the survivors will pass over the slain in the trenches and take this great African fortress for the Lord."

Many a noble life, indeed, has been claimed in the succeeding struggle, but in spite of almost insuperable obstacles the advance has been steady and sure. And to-day the dream of Krapf, of a chain of stations into the interior, is practically realized. Every important tribe, save two, from the coast to Uganda, now has its mission station or stations.

And these two, curiously enough—the Nandi and Lumbwa, though there are some wandering Wando-robo in the forests of Man—occupy by far the healthiest and most salubrious section of country in all East Africa. They have only recently submitted to the power of the English administration, however, having been the most troublesome and treacherous people in the country.

Until the advent of the Friends' Africa Industrial Mission, Kavirondo, second largest tribe in the country—the Baganda being the largest—was absolutely untouched. Numbering perhaps a million souls, above the average in industry, intelligence and ambition, they form a unique opportunity for Friends to spread the gospel in this dark land.

We have found a location admirably adapted to our purpose. It is simple fact when I say that "every prospect pleases, and only man is vile." Our altitude of 5,300 feet gives us a healthy climate, free from the dread scourge of fever. Several fine springs, and a good river, furnish an unfailing water supply, both for household and industrial purposes. Already our garden is greatly reducing expenses by furnishing us with potatoes and vegetables of every sort, with wheat almost ready to reap. We expect this year to derive some income from this source. Government officials assure us that there will be no difficulty in disposing of our produce along the railway and around the lake.

We are getting out stone for dwellings, making roads, enlarging our farm against the next rainy season, which commences about March; reducing the Kavirondo language to writing, preaching and teaching, so time does not hang heavily on our hands, though the work does, and we long for reinforcements.

A number of orphans—mostly sent to us by the Government—are under our care. If any Friend desires to make a profitable investment for the Master, ten dollars a year will support one of these lads.

The day's work commences at 6.30 every morning, when all on the station—now about fifty—gather for a gospel service. It is conducted in Swahili, my language assistant, Midadi, interpreting into Kavirondo. Two or three of the young men give promise of soon becoming devoted Christians. Every evening one or more of them come to the house begging to be told more about Jesus Christ.

Crowds throng the station daily, a spectacle of shame to touch one's heart. Women as well as men are absolutely naked, and ever as I look, I fancy I hear a voice of mingled sadness and reproach from out of the past, "I was naked and ye clothed me not." Ah, my friends, this is the saddest thing about heathenism: it is a slight upon the dear Lord Jesus Himself! I wonder if He really meant what He said?

"They are not our own," you answer;

"They are neither kith nor kin."

They are God's own; His love alone

Can save them from their sin.

They are Christ's own;

He left His throne,

And died their souls to win."

Kaimosi, Kavirondo, B. E. Africa.

EXTRACTS FROM LETTERS FROM CUBA.

Raymond S. Holding has assisted in the school at Gibara the last year, and in the vacations and intervals of the school has, together with J. F. Galvez, our native evangelist, been very efficient in colportage work. He gives us this little account of one of his latest trips: "In January J. F. Galvez and I went to the little village of Contemplora and set out at once distributing tracts and visiting houses. We were favored with many opportunities to speak to the people of their souls' salvation and of Christ as our Saviour. The open-heartedness with which we were received was highly encouraging. Having thoroughly canvassed the village, we went into the surrounding country distributing tracts and inviting to the meeting to be held in the village in the evening. We had not concerned ourselves about our breakfast, which meal the Cubans usually prepare about 10 o'clock; but about 2 o'clock in the afternoon, becoming impressed by hunger with the fact that the hour was late, we decided to ask our breakfasts at the next house. An humble cottage it was, indeed, but we received a warm welcome. The kind woman told us that her fare would be meagre, but, being assured that we would be satisfied with it, she proceeded to serve us. Though the meal consisted of only pumpkin and rice, I have rarely eaten with a keener relish. My friend Galvez said I was a *mal compañero* (a bad companion), because I ate so fast. I learned that in the absence of bread, chunks of pumpkin, boiled in salt water, did very well, and that when there was no meat pumpkin goes well in its place. The rice was cooked in a way that made it delicious, and a little olive oil poured over it added to its savor. We arose from the table well satisfied, and continued making our circuit of the surrounding country. We were caught out in several showers, usually of short duration, and if a visit was prolonged by one of these, we would read and explain and answer their questions about the Christian religion. We returned to the village in time to light the hall and have a season of prayer before the people gathered. There were few benches to be had, but the comers readily adapted themselves to the situation. Many were seated on the floor about our stand. Ladies occupied the benches, and gentlemen stood up. The services held more than an hour; about one hundred and twenty people were gathered and listened attentively and welcomed us to their village. God did indeed bless that day's work. The next day we went to Auras, and, after another day's canvassing and inviting to our meeting in the evening, we had about 250 present at it, and passed on the next day to Holguin.

Sylvester Jones writes that twenty-two villages of the surrounding country have been reached by them the last year, and 520 Bibles and portions sold.

R. S. Holding's affianced joined him in Gibara 2d mo. 8th, and they were married on the 9th. It was arranged for them to go to Banes the following week and open the mission there.

Sylvester Jones gives the following account of a call he lately had to Banes to marry a couple, which has its interesting as well as romantic side. Where so many house together as in Cuba without marriage it is good example for the foreign employees of the fruit company to honor the institution of marriage by so much forethought and painstaking. Sylvester Jones writes: "I have just returned from a trip to Banes to officiate at a wedding. It was rather a romantic affair in some respects, but after all it was very nice. They are a nice young couple. He is a Dane and she is a Norwegian. He sent a man with a horse to Gibara [30 or 40 miles] to take me over. The roads were very bad, and in some places a little dangerous; but I had a good guide. The young lady came on one of the fruit steamers, which was bound for Jamaica, and did not come inside the harbor at Banes; so a steam tug was sent out to meet her. The groom, a witness and myself went out on the tug to meet the ship. As soon as the bride and her baggage were transferred from the ship and while the tug was steaming up the mouth of the harbor between mountains that towered like green walls of a cañon, they plighted their marriage vows, and a little later landed and entered their new home as husband and wife."

Sylvester returned to Gibara on a small steamer that is expected to make regular trips between those two places hereafter.

MAHALAH JAY.

I am convinced that one reason is that—with happy exceptions—there has been a decline of direct, pointed, faithful and persuasive preaching to the unconverted. Too many discourses are addressed to nobody in particular. Preaching to Christians has been relatively overdone, and preaching to the impenitent underdone. I do not mean denunciations that only irritate, or mere exhortations that are often a waste of breath. I mean that the preachers should so hold up the ugliness and doom of sin before the sinner's eye that he should feel his own guiltiness, and so present Jesus Christ that that sinner should flee to Him as his only Saviour. "Warn them from Me," is God's solemn injunction to every minister. He has, therefore, no more right to cap Sinai or conceal hell than he has to hide the sin-atonement cross of Calvary. In short, I mean logic set on fire by love.—Theodore L. Cuyler.

That God always should remove the thorns is not what in many cases is wanted. It is not the removal of the discipline we need, but the light, the trust, the love, which will enable us to cast our cares upon God, to surrender our wills to His will, and thus to transform the buffetings into friends, angels, and messengers to us of purity and peace.—George Brown.

Correspondence.

TO THE FRIENDS OF EARLHAM COLLEGE.

Dear Friends: Upon the close of my official connection with Earlham College—three years as trustee and nineteen years as president—I desire, through the medium of THE AMERICAN FRIEND, to express my very warm appreciation of the widely-extended and cordial fellowship with Friends and others in America, England and Ireland, into which I have been brought, and my earnest gratitude for the abundant support which I have enjoyed, through these twenty-two years of service.

Particularly grateful were the many expressions of Christian interest and sympathy received during my recent protracted and rather severe illness, from which, through the mercy of our Heavenly Father, I am now well recovered.

My dear wife and I have had a most delightful sojourn in the South. It is now our prospect to return to our home at Richmond, Ind., about the 1st of Fourth month.

Melbourne, Fla.

JOSEPH JOHN MILLS.

Editor THE AMERICAN FRIEND.

Dear Friend: I was much interested in the perusal of "What is Quakerism?" by Levi Gregory, in this week's AMERICAN FRIEND, and especially in that part which refers to the First-day morning meeting "in which, as usual, there were prayers, testimonies, singing and preaching."

If it were not so far off I should greatly enjoy the privilege of attending the First-day morning meeting at San Jose, so that I might observe how the prayers and testimonies affect the interest of the meeting. I find that, as far as I am able to discover, in the East, people calling themselves Friends, do not want prayers and testimonies in the First-day morning meeting. They do not come to hear this one, or that one, or so and so, but they come to hear a sermon, and though there may be resident ministers in the meeting, it is apparently a foregone conclusion that the Holy Spirit would never think of choosing any but the "pastor" to preach that sermon, or if, perchance, he should, he would probably be subject to a large amount of criticism from those for whom his message might be intended.

The plea is made that there is plenty of opportunity to testify in Christian Endeavor meeting, and in the week night prayer meeting, but of course many of those making such a plea are careful to avoid attendance at such.

I am a pastor, and do not want to shirk any part of my duty, but I firmly believe that this growing tendency to look to man instead of having our expectation only from God, and a willingness to receive His messages through whomsoever He may choose to bear them, is largely detrimental to our usefulness as a branch of Christ's church.

The power of testimony or witnessing is apparently much overlooked at the present time, or else there is misapprehension concerning it. If a physician had wrought a dozen effectual cures in patients whose condition had taxed his skill to the utmost, it would be of but little value to him, so far as the enlargement of his practice is concerned, for those twelve people to meet together week after week, and speak to one another in terms of praise for him who had been their benefactor, and then upon getting into a crowd of people afflicted as they once were, to keep perfectly quiet concerning him.

We seem to be doing like this when a handful of Christians get together at prayer meeting, and talk of the wonderful goodness of God to them, and then when we get into the "great congregation," only one or two voices are heard in witness of the truth, and the same one or two time after time. "Ye are my witnesses, saith the Lord," and "A true witness delivereth souls." Part of the Holy Spirit's work is to convict the world of sin, of righteousness, and of judgment, and He calls upon us as witnesses to co-operate with Him in this great work.

But why should this thought need to be urged? Is it true that "out of the abundance of the heart the mouth speaketh?" Will not pentecostal power be productive of penta-

costal experience? If, therefore, we receive our Lord in the fullness of His coming by the Holy Spirit, instead of saying, "Oh, you know I never speak in public," or "Somehow that isn't very much in my line," shall we not rather be ready to appropriate the words of Peter and John (Acts 4: 20), "We cannot but speak the things which we have seen and heard."

When the accuser of the brethren shall be cast down, the declaration will sound forth, "They overcame him by the blood of the Lamb and the word of their testimony." (Rev. 12: 10-11.)

If we as a Society really believe in the priesthood of believers, and that we are all made kings and priests unto God, let us endeavor to manifest with consistency the faith that is in us, and remember that it is the privilege of all to open in this as in other departments of spiritual life and church work, sacrifice which shall be acceptable and well pleasing to God.

We have rejoiced in the universality of the promise that "Whosoever will may come," let us not fail to appreciate the breadth of the statement that "Whoso offereth praise glorifieth me." "If ye know these things, happy are ye if ye do them."

Very sincerely, CALEB J. JENKINS.
Poughkeepsie, N. Y.

Things of Interest Among Ourselves.

Hiram Hammond and wife, of Iowa, are visiting in Los Angeles and vicinity for her health.

Dr. F. M. Binford's wife and two children are in Los Angeles, expecting him to join them soon.

Oak Grove Seminary at Vassalboro, Maine, has had an attendance of eighty students during its winter term.

Linden Meeting, Iowa, recently enjoyed a spiritual uplift in connection with special gospel labors of W. J. Hadley.

Charles Burrows, graduate of Pacific College, and student in law school, University of Washington, is in Los Angeles, Cal., for his health.

President Robert L. Kelly has been appointed a member of the committee of five for awarding the Cecil Rhodes Scholarships for the State of Indiana.

A. Edward Kelsey, of Winthrop, Maine, had acceptable service at Twelfth Street Meeting, Philadelphia, and Haverford, Pa., at mid-week meetings last week.

Helen B. Harris who resigned her membership with Friends some years ago, has been received back into membership by Hitchin Monthly Meeting at her own request.

Hannah J. Bailey, of New England Yearly Meeting, has been visiting with Friends and attending meetings in Washington, Philadelphia, Haverford and Brooklyn.

Nellie, wife of Levi D. Barr, has been ill for some weeks. She is now at a hospital receiving surgical treatment. Levi Barr requests prayers for her health and restoration to active life and service.

Charles E. Tebbetts has resigned his position in Pasadena Meeting, Pasadena, Cal., to gain more time for prosecuting the work as president of Whittier College. His labors in Pasadena Meeting were very fruitful.

During the absence of Charles Replogle and his wife in England and on the Continent, their little daughter, Mildred, is living with A. Jennie Ridgway at Amboy, Ind. The little boy is living with his mother's parents.

Dublin Quarterly Meeting, held at Dublin, Ind., Second month 27th to Third month 1st., was small owing to a small-pox scare. The meeting was favored throughout with the services of Joseph O. Binford, from Knightstown, Ind., Yearly Meeting's Superintendent of Evangelistic Work, and Allen Jay, from Richmond. Their preaching was accompanied with power.

President Isaac Sharpless, of Haverford College, and Edward Kelsey and Hannah J. Bailey, of Winthrop, Me., and Howard Hoge, of Virginia, attended Friends' Meeting at Washington on the 8th inst. Edward Kelsey and Howard Hoge spoke acceptably in the meeting.

At the Indiana State Oratorical Contest, recently held in Indianapolis, Luther M. Feeger, the representative of Earlham College, spoke on "John Mitchell," and won second place, missing first place by a margin of but two points.

In a ten-day meeting just closed at Selma, O., the local minister, Hannah Lewis Smith, was assisted by Morton Pearson, from Knightstown, Ind. The prayers of the little meeting were abundantly answered in the effort, and several were definitely blessed.

Esther Fowler recently felt a religious concern for gospel service in the House of Representatives at Washington. She applied to the Speaker for an opportunity, but was refused, with the answer that it was unprecedented for a woman to address the House.

The meeting at Mt. Airy, North Carolina, has been greatly blessed under the ministry of James R. Jones and his wife. The membership is in better condition spiritually than ever before. The Christian Endeavor Society is in working order, holding cottage prayer meetings every week, which has proved a blessing to the community.

Some time ago we noted the fact that a committee of Indiana Friends sent a petition to the Legislature of that State, urging the passage of a number of important bills and the defeat of two very undesirable bills. Both of the latter bills have since been defeated, and all the other bills have been passed, except one—the one to establish an Asylum for inebriates. That is good work.

We have received an interesting memorial of Evan Pugh, who was the first president of Pennsylvania State College, and who died in 1864, aged 36. He was born of Quaker parents in Chester County, Pa., and at the age of 19 was a blacksmith's apprentice. By determination and persistent effort he became in the seventeen years of life that were left for him on earth one of the most able scientific men in America at that time.

Robert E. Pretlow, of Wilmington, O., gave three addresses at Greenfield, Ind., on the Eighth instant. In the morning he spoke on the "One Baptism" in the afternoon, on "George Fox, the Flower of the Reformation." At a union service in the evening he spoke to 1,500 people on "Christian Kings." The addresses were all well received; the last one being on "Temperance," was especially helpful because of the effort now being made in the city to close the saloons.

Whitewater Quarterly Meeting was held in Richmond, Ind., the 7th inst. Leannah Hobson and husband, of Westfield, Ind.; Fred Smith, of Farmland, Ind., and Edgar Williams, of Fountain City, were present, besides several home ministers. Edgar Williams was favored with an earnest message. The sermon was followed by many earnest testimonies. Allen Jay made an appeal for the quarterly meeting's aid in lifting the debt from Earlham College, to which the meeting responded. Dinner was served in the dining-room and a social time was enjoyed by all.

Van Wert Particular Meeting and Prodigal Home Meeting, Ohio, in which Leonidas Speer is located, and has been laboring for some time, are prospering and growing in strength spiritually and numerically. The Sabbath morning and evening congregations have increased from very small companies to large and appreciative gatherings. The prayer meetings are increasing in interest and numbers, and the Christian Endeavor is growing in active members. A short series of meetings was held at each of the above places, in which a number were converted and reclaimed. The work was among those from sixteen to sixty years of age. The accessions will number over 40, while a number belonging to other denominations have expressed their intention of uniting with Friends, believing that Friends' interpretation of the scripture is correct.

Tilman Hobson has just closed a series of meetings at Blue River Monthly Meeting, Ind., and though the meetings lasted but nine days there were forty-two conversions and renewals. The teaching in regard to the baptism with the Holy Ghost was very clear and positive, and will certainly result in the deepening of the spiritual life of the members.

Sterling Quarterly Meeting was held at Sterling, Kansas, Second month 27th to Third month 1st, and was a time of great spiritual blessing. The attendance was not as large as otherwise would have been had it not been for the tremendous snow storm the day before, thus rendering travel almost impossible. Josiah Butler, general superintendent of Kansas Yearly Meeting, was in attendance. His presence and counsel were very acceptable. J. Edmund Jay, of Friends' University, was also in attendance and preached most acceptably both on Seventh- and First-days. Many were present on First-day who were not members with Friends, who highly appreciated the excellent and instructive discourse. The next quarterly meeting will be held at Hillsdale, in Rush County, railroad station, Mills, on the Missouri Pacific Railroad.

We have received the report of the New York Colored Mission for 1902. It shows a continued activity along all lines of their work. The missionary nurse made 1,861 calls and relieved 1,618 cases of need during the year. A missionary nursing fund in memory of Hetty De Forest Edwards has been established, amounting to \$980; but \$600 in addition to the income derived from this is necessary for the work. The Sabbath School, Bible Class and other religious work is in a flourishing condition. The first floor of the mission has been opened three or four nights during each week for boys and girls from the streets. Thus they are brought into purer air and more elevating surroundings and allowed to shout and play games or transact the weighty matters of club business. Cooking class, sewing school, dressmaking, the apron industry, basketry have all had their place in the year's round of work. Eight thousand three hundred and thirty-six nights' lodging have been given to 571 different individuals; 546 women and 25 babies or children; 2,553 servants have been sent to places for employment, and 1,361 patrons have been served.

The following is taken from the minutes of New York Monthly Meeting of the Religious Society of Friends, held the 4th inst.: "On the 9th of Second month our esteemed friend and fellow-member, Lydia Willets, widow of Robert R. Willets, passed to the promised rest of all who die in the Lord, in the 95th year of her age. She became a member of this monthly meeting through a certificate of removal from the monthly meeting of Westbury and Jericho on the 3d of Sixth month, 1829, and served the church very acceptably in the station of elder from the 4th of Ninth month, 1861, until the acceptance of her resignation, 5th of Twelfth month, 1877; her health not permitting her to continue active effort in the affairs of the church. Though living many years a quiet and retired life the Biblical injunction to "honor the Lord with thy substance" found fulfillment in her generous and frequent benefactions to the church and the cause of philanthropy. While but few remember her in her once valued and active service in the meeting of which she was an honored member, she will be held in grateful memory by the very many to whom her practical Christianity has been in the hands of the Lord such a precious benediction."

A friend in Chicago sends the following account of Abbie S. Hill: "On the morning of Second month 11th, 1903, at Las Cruces, N. M., Abbie S., wife of Fowell B. Hill, a beloved member and elder of Chicago Monthly Meeting, entered into everlasting rest. Although for several years she had been gradually failing in health, yet as long as strength permitted she continued a constant and devoted interest in all the various lines of church work. She was an active member of the Ladies' Aid and Foreign Missionary Societies; her last loving message to the latter was, 'Give my love to all the members; yes, all; there is not one whom I do not love.' Those associated with her in those lines of work testify that on no occasion did they ever hear her speak an unkind word, or see

aught in her which was not in accord with the spirit of Christ, and the influence constantly radiating from her beautiful Christian life was felt by all who came in contact with her. She was ready to 'speak the word in season,' and her clear, calm judgment was often sought by those in perplexity or distress, and readily and faithfully given. We feel that such an one can but be greatly missed, in the church, the home and social life, but she has left us an example—rare and beautiful—to follow her as she followed Christ."

The "Cambridge Review" has the following appreciative notice of J. Rendel Harris's resignation of his position in Clare College: "All who know Rendel Harris will regret to hear that he is resigning his readership in Palaeography. Textual criticism is generally regarded as a dry subject, but those who have studied under Prof. Harris have found it anything but dull. No one ever attended his lectures without catching something of his admiration for a pretty conjecture, and something also of his scorn for a needless emendation. Manuscripts will always be human documents to those who first learned to decipher them in the library of the divinity schools with the aid of Mr. Harris. We shall not readily forget the freshness and the humor with which he taught, or the ready kindness with which he accommodated his lectures to the needs of individual students. Of his written and published work we need only say that by his contributions to New Testament criticism he has truly magnified his office. The departure of Mr. Harris will leave Cambridge distinctly the poorer. We are losing not only a stimulating teacher, but also a unique personality."

BORN.

FOWLER.—At Halfa, Iowa, to Clarence A. and Rachel P. Fowler, a son, Third month 4th, 1903, named George Pearson Fowler.

MARRIED.

GOODEN—MORRIS.—In the Friends' Meeting House at Whittier, Cal., on Second month 19th, 1903, William T. Gooden to Mary Lizzie Morris.

DIED.

ALBERTSON.—At the home of her daughter, Abbie Townsend, near North Loup, Neb., Second month 27th, 1903, Susanah Lee Albertson, daughter of Joseph and Nancy Lee, and widow of Mark Albertson, in her 79th year. From her youth she was a Friend, and though not a public worker, she was a woman of strong Christian character.

MOON.—At Welston, Okla., Second month 27th, 1903, Thomas W. Moon, aged nearly 74 years. He was a lifelong Friend. His remains were interred near those of his wife at Toledo, Kansas.

NICHOLS.—At Easton, Aroostook County, Maine, Second month 28th, 1903, Mary Jane Nichols, aged 70 years. With her husband, Joseph B. Nichols, she removed to the new settlement of Friends more than 40 years ago. Their home was ever a center of religious work where many have given themselves to Jesus.

SMILEY.—At his winter home, Redlands, Cal., First month 25th, 1903, Alfred H. Smiley, in his 75th year. He was a native of Maine; later a graduate and tutor at Haverford College; spent some years in Oskaloosa, Iowa; then taught in Friends' School, Providence, R. I., and latterly was proprietor of a great summer hotel at Minnewaska, N. Y.

TERHUNE.—Died, at her home in Clintondale, N. Y., Second month 25th, 1903, Sylvia Terhune, wife of Frank Terhune, and daughter of Oscar and Patience Dingee, aged 39 years. She was converted at an early age, and was a lifelong member of the Friends' Meeting at Clintondale.

WILLETS.—At her residence, 13 West Thirty-fourth Street, New York, Second month 9th, 1903, Lydia, widow of Robert R. Willets, in her 95th year, for many years a faithful elder of New York Monthly Meeting.

MY MOTHER'S GOOD OLD TIMES.

On my head the frost is gath'ring with
the limning of the years;
On my features are the records of a
thousand hopes and fears;
In my check-book there is written that
which forty years ago
Would have made my being tingle with
a wild, exultant glow;
But alas! within my spirit there's an
ever-present ache
For the old corn-beef and cabbage that
my mother used to make.

I remember when I wander o'er the hills
in boyish glee;
And the dinner horn's loud echo brought
no boding thoughts to me;
I was young and I was happy; and my
stomach ne'er went back
On a single proposition that my teeth
would dare attack!
Never thought I of dyspepsia as I
charged the jelly-cake
And the old corn-beef and cabbage that
my mother used to make.

All the years I've sought the dollar,
struggled upward slow and sure,
With my pocket growing wealthy and
my stomach growing poor;
Every year I find my table more with
luxuries replete;
Every year I find that fewer are the
things that I can eat!
Till the pathway back to childhood of-
tentimes I yearn to take
To the old corn-beef and cabbage that
my mother used to make.

—Lowell Otus Reese.

Observe the true motive for Christian
work. The Lord did not say to Peter.
Lovest thou the work? or, Lovest thou
My lambs; but, Lovest thou Me? for
the most potent principle in the Chris-
tian heart is love to Christ.—William
M. Taylor.

COLLEGE PROFESSORS

Talk of Foods.

The New York papers recently con-
tained a long account of the so-called
discovery of a celebrated professor in one
of the leading universities. The "dis-
covery" related to a new and successful
way of treating wheat and barley to
prepare the starchy part by dry baking,
so it would be made more digestible and
nutritious. Thereupon Prof. Livingstone
commenting on the discovery of the
other professor says, "A discoverer who
was a business man first and a scientist
afterward found that such foods could
be made more digestible when cooked
with dry heat instead of by boiling in
water, and has already placed on the
market the food which he discovered
prior to Dr. _____." This refers to
Grape-Nuts, the most scientifically made
food known. Grape-Nuts can be easily
digested by babies or anyone with a
weak stomach and the food contains the
most powerful rebuilding element known,
particularly as relates to the rebuilding
of the brain and nerve centers. It is a
delicious food, requiring no cooking, but
ready for instant service just as it comes
from the package. A recipe book free in
each package describes many delicious
dishes made from Grape-Nuts.

THE TEAMSTER.

Ah, who'd go teaming wood on such a
morning,
Go swinging on the bob-sleighs,
through the frost,
Take any trail, before God's day is
dawning,
With twenty miles of prairie to be
crossed?
The colts are huddled sadly round the
building,
The bitter wind creeps wailing down
the plain,
No streak of dawn the starless east is
gilding,
And I must rise and take the trail
again.

O bride of mine, rest calm—the miles are
lonely;
O bairn of mine, sleep sweet—the day
is long,
The plains are wide and empty, and I,
only,
Go forth at night to travel with a
song.
Go forth alone to journey in the great-
ness
God spread, long since—a russet, tide-
less sea,
All shrouded now beneath the stars' se-
dateness,
The battle-ground of life for you and
me.

Yet hark, the runners down the trail
are ringing,
And see the team is getting into stride,
And slow, and far, the mighty dawn
comes singing,
Comes singing to the conquest of his
bride,
Comes singing to the prairie's shy un-
folding,
Treads softly, spreading roses on the
snow,
Stays never, brooks no secret or with-
holding,
Till I, too, pay him homage as I go.

And I, too, sing the song of all creation,
A brave sky and a glad wind blowing
by,
A clear trail and an hour for meditation,
A long day and the joy to make it fly,
A hard task and the muscle to achieve it.
A fierce noon and a well-contented
gloom,
A good strife and no great regret to
leave it,
A still night—and the far red lights of
home.

—H. H. Bashford.

SCIENCE IN SHOVELS.

A recent issue of "Engineering" gives
some interesting data of steps taken by
the Bethlehem Steel Co. to reduce the cost
of common labor employed in shoveling
coal, ore, etc., and several highly-trained
specialists were engaged to study the
problem. It was found that the time
taken to insert a shovel into a pile was
shorter if it were shoved into the top in-
stead of the bottom of a pile. It also
varied with the material, taking longer
for coke than for sand, and, of course,
with the man also, a powerful laborer
taking twenty-two pounds at each shov-
elful, while the average was not more
than twelve to fourteen pounds. As a
result of this investigation, new sets of

THE OLD RELIABLE

ROYAL



BAKING
POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

shovels, specially adapted to different
kinds of work, were used, and instead of
sending a man out in the morning with
a shovel and allowing him to carry it all
over the premises and use it indiscrim-
inately on coke or ore, shovels of dif-
ferent sizes and shapes were used for
different materials. The result of the
study of this problem has been that
the staff of common laborers, which
averages 400 or 500, at wages of \$1.15
per day, has been cut down, and the
work is now done by eighty-five men,
who are paid at the rate of \$1.85 per
day.—Exchange.

The impression of God is kept up by
experience, not by logic. And hence
when the experimental religion of a man,
of a community, or of a nation, wanes,
religion wanes—their idea of God grows
indistinct, and that man, community or
nation becomes infidel.—Henry Drum-
mond.

"How do you keep your lawn so free
from dandelions, Jones?" "Patent
scheme. I found when I tried to raise
grass I got nothing but dandelions, so I
made a change and tried to raise dande-
lions." "What good does that do?"
"I get nothing but grass."—Harper's
Bazar."

Squire (engaging coachman): "Are
you married?"

Coachman: "No, sir. These 'ere
scratches came from a cat."—Exchange.

The editor of THE AMERICAN
FRIEND desires to secure a com-
plete set of *The Christian Worker*.
Any person who possesses an
entire or partial set, and is willing
to sell the same, will please inform
him as soon as convenient.

RUFUS M. JONES,
718 Arch Street, Philadelphia.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c; 5 lines, 5 times costs \$1.00, 15 times \$2.25, 26 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.

GOOD FARMS for sale for from \$1200 to \$3000, near Friends' Meeting. For particulars, write to, ERNEST HOWARD, Manchester, Okla.

FOR SALE.—"Friday or Bailey" peach trees. These trees originated in Iowa, and have stood the extreme cold of that climate. They are a large freestone peach of excellent flavor. Address Milton Kenworthy, Russiaville, Indiana. For reference write to Amos M. Kenworthy, San José, Cal.

FOR SALE OR RENT.—Property on the Shawangunk Mts., near Ellenville, N. Y. A boarding house accommodating 40 to 50 guests; twelve (12) acres of land; 2 cottages and laundry. Cottages sold separately or with the whole place. For price and fuller information, address, ABBIE KITE, 138 E. 29th Street, New York City.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

OLD POINT COMFORT, RICHMOND AND WASHINGTON.

Six-Day Tour via Pennsylvania Railroad.

The first personally-conducted tour to Old Point Comfort, Richmond and Washington via the Pennsylvania Railroad for the present season will leave New York and Philadelphia on Saturday, March 14th.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of \$36.00 from New York, Brooklyn and Newark; \$34.50 from Trenton; \$33.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at Chamberlin Hotel, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$17.00 from New York; \$15.50 from Trenton; \$14.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J., or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

THREE-DAY TOUR TO WASHINGTON.

Under the Personally-Conducted System of the Pennsylvania Railroad.

The next Pennsylvania Railroad Personally-conducted Tour to Washington leaves Thursday, March 19th. Rate, covering railroad transportation for the round trip, hotel accommodations, and transfer of passenger and baggage, station to hotel in Washington, \$14.50 from New York, \$13.00 from Trenton, and \$11.50 from Philadelphia. These rates cover accommodations for two days at the Arlington, Normandie, Riggs, Ebbitt, Shoreham, Cochran, Gordon, Barton, or Hamilton Hotels. For accommodations

at Regent, Metropolitan, National, or Colonial Hotels, \$2.50 less. Special side trip to Mt. Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J., or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

MEETING AMERICAN MEDICAL ASSOCIATION, NEW ORLEANS, LA.

May 5th to 8th, 1903.

On account of the above occasion, the Southern Railway will sell tickets for the round trip, limited ten days, for one fare.

From the Trunk Line Territory the rates will be based on the regular fares to Washington or Trunk Line Western termini, added to one first-class fare therefrom, limited to continuous passage, and will be sold May 1st, 2d and 3d, with final limit ten days from date of sale. By deposit of ticket by original purchaser, and payment of 50 cents, to Joint Agent, New Orleans, not later than May 12th, extension of final limit may be obtained to enable the purchaser to reach the original starting-point not later than May 30th, 1903.

The Southern Railway operates three trains daily from New York and Philadelphia, carrying Pullman Sleeping, Dining and Observation cars.

By the request of members of the American Medical Association, in the East, on Saturday, May 2, special service has been arranged to leave New York at 4.25 p.m.; Philadelphia at 6.55 p.m., via Washington, Atlanta and Montgomery. Trains composed exclusively of Pullman Dining, Drawing and Stateroom, Sleeping, Library and Observation cars. Those desiring Pullman reservation should send in their names as soon as possible. Time, New York to New Orleans, 39 hours.

For further information call on or write Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa.

TOURS TO THE PACIFIC COAST.

Via Pennsylvania Railroad, Account Presbyterian General Assembly.

For the General Assembly of the Presbyterian Church, at Los Angeles, Cal., May 21st to June 2d, the Pennsylvania Railroad Company will run three personally-conducted tours to Los Angeles and the Pacific Coast. These tours will leave New York and Philadelphia May 12th and 13th. Tour No. 1, covering twenty-four days, \$134.50 from New York; \$132.75 from Philadelphia. Tour No. 2, covering forty-three days, including Yellowstone Park, \$253.00 from New York and \$251.25 from Philadelphia. Tour No. 3, covering thirty days, including Grand Canyon of Arizona, \$159.00 from New York and \$156.75 from Philadelphia. Proportionate rates from other points. Arrangements may be made to return independently on Tours No. 1 and No. 3.

Special Pullman trains will be used, and the services of a tourist agent,

LIGHT AND SHADE FROM THE LAND OF THE MIDNIGHT SUN

By JOHN F. HANSON.

Contents of the Book.—Friends in Norway and Denmark. Rise and Progress of the Society. Battle for Liberty of Conscience. Story of the Sloop crossing the Atlantic. Matchless Description of Journeys and Scenery. Kloster, the Apostle of Total Abstinence. Visits of many English and American Ministers. The Apostolic Character of their Services. Illustrated, Cloth. Price, postpaid, \$1.25. Address the author John F. Hanson, Oskaloosa, Iowa.

chaperon, baggage master, and official stenographer will be provided on each train.

For itinerary giving rates and full information apply to Tourist Agent, 263 Fifth Avenue, New York City, or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia, Pa.

A CHARMING TRIP

is in reserve for those who contemplate visiting the Pacific Coast during the spring. On May 2d, and from May 11th to 17th, inclusive, special excursion tickets will be sold to Los Angeles and San Francisco and return, via the Southern Railway, at extremely low rates. These tickets permit of stop-overs, and are good to return until July 15th, 1903.

Round-trip rate from Philadelphia will be \$66.75, going and returning same route; going one route and returning another, \$68.25. Corresponding low rates from other points.

In addition to the Standard Pullman sleeping cars, operated daily, the Southern Railway operates tri-weekly, high-class, personally-conducted excursion sleepers from Washington to Los Angeles and San Francisco without change, via Atlanta, New Orleans and El Paso, in which the berth rate is only \$7.00 from Washington to the above points. These cars leave Washington at 8.45 p.m. on Mondays, Wednesdays and Fridays.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will furnish all information.

REDUCED RATES TO NEW ORLEANS, LOUISIANA.

Account Meeting National Manufacturers' Association, April 15th to 17th, 1903, via Southern Railway.

On April 11th, 12th and 13th, special excursion tickets to New Orleans and return will be sold via the Southern Railway at greatly reduced rates. Tickets will be good to return until April 19th, but by depositing ticket with Joint Agent at New Orleans on or before April 19th, and payment of a fee of fifty cents, final limit can be extended until April 30th, 1903. The round-trip rate from Philadelphia will be \$33.50. Corresponding low rates from other points.

The Southern Railway operates three through trains daily, with Pullman drawing-room sleeping-cars from New York, Philadelphia and Washington to New Orleans without change. Dining car service on all through trains.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will take pleasure in furnishing all information.

SUPERIOR MERIT.

Remarkable Curative Properties of a
Remedy for Indigestion and
Stomach Weakness.

Stuart's Dyspepsia Tablets, a preparation for the cure of dyspepsia and the various forms of indigestion and stomach trouble, owes its great success as a cure for these troubles to the fact that it is prepared for disease and weakness of the stomach and digestive organs *only*, and is not recommended or advised for any other disease.

It is not a cure-all, but for any other stomach trouble it is undoubtedly the *safest*, most sensible remedy that can be advised with the prospect of a permanent cure. It is prepared in tablet form, pleasant to taste, composed of vegetable and fruit essences, pure pepsin and Golden Seal, every one of which act effectively in digesting the food eaten, thereby resting and invigorating the weak stomach; *rest* is nature's cure for any disease, but you cannot rest the stomach unless you put into it something that will do its work or assist in the digestion of food.

That is exactly what Stuart's Dyspepsia Tablets do, one grain of the digestive principle contained in them will digest 3,000 grains of meat, eggs or similar wholesome foods; they will digest the food whether the stomach is in working order or not, thereby nourishing the body and resting the stomach at the same time, and *rest and nourishment* are nature's cure for any weakness.

In persons run down in flesh and appetite these tablets build up the strength and increase flesh, because they digest flesh-forming food which the weak stomach cannot do; they increase the flow of gastric juice and prevent fermentation, acidity and sour watery risings.

Stuart's Dyspepsia Tablets can be found at all drug stores at 50 cents per package.

Teacher: "What is an octopus?"
Small Boy (who has just commenced to take Latin), eagerly: "Please, sir, I know, sir; it's an eight-sided cat."—
"Life."

In Feverish Colds

open all natural outlets
by the mild but thorough
action of Tarrant's
Seltzer Aperient.

"Children like it."



THE TARRANT CO.
New York

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

AN UGLIER MAN THAN LINCOLN.

A very characteristic anecdote of President Lincoln was told by the late William Hastings, who took great pleasure in telling it, in spite of the fact that it was rather unflattering to himself. "Back in the sixties," the minister used to tell, "when I was chaplain in the army, I was on a train one day when a tall and angular stranger arose from his seat, came over to where I sat and handed me an old-fashioned pocket knife. Much astonished, I asked what he meant. The tall man, who, I soon learned, was President Lincoln, said: 'Keep it; you are entitled to it. Years ago that knife was presented to me with the request that if I ever saw an uglier man than myself I was to give it to him.'—"Youth."

Out in Indiana, a good many years ago, a certain old lady, summoned as a witness, came into court wearing a large poke bonnet, such as was then affected by rural folks. Her answers to the questions put to her being rather indistinct, the court requested her to speak louder, though without much success.

"The court cannot hear a word you say, my good woman," said the judge. "Please to take off that huge bonnet of yours."

"Sir," she said, composedly, and distinctly enough this time, "the court has a perfect right to bid a gentleman take off his hat, but it has no right to make a lady remove her bonnet."

"Madam," replied the judge, "you seem so well acquainted with the law that I think you had better come up and take a seat with us on the bench."

"I thank your honor kindly," she responded, dropping a low curtsy to the court, "but there are old women enough there already."—"Law Notes."

O despair! O misery! To have lived only for self; to have played perhaps a great role, attained a high position, gained fortune and fame, and after all that to discover that one's life has been wasted and that the all-essential has been forgotten!—Eugene Bersier.

Whatever is retrieved of the past is won back only through continued effort, and through a worthiness which is proved to the world. Each step marks a struggle, but a struggle for which the grace of God gives strength and courage.

NEW ORLEANS, ATLANTA, FLORIDA
AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

These trade-mark crisscross lines on every package.

Gluten Grits AND
BARLEY CRYSTALS,

Perfect Breakfast and Desert Health Cereals.
PANSY FLOUR for Biscuits, Cake and Pastry.
Unlike all other goods. Ask Grocers.
For book or sample, write
FARWELL & RHINES, Watertown, N. Y., U.S.A.

When lamp
chimneys don't
break my name
is on them.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

"How long has the minister been preaching?" whispered the stranger who has wandered into the church and sat down away back. "About thirty years, I believe," replied the other occupant of the pew. "That being the case," rejoined the stranger, "I guess I'll stay. He must be nearly done."—"American Weekly."

"Queen of Sea Routes"

Between

Boston, Providence, Norfolk and
Baltimore.

Philadelphia and Savannah.
Baltimore and Savannah.

Merchants & Miners Transportation Co.
Steamship Lines.

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

The "International" Bibles

AUTHORIZED AND REVISED VER-
SIONS; TEXT, REFERENCE AND
TEACHERS' BIBLES, TESTAMENTS,
PSALMS, ETC., ETC.

The Largest Line of Self-Pro-
nouncing Bibles in the World

NEARLY 500 STYLES
CLEAR TYPE, NEW HELPS
BEST BINDINGS

A complete Catalogue will be fur-
nished upon application

The JOHN C. WINSTON CO.

PUBLISHERS AND MANUFACTURERS

"INTERNATIONAL" Series of Bibles
718-24 Arch St. Philadelphia, Pa.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Spring term begins Fourth month 7th, 1903.

Terms moderate. Send for catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

WABAN SCHOOL, WABAN, MASS.

A superior school for thirty boys.

J. H. PILLSBURY, A.M., Principal.

"Is he rich, you ask?" said the man who knows

To the one who wanted to learn.

"Is he rich? I should say he is!

Why, he's got coal to burn!"

—Exchange.

The Roots of Christian Teaching as Found in the Old Testament

By GEORGE AARON BARTON, A.M., Ph.D.

12mo. 275 pp. Size 7½ x 5¼. Cloth. Gilt Top. Uncut edges.

Price \$1.25 net. Postage 10c.

"Devotional books of this sort are rare, and one which can be read with satisfaction, undisturbed by contradictions of modern learning, is especially welcome."—*The Outlook*, New York."It presents the gist of the best scholarship."—*Chicago Tribune*."The book is stimulating and suggestive."—*Epworth Herald*.**Practical Christianity**

By RUFUS M. JONES.

12mo. 208 pp. Oxford laid paper. Bound in Silk Cloth. Gilt Top.

Price \$1.00 net. Postage 10c.

This is a collection of short, practical articles on important religious subjects. It deals with questions which every thinking man must meet in a practical way, and it contains a positive message of the times. In these fifty-three essays many of the most important phases of the spiritual life receive consideration.

Penelope: or Among the Quakers

An American Story by

RICHARD H. THOMAS, M.D.

8vo. 360 pp. Handsomely bound in cloth. Price \$1.15 net. Postage 10c.

"The story is intended to portray home life among the Society of Friends in the Eastern Middle States."

A BEAUTIFUL PICTURE**A Quaker Wedding**

By PERCY BIGLAND.

Photogravure from the original exhibited in the Royal Academy, London, 1896. India proof, signed by artist. Size 22 x 30. Price \$15.00. Only a few left.

THE JOHN C. WINSTON CO.

718 Arch St.

PHILADELPHIA, PA.

FINANCIAL.

I Can Sell Your Real Estate

no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 14 cities. W. M. Ostrander, 2040 N. A. Bldg., Philadelphia

Good Farms for Rent

at \$3.25 per acre. One of 203 acres, and the other, 100 acres, adjoining. Would rent for three or five years. Near Friends' Meeting. Address, with references, WHITE'S INSTITUTE, Hillsboro, Henry Co., Iowa. R. F. D., No. 2.

WESTERN LANDS.

If you have lands for sale, send descriptions. We sell thousands of acres and may sell yours. No sale, no charge.

SIX PER CENT NET.

Have you idle money? We can net you six per cent on sound, first mortgage security. Safe as Government bonds. 25 years experience. Highest references. For full information address, PERKINS & CO., Lawrence, Kansas.

WILLIAMSON'S

North Dakota 5 per cent. First Mortgage Real Estate

INVESTMENTS**SALIENT FEATURES.** (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota

Welles: "Did Christian Science cure you of rheumatism?" Syckley: "No; but rheumatism cured me of Christian Science."—"Judge."

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

ACKERS

These celebrated Teas have become favorably known throughout the entire country.

They represent the choicest teas grown in China, Japan, India and Ceylon.

The popular varieties are the 50c. Formosa Oolong; 75c. Ceylon Blend; \$1.00 Ceylon-India and Formosa Blossom.

PHILADELPHIA & ATLANTIC CITY

The Great Pacific Coast Train

"Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
San Francisco
and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily Train Across the Continent. Bath, Barber Shop, Library, Compartment and Standard Sleepers, Dining and Observation Cars. Ask your nearest Ticket Agent for the facts or address

J. T. HENDRICKS, General Agent
802 Chestnut St., Philadelphia**NEW CARPETS
AND MATTINGS****TAPESTRY BRUSSELS** is the popular carpet with the masses. We show two hundred and fifty patterns, suitable for all kinds of rooms, halls and stairs. Many of the designs are copies from Body Brussels and Axminsters, and make very effective furnishings at a moderate expenditure. Most of the designs are woven with borders to match, but can be sold either with or without borders. Prices range from 60 to 90 cents a yard.

We are showing full lines of Chinese and Japanese Mattings in all worthy grades. The stock is of our own direct importation, and every roll is fresh this season.

The Japanese Mattings range in price from \$8.00 to \$25.00 a roll. Many of them are woven in carpet designs; others have plain grounds with odd Oriental figures. The Japs excel in artistic designs and unique weaves, and these mattings make a very effective floor covering.

One special line of China Matting is among our offering to-day—200 rolls, extra heavy and small weaves. Worth \$14, at 10 a roll.

Two special lines of Japanese Matting; fancy weaves in an assortment of colors—special value at 8.00 and \$10.00 a roll.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

EARLEHAM COLLEGE LIBRARY

The American Friend

Vol. X

THIRD MONTH 26, 1903

No. 13

	PAGE.
EDITORIALS.—Events and Comments.—	
Harriet Green at "The Blessed Goal."—The Record of Life and Death	211-213
Some Thoughts on Spiritual Worship . 213	
Alice A. Mendenhall.	
A Book on Medical Missions Work . . 216	
Elizabeth C. Winn.	
THE INTERNATIONAL LESSON 217	
Lesson for Fourth month 5, 1903.	
CHRISTIAN ENDEAVOR 217	
Topic for Fourth month 5, 1903.	
CORRESPONDENCE 218	
THINGS OF INTEREST AMONG OURSELVES, 218	
BORN.—DIED 219	

THE HOPE GOD GIVETH.

These verses, which have been many years in the possession of a Philadelphia family, are not included in any of the published collections of Whittier's poems.

*Still on the lips of all we question,
The finger of God's silence lies;
Shall the lost hands in ours be folded?
Will the shut eyelids ever rise?*

*O friends! No proof beyond this yearning,
This outreach of our souls we need.
God will not mock the hope He giveth;
No love He prompts shall vainly plead.*

*Then let us stretch our hands in darkness,
And call our loved ones o'er and o'er;
Some time their arms shall close about us
And the old voices speak once more.*

JOHN G. WHITTIER.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❦ ❦ ❦ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

FINANCIAL.

ONE CENT

invested in a postal card, addressed to us, will show you "How to eat your cake and keep it, too." Did you ever hear of a real estate mortgage secured also by

Deposit of the Gold Coin?

The highest development of the real estate mortgage is found in Our Sinking Fund. Full facts and highest references sent on application to
PERKINS & CO., LAWRENCE, KAN.

WILLIAMSON'S

North Dakota 5 per cent. First Mortgage Real Estate INVESTMENTS

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota

"To be brave in bereavement is better than to be bold in battle."

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.

FOR SALE.—"Friday or Bailey" peach trees. These trees originated in Iowa, and have stood the extreme cold of that climate. They are a large freestone peach of excellent flavor. Address Milton Kenworthy, Russiaville, Indiana. For reference write to Amos M. Kenworthy, San José, Cal.

ANYONE having a complete file of Indiana Yearly Meeting Minutes from 1879 to 1902, which they will part with for a reasonable sum, should correspond with Box 94, Carmel, Ind.

WANTED.—Position as nurse or attendant by young man, a Friend, graduate of a Friends' College, now junior in Medical College. Hospital experience. Best references. Can begin service after May 23d. Will travel, if desired. Address "S," care AMERICAN FRIEND.

NANTUCKET, MASS.—To rent for the summer, a large corner house of ten rooms, recently thoroughly refitted and furnished with water, gas, toilet room, open fire places and veranda. Also a cottage of six rooms, fully furnished. Address "Homestead," care this office.

**BREAD MACHINE**

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 52d & Media Sts., Philadelphia



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splines, Flats, Open Woven Cane, Close Woven Cane and Rushes constantly on hand at the Old Stand.

GEO. W. BRENN

1806 N. Marshall St., Philadelphia, Pa.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Spring term begins Fourth month 7th, 1903.

Fees moderate. Send for catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncorrupted profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia



A Great ROSE Offer

"Our

Grand Success Collection"

18 splendid C. & J. Roses, including the wonderful Hardy Ever Blooming Climber, Climbing Clotilde Soupert, and our New Philadelphia Crimson Rambler, and 16 other choice selected varieties, making

18 Superb Roses for \$1.00

Sent postpaid on receipt of price. Also hundreds of other choicest varieties in different sizes and prices to suit all wants. Our new Floral Guide, 136 pages—FREE. Address

The Conard & Jones Co., Box X, West Grove, Pa.

"Growers of the Best Roses in America."

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as **EXECUTOR, ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-GNEE, COMMITTEE, RECEIVER, AGENT, etc.**

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 North William Street, N. Y.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the

American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDBAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND. Advertising rates will be sent on request. Headley Bros., 14 Bishopsgate Street, Without, London, Agents for Great Britain and Ireland.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, THIRD MONTH 26, 1903.

No. 13.

Events and Comments.

Ira D. Sankey, the well-known evangelist singer, who recently lost the sight of his left eye, has now become wholly blind.

Andrew Carnegie has asked to be allowed to pay for the filtering plant for Cornell University. Good water will doubtless be appreciated as much as good books.

President Roosevelt will begin his Western trip about Fourth month 1st, and will spend nearly two months in visiting principal points and in speech-making. He will camp for a short time in the Yellowstone Park.

The Venezuelan Government is promptly meeting the terms of its recent agreements. One day last week it paid to the German Minister the first installment, about \$70,000, of the \$340,000 pledged to Germany in satisfaction of that country's claims.

Late reports from London state that ample provision will be made for a strong representation of Irish and British interests at the St. Louis Exposition. The Reichstag has already made an appropriation amounting to \$750,000 to further preparation for Germany's exhibit.

A dispatch from Melbourne, Australia, says a preliminary return of the wheat harvest just reaped illustrates the severity of the drought in that country. Victoria's total yield was 2,386,000 bushels, averaging 1.26 over the area sown, the lowest yield in twenty-eight years.

Troubles over taxes are almost causing civil war in Portugal. According to a dispatch to *El Liberal*, from Coimbra, the tax collectors have fled from the city, and a veritable revolution exists. *El Liberal* adds that a state of siege was proclaimed at Coimbra four days ago and the disturbances continue.

During the past week the Mississippi River broke a number of levees in Arkansas, and much damage was done to life and property. Large districts were inundated, and it will be several days before the loss can be estimated. Disaster also visited the Great Basin, the worst blizzard of the winter having visited that district, causing heavy loss to stockmen.

Postmaster General of Great Britain, Austen Chamberlain, stated recently that his government had long desired to conclude a parcel post agreement with the United States, but had been unable to obtain American assent. The United States, however, has proposed reopening the negotiations, and communications on the subject are now being exchanged.

The coal miners of the second bituminous district in Pennsylvania have at last gained a concession from the operators for which they have been fighting for the last five years, namely, an eight-hour day.

South Africa is proving an important commercial field now that conditions in that part of the world are returning to a normal state. Figures just received by the Treasury Bureau of Statistics show that the total importations into Natal and Cape Colony, in 1902, were \$245,000,000, in round terms, against \$170,000,000 in 1901. This increase is not merely a recovery from the depression of the war period, but is an actual and large gain over conditions which existed prior to that time.

The Senate ratified the Panama Canal Treaty almost unanimously without amendments. According to estimates the completion of the canal will cost the United States \$140,000,000. The distance from ocean to ocean is forty-six miles. The time of passage through the canal will be twelve hours, while the average time of steamers passing between New York and San Francisco will be 35.5 days less than that required to go by way of Cape Horn. Ships from the Orient to Europe will save 4,000 miles.

The awards of the Coal Commission have been made and are to continue in effect for three years. The miners are to receive an increase of wages in most instances of 10 per cent., and a reduction of hours from 10 to 8 and 9 according to class of workers. A sliding scale enables the miners to increase wages according to the market price of coal. No discrimination is to be made between union and non-union men by either the operators or the labor organization, and disagreements are to be referred to a Board of Conciliation. Formal recognition of the union as such was denied.

The first season of the Pocono Pines Assembly, as announced for the season of 1903, will be particularly attractive. A camp conference and the federal convention of the Brotherhood of Andrew and Philip will be held Seventh month 8th to 12th, and a conference on Bible Study and Sabbath School Work will be held from the 14th to the 26th. A course of summer schools will be conducted from Seventh month 27th to Eighth month 15th, with a popular educational and entertainment program. Martin Brumbaugh, of the University of Pennsylvania, is Chancellor, and among other instructors will be President Isaac Sharpless, of Haverford College, and Joseph Elkinton. Prof. J. E. Woodland will give an illustrated lecture on "Absolute Zero and Wireless Telegraphy."

HARRIET GREEN AT "THE BLESSED GOAL."

OUR beloved Friend and faithful servant of God, Harriet Green, has suddenly been called to the heavenly life. After a year of almost uninterrupted labor which must have drawn heavily upon her physical energies she found herself ill with a serious attack of appendicitis, which called for an immediate operation. She was at the time in North Carolina, and the operation was performed at Salisbury. She was unable to recover, and passed away the day following, the 17th inst. The funeral was held on Sixth-day, at Guilford College. This word will come as a sad shock to every reader of this paper, and no one of us can yet realize that her earthly work is over, and that her lips are sealed in silence.

The debt which American Friends owe to her is a very great one, and no word which we can now speak will tell the whole truth. She had labored extensively in every yearly meeting on this continent. She had seen every phase of life which it was possible to see among Friends in this country, and with a remarkable adaptability she made herself at home even in the most novel situations, and always found a way into the hearts of her hearers. Nobody ever heard her speak many minutes without realizing that she believed with all her soul in the gospel which she was preaching. She spoke as one who *knew*. First and foremost she dwelt on the simple way of redemption. Over and over she told the story of the cross, but always with a freshness in the telling. She confused nobody in a maze of argument, but with apt illustration, plain, direct words, and an appealing warmth and fervor, she made the work of Christ seem real, and the duty of her hearer grew clear and strong within him. Above everything else, she was a preacher of salvation. She was most at home in the searching work which brings souls to a decision. She was equally gifted in quiet personal work, and with rare insight she spoke to the condition of individuals as few Friends in our time have ever done. The fruits of her public ministry will never be known in this world, but probably the results of her personal words and work were even greater. She brightened homes wherever she went; she cheered those who were battling with difficulties; she found a point of interest with the young persons in the families which she visited, and she went on her way leaving every place better than it was when she came into it. She made the most of what she found, and never broke the bruised reed or quenched the flickering wick. There was always something good in a meeting for

her, and, without dwelling too much on the dark side, she went straight to work to bring all things up to better.

She knew what forces were at work in the meetings throughout the country. She saw the problems with a sure vision. But she did not consider it her mission to solve problems. She let them alone. Her mission was to bring the gospel home to men and let it work. Others might take up the tasks of settling the intellectual questions of the time, she was under holy orders to show that Christ saves from sin just as He always has. But she had no narrow faith, no fear of light, no harsh word for those who saw beyond what she saw, or those who saw less than she.

A large faith in human-kind she cherished,
And in God's love for all.

In this country there is only one feeling about her life and her work. She was a genuine Christian woman, and she has left a trail of light wherever she has gone.

The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like hers
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt,
Revealed in holy lives.

THE RECORD OF LIFE AND DEATH.

AGAIN this year the records tell us that death has taken from our membership more than life has contributed. The balance is always on the wrong side. Our meetings report* 817 births and 929 deaths, which would give a loss of 112, if only our vital statistics were considered. There is something radically wrong about that situation. It is a well-known fact that the death rate among Friends is low. Our longevity is considerably beyond the average, and it is doubtful whether it can ever be lengthened to any great extent. We must expect to lose each year nearly a thousand members from our ranks by the operation of a power entirely beyond our control. But our birth-rate could and certainly should, be increased. President Roosevelt has been speaking plainly lately of what he calls "race suicide"—the refusal of our best families to do their share in the propagation of the race. It is a fact that, as a rule, those parents who are least able to bring up a large family of children are the ones who have them. The well-to-do and the morally sound fathers and mothers have their "only child," or their two or three,

* We have no vital statistics from Philadelphia, Baltimore or North Carolina Yearly Meetings.

while the poor day laborer and the saloon patron often have a house full. Friends' homes are surely as safe places for the training and development of children as this world offers, and, while our members are not rich, they are not exactly poor. They are blessed with enough, and they could well add a morally and religiously-trained element to our social and civic life, a thing devoutly to be wished.

Now, how does the record stand? New England Yearly Meeting, with a membership of 4,532, largely located in country communities, added to the world last year 29 children to offset a death loss of 88! New York did worse still. In that yearly meeting only 17 children were born in a membership of 3,606, while there was a loss by death of 71. We have no figures to prove it, but undoubtedly the situation in Philadelphia is not better, probably worse.

It is slightly better in Ohio and Wilmington, though far from satisfactory. The figures are respectively, births 50 and 45, deaths 86 and 78. As we move westward the relative proportion of deaths to births changes. Indiana shows 39 more deaths than births; Western has 2 more births than deaths; and all the other Western yearly meetings show a good balance of births over deaths. Kansas has the banner. In that yearly meeting there were 142 births to 88 deaths; in Iowa 138 to 100; in California 30 to 20 and in Oregon 14 to 8.

The whole subject is a difficult and delicate one to deal with, and there is nothing perhaps to be accomplished by editorial writing. The facts and figures are startling and they should make an impression. No one may pronounce with safety what is another's duty, but "this holy task of giving life in turn," which God trusts to us, the power "to repeat the miracle of life," is one of the human being's most sacred responsibilities and this torch of life entrusted to him must not lightly be allowed to extinguish itself in his own death.

For THE AMERICAN FRIEND.

SOME THOUGHTS ON SPIRITUAL WORSHIP.

John 4: 4-26.

BY ALICE A. MENDENHALL.

In the conversation at the well the woman of Samaria becomes aware that she is in the presence of a prophet. She seizes it as the opportunity of a lifetime to ask a question of a prophet, with the hope of receiving a prophet's answer. Our fathers worshiped in this mountain, and ye say that Jerusalem is the place where men ought to worship. Tell me truly, if thou be a prophet; where ought men to worship?

The stranger's words in reply are words becoming a true prophet: "Woman, believe me, the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. Ye worship that which ye know not; we worship that which we know; for salvation is from the Jews. But the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth; for such doth the Father seek to be His worshipers. God is spirit; and they that worship Him must worship in spirit and in truth."

The woman of Samaria is not the only person who has earnestly asked this question. Possibly it presents itself to all of us at some time in our lives. It is a question yet where men should worship. Some tell me that this Church is best; others say, "No, that is the best; it has the best creed, the best doctrine, the best methods of work, the most impressive ceremonies." The prophet still answers, "Believe me, neither here nor there." "Believe me, neither in this mountain nor in Jerusalem shall men worship the Father." True worship is not a matter of time, of place, or of outward conditions. It is not a matter of creed or of doctrinal teaching; not a matter of form and ceremony, nor of the absence of form and ceremony. It is not a question of liturgy nor of the lack of liturgy. It is not a form of speech, nor is it, necessarily, a form of silence.

After our Saviour has given this negative answer to the Samaritan woman by telling her that worship is not to be controlled by conditions of time, place and formal agents, He then answers her question in an affirmative way by saying, "The true worshipers will worship the Father in spirit and in truth." In this affirmative statement I find emphasized two elements. The first one is, the worship of the Father; the second is, worship in spirit and in truth.

Her question is, "Where ought men to worship?" His answer is, "Men ought to worship the Father." The question of place He ignores because it is unimportant. The question of "whom" He emphasizes because it is of vital importance. It is rather difficult for us to-day to appreciate the significance of this part of the Saviour's reply. We are accustomed to thinking of God as our Father. It is not a new idea to us. But it was comparatively new to men when Christ was on the earth among them. The helpful conception of the Fatherhood of God had not yet gained a place in the lives of men. In the unfolding of spiritual things it seems that this truth was, in the main, left for Jesus Christ to reveal. Hebrews of Old Testament times had called Him the Lord God, the God of heaven and earth, the Lord of hosts, the Almighty, the God of Abraham, Isaac and Jacob. To inspired singers of Israel He was a Shield, a Buckler, a Rock, a Mighty Fortress, one whose name is excellent in all the earth. Spiritual prophets thought of Him as the Holy One of Israel, the Mighty One of Jacob, King of kings, Lord of lords, God of gods, Lord God Most High, the Exalted One. But inspired singers and spiritual prophets had not

yet known Him as Father. In nearly all the conceptions which men entertained of God in Old Testament times He is far removed from them to a position of distant superiority. It was a great advance in spirituality to think of Him as a Shepherd who could make His flock to lie down in green pastures, who could lead them beside the still waters. But it seems left for Jesus Christ to bring home to the hearts of men the truth that God sustains toward humanity the tender, helpful relationship of the father to his child.

The earthly life of Jesus Christ throughout was an exaltation of the Father. In word, in deed, in silent influence, He was constantly directing men to God the Father. Love your enemies, pray for them that persecute you, that, ye may be sons of your Father. Be ye therefore perfect even as your Father is perfect. But thou, when thou prayest, . . . pray to thy Father. For your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye, Our Father who art in heaven. I consider it then of no slight consequence that Jesus Christ answered the woman of Samaria, "Believe me, the true worshipers worship the Father."

But side by side with this thought, and of equal importance with it, stands this phrase, "In spirit and in truth." The word worship, we are told, in its Anglo-Saxon origin means "worthy shape." To worship the Father then to me means to be in a worthy shape in the Father's presence. Worship is an attitude of soul, a condition of mind. It is spirit service. It is thought service, which may or may not find vocal expression. If worship in spirit means attitude of soul, it must be, first of all, silent worship. And whether this silent worship find vocal expression is a matter of comparatively secondary importance. The important thing in our Saviour's conception of worship in spirit is that it is a matter of the heart. Interpreting His words in the light of His own life and teachings, I do not believe He regarded worship as some definite act of the soul different from all other acts—an act peculiar in itself, requiring some peculiar skill for its performance. He seems to have regarded worship in spirit as a state of soul rather than a single act or succession of acts—a condition of soul, the all-important characteristic of which is a sense of being in harmony with God and man.

But our Master admonishes us to worship in spirit and in truth. To worship in truth indicates to me integrity of purpose, honesty of heart. It is not so important that we reach the same conclusions in our meditations, but it is important that we be honest in the conclusions that we do reach. It is not necessary that we think exactly alike. We may not interpret spiritual truths in the same way. We are not required to see eye to eye. But it is necessary that we be honest in our thinking, sincere in our interpretation of spiritual truth, candid in our vision, and charitable in our judgments. It is important that we be worshipers in truth.

Worshiping the Father in spirit and in truth is an attitude of soul which is not to be restricted by time and place conditions. Yet surely these simple fundamental principles of our Saviour ought to have some practical bearing on problems in connection with the regularly-appointed hours of worship which we as a Church recognize.

There is some danger of our wandering away from the spirit of true worship in our church services, in that there is a growing tendency to overestimate the importance of vocal service, and, possibly, to underestimate the importance of silent thought service. By this statement I do not mean to advocate that our services should be held in silence. Although true worship is, fundamentally, spirit or thought service, it does not necessarily follow that the depth of spirituality of an hour of worship is in proportion to the amount of silence during that hour. True spirit worship may find such constant expression in words on the part of the few or the many that every moment of time is occupied by vocal service.

It is possible to entertain a mistaken idea of the place which a minister of the gospel holds in the meeting. It is his gift not to worship *for* the people, but to worship *with* them; and if so led by the spirit of truth to give direction to the thought service of the hour. It is usually the case that vocal expression of worship rests with a small number, possibly with one only. But let it not be forgotten that the sincere thought service on the part of all others is reckoned as true worship by our Father. The gift of oral ministry is bestowed on comparatively few, but the gift of true spiritual worship is for all.

The relation existing between silent worshipers and the one who may be called upon for vocal service is very close. The minister's ease and freedom in service depend to a great extent upon the thought atmosphere which surrounds individual worshipers. The sincerity of purpose, the reverence of spirit, the prayerful attitude of soul on the part of individual worshipers determine the atmosphere of the hour. And in proportion as this spirit atmosphere is truly worshipful will the minister feel inspiration and freedom for vocal service.

The relation existing between the minister and other worshipers is aptly illustrated by an incident which recently came under my notice. A little girl had never been taken to church until she was three or four years of age. The first time she was taken she sat quietly for a while enjoying the novelty of the situation. But after the minister had been speaking for a time she climbed up by her mother and whispered earnestly, "Mamma, is he talking to you? Why don't you answer? Who is it he's talking to, mamma? Why don't somebody answer him?" The child knew of no means of communicating thought except conversation. It was her first acquaintance with public speaking. The child's question, almost startling in its simplicity, indicates the real secret of a "favored" public ministry.

It is significant that the word sermon means liter-

ally "conversation." A sermon to be a spirit-inspired one must be a conversation between the speaker and the listeners. How little silent worshipers appreciate the share they have in a spiritual message! The one who is filled with a gospel truth does not consider himself talking to benches or speaking abstractly into space. If he is deserving of the mantle which the Church has placed upon him he is ever in public service speaking to the hearts of men and women. And unless there be an interchange of thought and feeling, unless it be true spirit conversation in which silent worshipers have an active part, the vocal service is little more than hollow mockery and empty sound. Silent worshipers are, perhaps, not so conscious of this communication of spirit between speaker and listener as is he who may be giving utterance to the message.

That the sermon is, rightfully, a conversation is coming to be recognized by our members more and more; and that, too, in the helpful way of considering that many of the little courtesies which make private social conversation easy and natural are due to public ministry. If people are scattered here and there over a large territory, and are too far removed from the one whose duty it may be to speak to them, communion of spirit, interchange of thought and feeling, are, to some extent, interfered with. If late-comers could appreciate the effect which their intrusion has on a meeting—even though they enter the room and take their places as quietly as is possible—they would put forth every effort to form the habit of punctuality. Responsiveness and manifest interest are essentials of social conversation. No general statement should be made too emphatic, but, as a rule, the responsive attitude of body is the natural one for silent worshipers during vocal service. Neither ejaculated "amens," nor vocalized expressions of praise, nor the approving nod of the head, are, in themselves, necessary to indicate the share which listeners have in the service. He who is spiritually discerned and of a sensitive organism needs few outward promptings. Perhaps the one thing which he appreciates most in the way of outward manifestation is the privilege of looking into the eyes of all before him. As eye meets eye, the window of the soul is opened, and spirit communes with spirit, and the Father who understands each interprets heart to heart.

Let it not be understood that this helpfulness on the part of listeners means merely their attitude of confidence in him as a speaker. The spirituality of the hour, if I understand Christ's teaching, depends upon the ability of all to forget human instrumentalities and center their undivided confidence in our Father as the source of every spiritual gift. Nothing hampers the humbly consecrated minister of the gospel in his work much more than the feeling that people are looking to him as the means of blessing. Our Father is the author of all blessing. To Him our hearts must be lifted. On Him must our dependence be placed. At every gathering together of the peo-

ple at the house of God, let us all alike feel the responsibility of accepting the exalted position—which is ours truly—of worshipers of our Father.

There are among us to-day, perhaps, some erroneous ideas of what constitutes spiritual worship. It is easy to mistake the possible accompaniments of spirituality for spirituality itself, or to confuse the possible manifestations of it with the real thing. We sometimes take emotion or excitement or physical agitation to be spirituality. Some of us feel, perhaps, that spirituality must clothe itself in the exclamatory sentence, in the hortatory style, and must be accompanied by an extravagance of physical energy in the way of gestures and in the use of the voice. It is possible to be under the impression that a burdened sense of responsibility is a sign of spiritual depth. The prayer which becomes the agonizing cry is not necessarily the most spiritual one. A constant repetition of certain stereotyped expressions is not a necessary feature of spiritual power.

May we not consider that there are different types and different grades of spirituality, and that its manifestation or the way it expresses itself in different persons is determined largely by individual temperament? The same Spirit—but different manifestations of His Presence! Because one happens to be of a quiet disposition, and consequently appreciates the quieter manifestation, gives him no license to condemn his neighbor of different temperament who must, occasionally, give vent to an expression of joy. Nor must the enthusiastic, jubilant worshiper condemn the one by his side who says nothing but, perhaps, is "making melody to the Lord in his heart."

Again it is possible to regard certain possessions as contradictory to spirituality. We should not regard instructiveness and spirituality as being opposed to each other. We should guard against the error of associating piety with ignorance and of gauging depth of spirituality by the lack of intellectual attainments. Great intellectual ability is by no means a sign of spiritual depth, but let us believe, also, that it is by no means a sign of spiritual sluggishness. Let us gladly admit that growth in grace may keep pace with growth of intellect, and that intellectual pursuits kept in the right channel ought to deepen and to sweeten Christian character.

If we recognize the possibility of erroneous ideas concerning spiritual worship to-day, and if unnecessary features are sometimes emphasized, doubtless some one asks, What are the necessary qualities of true worship other than the two elements made prominent in our Saviour's words to the woman of Samaria—a question more easily asked than answered. And doubtless it were wisest to follow His example and leave the question as He left it. The depth of feeling, the tenderness of heart, the loyalty of purpose, the sincerity of life—indeed, all the things which we naturally associate with spiritual power—are included in our Lord's phrase, "In spirit and in truth."

Some of us are acquainted with the experience of

the aged mother who had been to church, and, on returning home, told her children that they had such a good meeting that day. In reply to their many questions about the sermon, the text, the Scripture reading, and the singing, she had to confess that she did not remember. The children expressed astonishment that she should think they had a good meeting and not be able to tell anything about what was said. The mother made reply: "I don't understand it, but it's something like this," and, pointing to a piece of muslin on the grass in the yard, she continued, "You see that piece of muslin; I don't know how, but some way under the influence of rain and dew and sunshine that muslin becomes whiter and whiter. I don't understand it, but somehow under the influences of meeting to-day I felt my heart becoming mellow and mellow."

This is what it amounts to. To worship the Father in spirit and in truth can't be explained. The indescribable can't be described. Spiritual worship can't be subjected to accurate analysis. But, perhaps, like the mother whose heart became mellow and mellow, we know when we are in the atmosphere of spiritual uplift; perhaps, like she did, we can carry away the impression that the influence of the hour of worship is good. And if, when we are about the lawful duties of the week, we feel our hearts becoming more tender, our spirits more truly in harmony with the Divine will, and our lives in more sympathetic touch with mankind—is it not because we are worshipping the Father in spirit and in truth?

Newberg, Oregon.

A BOOK ON MEDICAL MISSIONS WORK.*

BY ELIZABETH C. WINN.

That this first illustrated book on medical missions published in America may be placed in all our missionary libraries and find its way into our homes and mission circles is the earnest hope of those who have read it and felt its power.

Reviews of "Opportunities in the Path of the Great Physician" may be found in various leading missionary periodicals.

The "Missionary Review of the World" says of it, "No other book covers the ground so well." Robert E. Speer wrote to the author, "We needed such a book, and I am glad you prepared it. Constant inquiries came to the office for information regarding our medical missionary work, and we can now just refer them to this volume."

Numerous illustrations, maps and charts add to its value. The first chapter gives comparisons between medical help here and that in heathen countries; those which follow tell of work in Korea, China, Siam and Laos, India, Persia, Syria, Turkey, Arabia, Africa; and "Where little is done"—Mexico, Central and South America, the Philippines and Alaska. The book is an incontrovertible argument for med-

ical missions. In the first chapter is the following paragraph:

"A Christian Eskimo in Alaska, in reply to the question why his people received the gospel so readily, said: 'When these teachers first came they did not command our attention by what they preached, but when they gave us medicine and said this and that ailment would be cured, we looked to see if what they said was true. And because their medicines proved to do just what they said they would do, we learned to believe that what they preached was equally true. We learn now that the Saviour, Jesus, when on earth, not only preached, but healed. So I give my counsel that wherever missionaries set out to work among the heathen they should take the word of God in one hand and medicine in the other.'"

The chapter on Syria is of intense interest, as they all are. Among the noble mission band of physicians there is Dr. Mary Pierson Eddy. Describing the work at Ras Baalbek she wrote: "During this time (three weeks) I have performed over forty operations on the eye alone, and have seen about five hundred new patients. Yesterday I removed a tumor; the operation lasted one hour and forty-five minutes. How my staid professors in New York would stand aghast at the boldness with which I undertake operations! No aseptic surroundings, no clean hospital ward to put them in afterwards, but with God's blessing and the fresh country air and the utmost care and cleanliness during the operation, we obtain most excellent results." Of the robber clans who were her neighbors to the west of this place she wrote: "One's soul recoils from meeting such men of blood, whose records are those of violence and cruelty; but our safety in these parts depends entirely upon their good will, and I constantly say to my helpers, and to myself, 'These, too, must be won for Christ.' 'How can they believe on Him of whom they have not heard?' Yesterday a delegation came from a neighboring village, headed by two young men, dressed in Damascus silk and heavily armed. They came from a Moslem prince to ask me to go visit a patient in their village." Again, Dr. Eddy writes: "Yesterday a poor Bedouin woman came a three days' journey to see me. This woman had never heard that there was a Christ, and her deep interest in the tale of what He did for us was wonderful to watch. When she heard of His death she exclaimed: 'I will have blood sacrificed; the choicest of my flock is His!' She was much puzzled to hear that Christ had done it all and required nothing of her, and that the perfect sacrifice had been offered once for all. She replied: 'But I must show my love. I will sew a robe for the poorest of my tribe, and tell Him, Master, I do this for Thee, for Thou didst so much for me.'"

Medical missions of the world are before us in this book. May it be read, as it was written, with prayer, and so lead many to a deeper interest in work which follows so closely the steps of the Great Physician.

Merion, Pa.

* "Opportunities: In the Path of the Great Physician." By Valeria Fullerton Peurose. Price, \$1.00. Presbyterian Book Store, 1319 Walnut Street, Philadelphia.

The International Lesson.

SECOND QUARTER.

LESSON I.

FOURTH MONTH 5, 1903.

PAUL'S FAREWELL TO EPHEBUS.

Acts 20: 28-38.

GOLDEN TEXT.—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20: 35.

DAILY READINGS.

Second-day, Third mo. 30.—Paul's farewell to Ephesus. Acts 20: 17-27.

Third-day, Third mo. 31.—Paul's farewell to Ephesus. Acts 20: 28-38.

Fourth-day, Fourth mo. 1.—Exhortation to elders. 1 Peter 5: 1-11.

Fifth-day, Fourth mo. 2.—Beware of deceivers. 2 John.

Sixth-day, Fourth mo. 3.—Established in Faith. Col. 2: 1-9.

Seventh-day, Fourth mo. 4.—Self-sacrifice. 2 Cor. 12: 10-19.

First-day, Fourth mo. 5.—Out of tribulation. Rev. 7: 9-17.

The present lesson contains part of one of the most touching passages in the book of Acts; indeed, in the New Testament. The whole passage should be read (Acts 20: 17-38). Paul, after the uproar in Ephesus (20: 1ff.) went to Macedonia confirming the church, then passed over into Greece, spending three months in the scenes of his former labors. He then took ship at Philippi, and, according to the custom of antiquity, crossed the upper part of the Ægean Sea, and then coasted along the western shore of Asia Minor until he reached Miletus, thirty-six miles from Ephesus. He evidently did not consider it safe to leave the port where the ship was lying, but wishing to see the influential members of that church where he had labored for three years, sent for them to come to him. Paul was on his way to Jerusalem, closing his third missionary journey. The time was about 57 A.D. Verses 17-27 are a brief review of Paul's life at Ephesus and are most valuable in giving an insight into his character and methods of work.

28. "Take heed." The responsibility of the church rests chiefly with you, therefore be watchful. "Unto yourselves." Most valuable advice to every one. Do right, be right, first yourself, then you will be fitted to watch over others. "The flock." The body of Christian believers. (Compare John 21: 9, R. V.) "In which the Holy Spirit hath made you overseers." Note that the Revised Version says "in" not "over." There are three important points: (1) The "overseers" are *in* the church, and are not to lord it over their brethren; (2) whatever may have been the exact office of the "overseer," or "bishop," it is, beyond all question, true that there were several in one church, and not one over several churches as it is now in churches where there is episcopal organization; (3) It is clear that the "elders" or "presbyters" and "overseers" or "bishops" were the same persons—the terms are used synonymously. Compare verses 17 and 28. Whether the church organization which calls for Bishops, Priests and Deacons is desirable or not, it does not have the sanction of Apostolic usage. "Purchased with his own blood." Matt. 20: 28; Rom. 3: 24; Eph. 1: 7; Heb. 9: 12.

29. "I know." He felt sure of what was to come. "Enter in." Foes from without.

30. "Of your own selves." Foes in their own

household of faith. Compare 1 Tim. 1: 20; 2 Tim. 1: 15; 2: 17; 3: 8, 13; Rev. 2: 2. "Perverse." Truth-distorted, the most dangerous kind of error. "Draw away the disciples after them." Revised Version.

31. "Three years." A round number, not necessarily exactly three years. "Warn." Better "admonish." "With tears." Showing his intense earnestness and his desire for their spiritual welfare.

32. "I commend," etc. This beautiful and touching prayer needs little comment. "Word of his grace." The gracious words of promise and comfort in the gospel. "Build." A favorite metaphor in the New Testament.

33. Paul now in no boastful spirit recalls to their remembrance his manner of life among them. "I have sought you, not yours."

34. "These hands," etc. Compare Acts 18: 3; 1 Cor. 4: 12.

35. "I have shown you as to all things." Set them an example to be followed in spirit in whatever condition they were. "Weak." Here primarily those who need this world's goods, but probably meant to include all who are in need or who are weak physically or spiritually. "Remember the words of the Lord Jesus." It is most interesting to know that these beautiful words are not in the Gospels, where we should naturally expect to find them. There were many "sayings," "logia," of our Lord which were not recorded in the Gospels. Compare John 21: 25. The Revised Version brings out the emphasis better—"Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."

36-38. The original is even more graphic—"They kept kissing him," and embracing him as if they could not let him go. "That they should behold his face no more." See also verse 25. It seems almost certain that this is an instance where Paul was using his human judgment and was mistaken. Events in his subsequent history are hard to explain except by a later visit to Ephesus. Compare verses 22, 23. The simplicity and directness of the narrative seem to be those of an eye witness.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FOURTH MONTH FIFTH.

"WHAT THE PARABLE OF THE GOOD SAMARITAN TEACHES US."

Luke 10: 30-37.

Second-day, Third mo. 30.—Samaritans that got good. John 4: 39-42.

Third-day, Third mo. 31.—Jews and Samaritans. Luke 9: 51-55.

Fourth-day, Fourth mo. 1.—What we owe neighbors. Ex. 20: 12-17.

Fifth-day, Fourth mo. 2.—Practical love for neighbors.—Lev. 19: 13-18.

Sixth-day, Fourth mo. 3.—Helping our neighbor. Prov. 3: 27-29.

Seventh-day, Fourth mo. 4.—Love fulfilling the law. Rom. 13: 8-10.

The question of the lawyer was answered by another, so that the parleyer with words was made after all to reply to himself; only the point of view was

shifted so that he must see the untenableness of his position. He was looking for a boundary, restricted and exclusive, so that he might be excused from being neighbor to any but a chosen and congenial few. Jesus made him acknowledge the acceptable neighborliness of the condemned Samaritan. It was a surface question that the inquisitor had retreated to. "What shall I do?" had shriveled to, "Whom need I love?" Christ made him realize that the vital question of needy humanity is, Whose love do I need?

The Church fathers allegorized this parable—as indeed all of them, almost—to the point of grotesqueness; yet we need not hesitate to say that it is filled with a deep significance. The journey of life is a perilous one, and, while some pass its snares and dangers in safety, others fall by the way. Shall the upright condemn the fallen and say that there is no need for any to fall where they themselves passed by unscathed? There is a great deal of suffering that might have been avoided, and sin is always culpable, but it does not become us to censure or to "pass by on the other side."

The priest and the Levite were intent on preserving a spotless exterior and keeping their engagements with punctuality; but they were likewise earning the judgment, "Inasmuch as ye did it not." If this unfortunate wayfarer was able to observe their approach, he might have expected much from these models of respectability. But disappointment need not beget despair; help may come from sources the most unexpected. The Samaritan, almost an outlaw, so that he might be glad to escape insult and harm for himself in his journey through an unfriendly country, moved by feelings of humanity, succored a stranger even to the point of caring for him when it seemed he might have shifted the burden to other shoulders. There is none of the lawyer's careful drawing of lines here. Penuriousness in loving is an anomaly.

A manufacturer in an eastern city told once of how his firm was saved from ruin in a time of great financial stringency by the voluntary deposit with him of the porter's savings. It wasn't a question with the manufacturer as to who was his equal, but as to the timeliness of the assistance. The will to help is the trait that recommends the Samaritan. We can but recall the sentence as to the publican, "I say unto you, this man went down to his house justified rather than the other." The expression of the confidence of this workingman in his employer not only saved the business to the latter, but secured for himself continued opportunity for employment. Our every outlay of capital for the sake of others enriches no less him that gives than him that takes.

Once let a man get the notions that he is doing God a great honor by denying himself the delights and the profits of business, and is making a sacrifice in order to propagate the kingdom of heaven, that man's influence is gone forever.—Joseph Parker.

Correspondence.

High Point, N. C., March 2d, 1903.

To the Board of Home and Foreign Missions, New York Yearly Meeting of Friends.

Dear Friends: The month of February has just closed, and we are about to enter upon our spring term. Our total enrollment for the month of February is 173—boys, 83; girls, 90. Forty-six of these were boarders—boys, 26; girls, 20. The enrollment for February was small because of smallpox, which was prevalent in some quarters of the town.

The industrial side of the school is keeping pace with the literary side at present, and we are much encouraged at the prospect. Since our last report John Isley, a graduate of last year's class, has charge of the bricklaying class. Isley's work in bricklaying is very satisfactory. He has a class of twelve boys under his instruction. This class receives instruction each day from one to four o'clock p.m. By spring they will be able to do any ordinary brick work. Mr. Green's class in carpentry is doing fairly good work. There are three boys in the cooking school. Other boys have applied, but we have not been able to accommodate them. The boys seem especially anxious for cooking because of the inducement some of them have held out to them. One boy says he is promised \$35 per month next summer if he can fill the place, and he is trying hard to prepare himself. The number of students taking some trade is as follows:

Bricklaying, 12; carpentry, 8; boys in cooking, 3; total number of boys, 23; girls in cooking, 13; girls in dressmaking, 7; total number of girls, 20; total number of persons learning some definite trade, 43.

I hope we shall have no occasion to do any less along this line than we are doing at present, and if we can continue as we are going now we may have occasion in the future to be proud of our effort.

Three of our students, two of whom are graduates, have been teaching in the public school of Guilford County and Alamanance County during the winter. I have made investigation, and have received very satisfactory reports concerning their work. One of these young men, Benjamin Foust, has just closed a four months' school at his own home. On the 28th of February, upon invitation, I visited Benjamin Foust, being the occasion of his school closing. I found his people grateful to High Point for having trained one of their own young men who could come back to them and render them such service as he had given the four months he had been in their midst. They seem to have nothing but praise for him.

At present I am directing the farm work in person, and shall do so unless you feel that you can again shoulder the responsibility of \$15 or \$20 per month for a man as foreman. I am sure we are going to need another horse or mule in order that our work may be carried on successfully. I hesitate to say anything to you about these needs, but the industrial side of the school is expensive, and I am sure that we are doing as much with \$50 as some schools are doing with four times that amount.

Mrs. Griffin wants \$25 for the cooking school. This amount is necessary to put in articles such as are needed to teach the students how to cook. Thus far she has been supplied from such things as we have had in our store-room, but she needs something more now. Besides articles of food she needs food charts and such other articles as are necessary for demonstration purposes.

With grateful acknowledgment for all that has been done, we beg to assure you that we are trying to do the best we can, with what has been placed at our disposal. I am,

Very sincerely yours,

A. J. GRIFFIN.

God does not save men as a watchmaker who repairs and sets a watch, but as a king who recalls his servants to their duty. The invitation is a guarantee of the power to accept it.

Things of Interest Among Ourselves.

"The American Friend is a continual source of inspiration to me, and I wish it were in the hands of every young Friend."

Elma Fulghum, Chicago, Ill.

"The editorials alone in The American Friend are worth the price of the paper."

Eliza H. Cary, Wichita, Kans.

Edwin Loft is now holding meetings at Cumming, Iowa.

M. C. Pearson has returned to his home, Knightstown, Ind., after a few weeks' evangelistic work in Ohio.

Robert E. Pretlow has recently spent two weeks in Indiana, and is now again at his work in Wilmington, O.

Alice A. Mendenhall, who has an article in our issue this week, is located at Newberg, Ore., during the present year.

Allen Jay, Levi Cox and Howard Watkins attended Spice-land Quarterly Meeting, Ind., on the 13th, 14th and 15th inst.

P. W. Raidabaugh was in Philadelphia last week to attend the stockholders' meeting of The American Friend Publishing Company, of which he is a director.

Allen Jay, Anna B. Thomas and Sarah M. Scull attended the funeral of Harriet Green, an account of which will be given next week. She was buried in the old New Garden Cemetery.

Leona Longstreth, a graduate of Friends' University last year, has resigned her position as a teacher in the High School at Douglas, Kansas, and has accepted the call to the Friends' Mission at Matamoros, Mexico.

Eastern Quarterly Meeting was held in Cincinnati, Ohio. Second month 27th and 28th, and Third month 1st. E. O. Ellis preached helpful sermons, and addressed the Christian Endeavor meeting First-day evening.

Cincinnati Monthly Meeting has raised money by free-will offerings with which to purchase a high-class stereopticon. An Easter festival will be given, to which the parents and friends of all the Bible School will be invited.

Edwin Loft and T. C. Teas held meetings at Hanley, Iowa, recently, and as a result the meeting at that place, which has been "laid down" for some time, was again "taken up." Brother Hayes, of Des Moines, will have a religious care of the meeting.

The annual debate between Friends' University and Cooper College, Kan., took place in Hunsell Hall at Friends' University the evening of the 13th instant. The university team championed the side in opposition to labor organization and won the debate.

Rebecca Morgan, who has been taking work in the Friends' University, Wichita, Kansas, was called to Cucamonga, Cal., by the death of her son's wife, and arrived at that place the 21st ult., after being detained by a snow and sandslide for almost sixty hours.

The W. C. T. U. held a contest at Ogden Particular Meeting, Cal., on Seventh-day evening, 14th inst., consisting of oratorical and musical exercises, which was participated in by eleven contestants. All did their part well and to the satisfaction of a large congregation.

On First-day evening, Third month 15th, the Christian Endeavor Societies of Beach Grove and Ogden, Cal., held union services at Ogden Meeting House. A large audience convened. Much interest was manifested, and a great many responded in testimony and prayer.

A very interesting series of meetings has just been held by Friends in Traverse City, Mich. It followed a union revival effort in which eight different denominations, including Friends, took part. The union services were led by Edward Francis Smiley, an evangelist. From the two efforts the Friends will receive some twenty-five new members. The Friends' meetings were in charge of Henry McKinley, the local minister, and John Danks, an evangelist from the Pacific Coast.

Anna Gordon, vice-president of the National W. C. T. U., and Hattie Brand, State Secretary of the work in Indiana, attended East Main Street Meeting, Richmond, Ind., First-day morning, 15th inst. Their presence was an inspiration and their words found ready hearers.

Three young men were received into membership with Friends in Cincinnati on the 15th inst. At the meeting Wm. H. Taylor preached an instructive sermon to young men. The house was well filled, there being several present who were attending Friends' meeting for the first time.

Friends and their neighbors in High Point, N. C., have raised money and purchased a desirable site for a new Friends' meeting house on the main street of the city and in a central locality both for Friends and the town's people. They hope to get a suitable building ready for use by fall.

A very successful meeting was held at Pleasant Valley, Kansas, last month by M. L. Swafford and others, resulting in a number of conversions and renewals. Six have joined Friends, and the meeting was very much strengthened. The severe cold weather caused the meetings to close.

On the evening of Second month 13th the annual Inter-collegiate Debate between Earlham and Butler College occurred at Earlham. The unanimous decision of the judges was given in favor of the Earlham team, making the sixth successive victory for Earlham in Inter-collegiate debating in Indiana.

Friends who have settled at Paonia, Col., have recently started a meeting, which is growing in numbers and interest. Several families have moved in from Iowa, and others are looking that way, so that a flourishing meeting is a future possibility. Already there is a missionary society with thirty members.

On the 27th ult. Elwood O. Ellis, of Richmond, Ind., clerk of Indiana Yearly Meeting, lectured in the Friends' Meeting House, Cincinnati, on "Palestine." The room was beautifully decorated for the occasion with flags of all nations. The violin solos rendered by Jessie M. Jay were a feature of the exercises.

Greensboro Friends, North Carolina, have purchased the lot joining their meeting house, which gives them possession of a large corner lot, on which are located their brick meeting house and a two-story residence. These buildings are to be re-arranged and adapted to better accommodate the meeting and the minister's family.

New York Yearly Meeting has done a noble work in North Carolina for the education of the colored people, and still the work goes on, though the committee will feel sorely the loss of Robert I. Murray. We print this week under Correspondence the last report of the principal of the school to the yearly meeting's committee.

Charles Goddard and family, of Durham, Maine, have moved to Allen's Neck, Mass., where he will engage in gospel work within the limits of Dartmouth Monthly Meeting. His daughter, Nellie Goddard, who is a faithful Christian worker, has been staying at Smith's Neck the past winter, where her labors have been much blessed by the Master.

Rose Hill Quarterly Meeting was held at Rose Hill, Kansas, the 6th, 7th and 8th inst. It was attended by the Yearly Meeting Superintendent of Evangelistic and Pastoral Work, Josiah Butler, and Anna Ray, of China Monthly Meeting, Maine. Their presence was appreciated. Their sermons were timely, instructive and edifying.

Spiceland Quarterly Meeting was held at New London, Ind., the 14th and 15th inst. Richard Haworth was present in the interest of the Christian Endeavor work, and Mercer Brown, of Spiceland, Ind., in the interest of the temperance work. Brother Brown gave a very interesting and instructive address on Seventh-day evening. Brother Haworth addressed a meeting of the Woman's Foreign Missionary Society on Sabbath afternoon. The different sessions of the quarterly meeting were times of blessing.

John Danks, having visited in gospel service Friends in Maple City, Manton and Traverse City, has now begun an evangelistic work in Onaway, Presque Isle County, Mich. This is a small lumber town in the very northern portion of the lower peninsula, a rough, wicked place; but Friends have a meeting there, and may win the place for Christ. Prayers are asked for the work.

Friends' Meeting at Muncie, Ind., enjoyed a spiritual uplift as a result of a series of meetings which closed on the 5th inst., under the clear, practical and powerful preaching of Harry R. Keates, of Glen's Falls, N. Y., assisted by the pastor, Charles E. Hiatt. There were several conversions, and many gave testimony to having received definite blessing. Several have united with the church and others will unite.

Stella Quarterly Meeting occurred at Cherokee, Okla., the 6th, 7th and 8th inst. It was a time of real spiritual uplift, twenty-five or thirty having taken steps for personal consecration and renewal. The preaching was attended with special power. On Seventh-day Morris Lemson, from Luna, spoke on "Christ, the Son and Sent of God." On First-day Warren J. Elder gave a strong evangelistic appeal.

A substantial and convenient home for the local minister is being constructed by the meeting at Traverse City, Mich. It is situated on the lot adjoining the meeting house, on a very pleasant corner in the residence portion of the city. Enough money has been given in the form of promissory notes to insure success. No donations are asked, but any free-will offering would be thankfully received. The home will remain the property of the meeting.

Compared with membership, THE AMERICAN FRIEND has proportionately a larger circulation in California than in any other yearly meeting, there being a regular subscriber for every five members. Philadelphia has the second best showing, with one subscriber to every fourteen members. The greatest gain in subscribers during the year in the Central West was in the State of Ohio.

Joshua L. Baily has been much confined to his house this winter with a prolonged attack of la grippe. He has, however, been active in his wide interests in the work of the church and in philanthropic movements. He recently sent copies of Hilprecht's "Exploration in Bible Lands" to a number of the libraries of Friends' institutions. The poem in our issue this week is by his brother, Thomas Baily, who is in his 80th year.

Harriet Green, of England, and Seneca Stevens, of New York, preached in Deep River Quarterly Meeting at Springfield, N. C., on the 7th inst. In the meeting for business Harriet Green and companion, Sophie Fry, spoke of the importance of education and the need for such work in North Carolina. They spoke highly of the work at Guilford College, mentioning especially the religious spirit which pervades the institution.

The meeting house at Waynesville, Ohio, built many years ago, has recently been remodeled, and is very inviting in its new appointments. J. L. Spicer visited and preached in the meeting one day. J. L. Spicer spent the 7th ult. in his former home, New York City, and preached in Twentieth Street Meeting House in the morning. In the afternoon he addressed the New York Christian Police Association, of which he was one of the organizers. In the evening he took part in the Brooklyn Christian Endeavor meeting, and also in the exercises of the evening at the re-opening of the newly-arranged meeting house.

Liberty Monthly Meeting, Oklahoma, has built two new meeting houses this year. The first one finished was dedicated the 22d ult., on which occasion a large congregation attended, some having driven many miles in order to be present. Prof. J. Edwin Jay, of Friends' University, made the address, and spoke on peace in an evening meeting the same day. The meeting house has been nicely finished and furnished. It is called "Bethel." It stands in the midst of a fine country, and, being on a ridge, it overlooks the district for many miles in all directions. Susie Allen, an able minister, is located in the

monthly meeting, and holds regular services at Bethel and Liberty, the meeting point where the other new meeting house, which is almost finished, is being erected.

Berkeley Quarterly Meeting met at Berkeley, Cal., 7th and 8th inst. Robert C. Root gave an able address on peace, which was appreciated by all. The three meetings in the quarter are in good, active, working order, as shown by the reports. San Francisco Meeting reported their need of a meeting house, and a committee was appointed to receive donations and assist in selecting a suitable place for the building. Following this discussion, Levi Gregory, who is a member of the Executive Committee of the Evangelistic and Church Extension Board of the Five Years Meeting, presented the need of a Building Fund to assist in the work of extension and building of new meeting houses. The subject met with favor, and over \$250.00 was subscribed. On Seventh-day evening the Christian Endeavorers held a missionary meeting, the topic being, "Our Responsibility Along the Lines of Mission Work." Anna S. Parish spoke on the preparation of the missionary candidate, telling of the call of Eva Pennington to China. W. J. Musgrover, a student volunteer from the University of California, told of the work of the Volunteer Movement. R. Esther Smith gave a very strong address on "It's Unfair." On Sabbath morning Joseph H. Peele, of North Carolina, who is sojourning at San Jose, preached very acceptably. Levi Gregory, the evangelistic superintendent, reports a prospect of a new meeting being started at Los Palos, Fresno County, where a few families of Friends have settled. Jessie Wilmore has a prospect of settling at Los Palos if a meeting is established. Lew B. Ong, of Cleveland, O., attended part of the quarterly meeting.

BORN.

FRAZER.—Second month 24th, 1903, to Oliver M. and Laura E. Frazer, a son, James Edwin Frazer, at Thorntown, Ind.

DIED.

BARRINGTON.—At his home in Washington, D. C., Third month 15th, 1903, William L. Barrington, in his 78th year. He was born in Dublin, Ireland, of Quaker ancestry, taking the degree of Master of Arts from Dublin University. As vice-consul at Dublin at the time of the Chicago fire, he was instrumental in collecting a large relief fund for the sufferers from that disaster. He was for many years a member of Baltimore, and later of Washington Monthly Meeting, though unable to attend meeting for a number of years on account of failing health.

BRATTAIN.—At her home in Indiana, Eleventh month 7th, 1902, Anna Brattain, the widow of Benjamin Brattain and daughter of Henry and Huldah Davis, in her 88th year. She was loved by all who knew her. She was a member of Salem Monthly Meeting. She rests in peace.

CORNELL.—At South Dartmouth, Smith's Neck, Mass., Third month 10th, 1903, Abbie H., wife of Philip A. Cornell, aged 65 years. She was a beloved member and elder of Dartmouth Monthly Meeting, and an active worker in every church interest.

MOORE.—At Los Angeles, Cal., Twelfth month 31st, 1902, Agnes C., beloved wife of Marcellus E. Moore, and member of Los Angeles Monthly Meeting. She was a devoted Christian.

NICHOLS.—At Easton, Me., Second month 28th, 1903, Mary Jane, wife of Joseph B. Nichols, in her 71st year. She was a Christian from early childhood. She joined with Baptists when thirteen years old, and united with Friends at thirty.

WILSON.—At Roswell, New Mexico, Second month 24th, 1903, Flora E. Wilson, daughter of William M. and Zilpha Wilson, in her twenty-second year. She was converted at the early age of seven, and since that time exemplified the fruits of an intimate acquaintance with Christ. She had graduated from Haviland Academy in 1899, and since the fall of that year was a student in Friends' University, where her active Christian influence has been deeply felt.

THE LITTLE HAND.

O moon-pale blossom that ruffles and dips
And ripples in wind that is sweet with
your lips,
I have come to you, hot for the truth
about truth.
I have come to find God. If I look in the
dew
And the depths of your silk—shall I find
him in you?

How it stirs—little rose! How it stirs
and is still!
How it blows, and is sweet, and is terri-
bly still!

Little child, little child—with me here
by the rose,
I can find you no truth. What the moon-
blossom knows
Is its secret, for God; and they shut us
away.
Take my hand. Let us search for the
truth and the work.
Of the truth through the dead hush of
earth.

How it clings—little hand! How it clings
to my own!
Here is Truth! Ah, the little hand clings
to my own!

—Zona Gale.

SENTIMENTALISM ABOUT NATURE.

In his essay on Thoreau, James Russell Lowell says: "I look upon a great deal of the modern sentimentalism about nature as a mark of disease. . . . To a man of wholesome constitution, the wilderness is well enough for a mood or a vacation, but not for a habit of life." An idle life in the wilderness would no doubt be depraving, as such a life would be anywhere. Moreover, it is agreed on all sides, as we have seen, that there is

FOOLED THE HOSPITAL.

Was Pronounced Incurable But Got Well
on Pure Food.

Sometimes in a case of disease resulting from the use of improper food the symptoms are so complex that medical science cannot find the seat of trouble, and even the most careful hospital treatment fails to benefit. A gentleman of Lee, Mass., says: "On April 1st, 1900, I was sent home by one of our Massachusetts hospitals, saying nothing more could be done for me. I have been a great sufferer from nervous diseases and rheumatism and nervous prostration, and had previously been treated at Sharon Springs and by a number of doctors without getting much assistance.

"One day I was feeling worse than usual when I read an article about your Grape-Nuts that impressed me so that I sent out for a package. I commenced using it at breakfast the next day.

"For fifteen months I never missed one day. If you ever saw anyone grow strong and improve it was I. I gained from 125 pounds to my old weight 165. I will always be a cripple from rheumatism, but otherwise I am so much improved that I now feel as well as any man in this country." Name furnished by Postum Co., Battle Creek, Mich.

There is a receipt book in each package of Grape-Nuts that will interest the housekeeper.

something forced and unnatural in the direct observation of the wilderness by an idle person. Man was intended to take a part himself in the struggle for existence—not to be a mere spectator of the struggle. But Mr. Lowell seems to go further than this. It hurts one's feelings to have him speak so disrespectfully of nature—and he a poet, too! "Well enough for a mood or a vacation!" I think that a man might account himself fortunate if the "habit of his life" legitimately brought him into the wilderness. He would learn sincerity and simplicity there. "It is impossible," Thomas Hardy remarked, "for a person living on a heath to be vulgar;" and a heath is but a treeless wilderness. A man, no doubt, can be brutal in the wilderness, as elsewhere—even more so, perhaps. It was an acute observation by Coleridge, "When the country does not benefit, it depraves." But the tendency of life in the wilderness, "other things being equal," is toward refinement and thoughtfulness. At the least, it teaches a man to be quiet. There is a mystery in the beautiful, inanimate world, which has not yet been solved; men go to it for peace and rest, and return content. "A forest is in all mythologies a sacred place," said Thoreau. Let anybody wander alone upon some mountain-side or hill-top, and watch the wind blowing through the scanty, unmown grass, and it will be strange if the vague consciousness of some presence other than his own does not insinuate itself in his mind. He will begin to understand how it was that the ancients peopled every bush and stream with nymphs or deities.—From "Books About Nature," by Henry Childs Merwin, in the April "Scribner's."

UNCONSCIOUS MARKS OF TRADE.

Men carry unconscious signs of their life about with them. Those that come from the forge, and those from the lime and mortar, and those from the humid soil, and those from dusty travel bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or grief. Tears and laughter tell their own story. Should one come home with fruit, we say, "Thou art come from the orchard;" if with hands full of wild flowers, "Thou art from the fields;" if one's garments smell of mingled odors, we say, "Thou hast walked in a garden." But how much more, if one has seen God, has held converse of hope and love, and hath walked in heaven, should he carry in his eye, his words, and his perfumed raiment the sacred tokens of divine intercourse!—Henry Ward Beecher.

The Christian owes it to his divine Master, to his own soul, and to his fellow-man to labor for the more abundant life that is promised. Since he is to represent Christ to sinners he should regard no work or sacrifice too great which will help him to do so worthily.—J. A. Cross.

He who never looks up to a living God, to a heavenly presence, loses the joy of perceiving that presence, and the universe slowly turns into a dead machine, clashing and grinding on, without purpose or end. If the light within us be darkness, how great is that darkness! —James Freeman Clarke.

THE OLD RELIABLE



ROYAL
BAKING
POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Mrs. Von Blumer: "We must have the Biggsbys to dinner. We owe them one."

Von Blumer: "Of course. We passed an awful dull evening there, and it is nothing more than right that they should pass one here."—"Brooklyn Life."

A CHARMING TRIP

is in reserve for those who contemplate visiting the Pacific Coast during the spring. On May 2d, and from May 11th to 17th, inclusive, special excursion tickets will be sold to Los Angeles and San Francisco and return, via the Southern Railway, at extremely low rates. These tickets permit of stop-overs, and are good to return until July 15th, 1903.

Round-trip rate from Philadelphia will be \$66.75, going and returning same route; going one route and returning another, \$68.25. Corresponding low rates from other points.

In addition to the Standard Pullman sleeping cars, operated daily, the Southern Railway operates tri-weekly, high-class, personally-conducted excursion sleepers from Washington to Los Angeles and San Francisco without change, via Atlanta, New Orleans and El Paso, in which the berth rate is only \$7.00 from Washington to the above points. These cars leave Washington at 8.45 p.m. on Mondays, Wednesdays and Fridays.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will furnish all information.

The editor of THE AMERICAN FRIEND desires to secure a complete set of *The Christian Worker*. Any person who possesses an entire or partial set, and is willing to sell the same, will please inform him as soon as convenient.

RUFUS M. JONES,
718 Arch Street, Philadelphia.

BETTER SHOW

For Her Children Than She Had.

They will do it because they don't think carefully, but parents who give coffee to children reap their own punishment in the puny, sickly looking little ones.

Many and many a child has been started on the road to disease that ended in death, by being improperly fed and given coffee, which is a rank poison to many a highly organized human being.

A lady of Atlanta, Ga., says: "My mother was a slave to the whims of her children, and let us eat and drink anything we called for, particularly she gave us coffee and lots of it.

"I grew up delicate, nervous, half-sick and miserable. When I was about grown I began having serious spells with my heart and my condition became so bad my friends decided I could not live long. At a consultation of physicians one of the doctors proposed that I discontinue coffee. This was years ago before Postum was discovered. I quit the coffee, and in a year or two my heart was perfectly well.

"Several years later when I had a home of my own imagined that the stimulant of coffee might benefit me, so I started in on it, and in a few days the old symptoms of heart trouble returned. I quit it and took up Postum Food Coffee for my morning beverage, and the heart trouble disappeared. I find Postum aids my digestion and has helped to build up my whole system.

"I now use it three times a day, and give it to my children with the knowledge that it is a powerful, delicious liquid food instead of a pernicious poison." Name given by Postum Co., Battle Creek, Mich.

OLD POINT COMFORT, RICHMOND AND WASHINGTON.

Six-Day Tour via Pennsylvania Railroad.

The second personally-conducted tour to Old Point Comfort, Richmond and Washington via the Pennsylvania Railroad for the present season will leave New York and Philadelphia on Saturday, March 28th.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of \$36.00 from New York, Brooklyn and Newark; \$34.50 from Trenton; \$33.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at Chamberlin Hotel, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$17.00 from New York; \$15.50 from Trenton; \$14.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J., or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

RESTING.

BY THOMAS L. BAILY.

I'm resting in the shadow,
The shadow of the cross;
No earthly power can harm me,
I cannot suffer loss.
My Saviour sees me resting,
He bids me trust in Him;
He knows my earnest longing
When earthly joys grow dim.

I'm resting in the sunshine
Of God's eternal love;
No darkness can alarm me,
For all is light above.
My Saviour sees me watching,
I know I need not fear;
He knows how much I love Him,
And He is ever near.

I'm resting in the morning,
Or 'neath the noontide heat,
Or when the day's declining,
Still resting at His feet.
I'm trusting in His promise,
Whatever may betide.
In all my joys and sorrows—
To be my friend and guide.

Still trusting then my Saviour,
I'll calmly rest and wait,
'Till He shall come and call me,
And meet me at the gate.
Then resting e'en forever
In my appointed place,
How sweet will be the ending,
To see Him face to face!

THE PRJEVALSKY WILD HORSE.

In the April "Pearson's" is a description of the nearest approach to the domestic horse among wild horses. The Prjevalsky supplies an important bit of evidence in the chain of evolution between the sixteen-inch ancestor and the horse of to-day.

About twelve years ago, a noted Russian traveler, Prjevalsky, crossing the deserts of Central Asia, accidentally came upon this hitherto unknown wild horse. The only pair on exhibition in America is at the Zoological Park, New York, this being the last of the collection.

They are between four and five feet high at the shoulder and are of a yellowish-brown color, with short, dark manes. There is no forelock, but the tail is like that of the domestic horse. While not permitting familiarity, they are comparatively tame, and one has only to look into their mild, brown eyes to be assured of the possibility of complete docility. One man, after a solemn inspection, remarked, "I can't see much of a curiosity about them." However, comparison of the wild horse with the magnificent collection of fossil remains of wild horses in the department of vertebrate paleontology in the American Museum of Natural History will no doubt make it of more interest to most visitors, and of educational value to all who may be curious about the horse and his ancestors.

Judy: "Will ye give me yer promise, Dennis, that ye'll love me foriver?"

Dennis: "Sure, an' oi'd like to do that same, Judy, but oi'm hardly of the opinion that oi'll last as long as that."—
"Richmond Dispatch."

NEVER TOO LATE

To Try a Good Thing.

"I am fifty-two years old, and for forty years of that time I have been a chronic catarrh sufferer," says Mr. Jas. Gieshing, of Allegheny City; "with every change of weather my head and throat would be stuffed up with catarrhal mucus.

"I could not breathe naturally through the nostrils for months together, and much of the time I suffered from catarrh of the stomach. Finally my hearing began to fail, and I realized something must be done.



"I tried inhalers and sprays and salves, which gave me temporary relief, and my physician advised me to spray or douche with Peroxide of Hydrogen. But the catarrh would speedily return in a few days, and I became thoroughly discouraged.

"I had always been prejudiced against patent medicine, but, as everything else had failed, I felt justified in at least making a trial.

"Our good old family physician, Dr. Ramsdell, laughed at me a little, but said if I was determined to try patent medicines, he would advise me to begin with Stuart's Catarrh Tablets, because he knew what they contained, and he had heard of several remarkable cures resulting from their use, and furthermore that they were perfectly safe, containing no cocaine or opiates.

"The next day I bought a fifty-cent box at a drug store, carried it in my pocket, and four or five times a day I would take a tablet; in less than a week I felt a marked improvement, which continued, until at this time I am entirely free from any trace of catarrh.

"My head is clear, my throat free from irritation, my hearing is as good as it ever was, and I feel that I cannot say enough in praise of Stuart's Catarrh Tablets."

These tablets contains extract of Eucalyptus bark, blood root and other valuable antiseptics, combined in pleasant tablet form, and it is safe to say that Stuart's Catarrh Tablets are far superior in convenience, safety and effectiveness to the antiquated treatment by inhalers, sprays and douches.

They are sold by druggists everywhere in the United States and Canada.

Old Lady: "Oh, officer, I feel so funny."

Officer: "Have you vertigo, ma'am?"

Old Lady: "Yes; about a mile."—Ex.

Flower Facts FREE



Just the information needed by all who wish to grow flowers and plants successfully, is contained in

DREER'S Garden Calendar

208 pages of inestimable value to flower lovers. Our catalogue for 1903 will also contain a new and valuable feature, viz: a complete index of all the old-fashioned, or common names of flowers. **FREE** if you mention this magazine.

HENRY A. DREER, 714 Chestnut St., Philadelphia, Pa.

"The preacher's power lies in the quiet hour."



THE
Hastings & McIntosh Truss Co
912 Walnut St., Philadelphia, Pa.
Lady Attendant. Moderate retail prices.

CAROLINE RAU

Removed to
823 Spring Garden Street, Plain Millinery
On the north side below 9th, PHILADELPHIA

PURE CANE MOLASSES.

\$10.00 a Bbl. for Ginger Bread Molasses.
\$3.50 a Bbl. for Ginger Snap Molasses for food.
F. O. B. Oak Bluff Plantation.
You can ship it now.

H. C. ROSE, Franklin, La.

The Great Pacific Coast Train

"Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
San Francisco
and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily Train Across the Continent. Bath, Barber Shop, Library, Compartment and Standard Sleepers, Dining and Observation Cars. Ask your nearest Ticket Agent for the facts or address

J. T. HENDRICKS, General Agent
802 Chestnut St., Philadelphia

THE ATMOSPHERE OF DWELLINGS.

Under the head of "Child Training," in the April "Delineator," are a number of valuable suggestions for keeping the air of the house pure. Among them are the following:

The use of stained floors and rugs in preference to carpets.

A thorough daily airing of each room. Shaking and brushing clothing out-of-doors.

Removal from the bedroom at night of clothing worn during the day.

Daily airing and occasional beating of mattresses and blankets.

Open war against the feather duster.

A dry cellar at all seasons.

Frequent inspection of plumbing.

Little furniture and no uncovered vessels containing soiled water in the bedroom.

Opening windows at night; discarding weather strips.

Plenty of sunlight.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone 1-33-55. Clerk

"SUPPOSE I DIE"

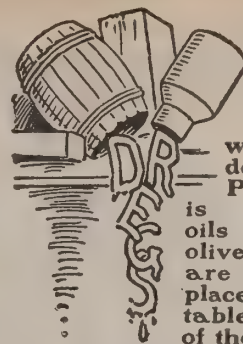
We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain.

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

SLIGHT MISUNDERSTANDING.

Lawyer: "Have you ever seen the prisoner at the bar?"

Witness: "No, sir; but I have seen him many times when I strongly suspected he had been at it."



Refuse

Do you know how your washing powder is made?

PEARLINE

is made from oils as good as olive oil—oils that are often sold in place of that for table use. Many of the largest selling

imitations of **PEARLINE** are made from the refuse and dregs of the very oil from which **PEARLINE** is made. Such powders are cheaper than **PEARLINE**. 698

Pearline Means Quality

Mrs. Youngwife: "A friend has sent me a basket of quinces, and I don't know how to use them."

Mrs. Oldwife: "Nothing is simpler. Pare and core them, make preserves of the best pieces, marmalade of the others, and jelly of the cores and peelings."

Mrs. Youngwife: "Well, I declare! And what shall I make of the basket they came in?"—"New York Weekly."

AN ADAPTED FOOD

for infants is a scientifically prepared cow's milk—just the right percentage of fats and proteids. For forty-five years Borden's Eagle Brand Condensed Milk has been the leading infant food of the world. Use it in tea and coffee.



Used by American Physicians since 1844.

In Fevers

keep the natural channels open by use of this famous aperient.

50c. and \$1.00.

At druggists, or by mail.
THE TARRANT CO., New York

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza

and as a specific remedy for

**Typhoid
and Malarial Fevers.**

E. FOUGERA & CO., 26-30
N. William St., N.Y.

ESTERBROOK'S

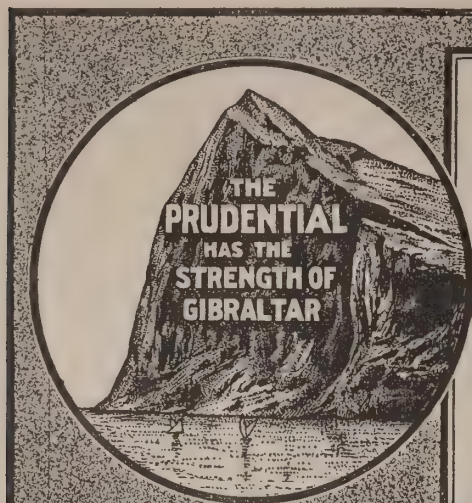
THE STANDARD PENS EVERYWHERE.

STEEL PENS



150 Styles Fine, Medium and Broad Points.
Sold by All Stationers.

Works, Camden, N. J. **The ESTERBROOK STEEL PEN CO.** 26 John St., New York.



A DIVIDEND PAYER

The Popularity of The Prudential is Due to the Fact that it is a Dividend Payer. You Purchase Protection and Your Investment also Yields a Dividend. Policies on all Popular Plans.

Both Sexes—Ages 1 to 70. Amounts—\$100,000 to \$15.

Write for particulars

THE PRUDENTIAL

JOHN F. DRYDEN, INSURANCE CO. OF AMERICA
President.

Department 67.

HOME OFFICE,
NEWARK, N. J.

There is no such way to attain to greater measures of grace, as for a man to live up to that little grace he has.—Thomas Brooks.

The Roots of Christian Teaching as Found in the Old Testament

By GEORGE AARON BARTON, A. M., Ph.D.

12mo. 275 pp. Size 7½ x 5¼.
Cloth. Gilt Top. Uncut edges.
Price \$1.25 net. Postage 10c.

"Devotional books of this sort are rare, and one which can be read with satisfaction, undisturbed by contradictions of modern learning, is especially welcome."—*The Outlook*, New York.

"It presents the gist of the best scholarship."—*Chicago Tribune*.

"The book is stimulating and suggestive."—*Epworth Herald*.

Practical Christianity

By RUFUS M. JONES.

12mo. 208 pp. Oxford laid paper.
Bound in Silk Cloth. Gilt Top.
Price \$1.00 net. Postage 10c.

This is a collection of short, practical articles on important religious subjects. It deals with questions which every thinking man must meet in a practical way, and it contains a positive message of the times. In these fifty-three essays many of the most important phases of the spiritual life receive consideration.

Penelove: or Among the Quakers

An American Story by
RICHARD H. THOMAS, M. D.

8vo. 360 pp. Handsomely bound in cloth. Price \$1.15 net. Postage 10c.

"The story is intended to portray home life among the Society of Friends in the Eastern Middle States."

A BEAUTIFUL PICTURE

A Quaker Wedding

By PERCY BIGLAND.

Photogravure from the original exhibited in the Royal Academy, London, 1896. India proof, signed by artist. Size 22 x 30. Price \$15.00. Only a few left.

THE JOHN C. WINSTON CO.

718 Arch St. PHILADELPHIA, PA.

Farmers and Gardeners,

tens of thousands of them,
for 40 years have annually
relied upon

GREGORY'S SEEDS

Experience has taught that they
ARE THE BEST.
Sold under three warrants
that our seed will do their
part in the making of the
crop. Catalogue free.

J. J. N. GREGORY & SON
Marblehead,
Mass.

GREGORY'S
SEED
CATALOGUE
FOR 1903

"Trial is the gateway to the kingdom of patience."

"Queen of Sea Routes"

Between

Boston, Providence, Norfolk and
Baltimore.

Philadelphia and Savannah.
Baltimore and Savannah.

Merchants & Miners Transportation Co. Steamship Lines.

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

ACKERS

"Le Chevalier" Sardines are the finest sardines procurable. Packed to our special order in France and guaranteed to be the finest selected French Sardines packed in pure Olive oil.

Plain Sardines, 18c.; \$2.00 doz.
25c.; \$2.80 doz.

Peeled Sardines, 25c.; \$2.85 doz.
40c.; \$4.75 doz.

Truffled Sardines, 18c.; \$2.00 doz.

PHILADELPHIA & ATLANTIC CITY

LIGHT AND SHADE FROM THE LAND OF THE MIDNIGHT SUN

By JOHN F. HANSON.

Contents of the Book.—Friends in Norway and Denmark. Rise and Progress of the Society. Battle for Liberty of Conscience. Story of the Sloop crossing the Atlantic. Matchless Description of Journeys and Scenery. Kloster, the Apostle of Total Abstinence. Visits of many English and American Ministers. The Apostolic Character of their Services. Illustrated, Cloth. Price, postpaid, \$1.25. Address the author John F. Hanson, Oskaloosa, Iowa.

Men's Spring Suits of Worsted

We begin the season with perhaps forty different lines of Men's Spring Suits of high-grade Worsted. These are in the newest and neatest of grays, tans and browns, with some very handsome stripe effects. We believe that these Suits will please our old customers and make many new ones; and there are some very stylish Suits of blue-mixed Cheviot at the same price. The coats are unusually shapely; they are made and finished by men tailors, and will hold their shape indefinitely.—\$12.00 and \$15.00.

Men's Spring Suits in Black

The demand for Black Suits, for semi-dress as well as for business, finds us ready to give complete satisfaction in both styles and prices. We have full lines of handsome Black Thibet Suits at \$12.00—hand-tailored, lined with fine serge or with a mercerized lining that looks like silk but wears better. At \$15.00 we have the famous Stein-Bloch Suits of Black Thibet—by all odds the best ever made for the money. All sizes and many extra sizes, from 33 to 46 breast measure.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

The American Friend

Vol. X

FOURTH MONTH 2, 1903

No. 14

	PAGE.
EDITORIALS.—The Life is More Than Knowledge,—The Actual Gains of Membership Last Year	227-228
Last Scenes Connected with Harriet Green's Departure	228
"Remember the Sabbath Day to Keep It Holy"	229
<i>Eliza D. H. Mendenhall.</i>	
Have Revivals Ceased?	230
<i>Levi D. Barr.</i>	
The Book of God in the Hand of Man	231
<i>Bishop John H. Vincent.</i>	
TEMPERANCE DEPARTMENT	233
THE INTERNATIONAL LESSON	234
Lesson for Fourth month 12, 1903.	
CHRISTIAN ENDEAVOR	235
Topic for Fourth month 12, 1903.	
MISSIONARY DEPARTMENT	236
THINGS OF INTEREST AMONG OURSELVES, ...	237
DIED	238
EVENTS AND COMMENTS	240

MARY TO JOHN.

*Together in our hearts we keep this day ;
'Tis one lone year since that dread hour of
pain,
Since He gave up and took His life again,
Since thou, my second son, hast been my stay,
And still we love to talk of Him alway.
Dost thou recall His baby eyes ? 'Tis vain,
Thou wert a child with Him : how plain
I see the head that on my breast did lay,
To-night I feel His little fluttering hand.
Yea, John, He was with God, the living
Word :
I always knew His high and heavenly place.
Yet He is mine,—thou canst not understand,
Thou knewest Him as Master and as Lord,—
But, oh, to-night I see His baby face !"*

FRANCES BENT DILLINGHAM
in The S. S. Times.

SUBSCRIPTION PRICE, \$1.50 A YEAR * * * PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.

FOR SALE.—"Friday or Bailey" peach trees. These trees originated in Iowa, and have stood the extreme cold of that climate. They are a large freestone peach of excellent flavor. Address Milton Kenworthy, Russiaville, Indiana. For reference write to Amos M. Kenworthy, San Jose, Cal.

WANTED.—Position as nurse or attendant by young man, a Friend, graduate of a Friends' College, now junior in Medical College. Hospital experience. Best references. Can begin service after May 23d. Will travel, if desired. Address "S," care AMERICAN FRIEND.

WANTED.—By a young man (a Friend) of education a position as tutor, secretary, or companion to persons traveling in Europe or this country, July to January. Also willing to fill position year round on part time. College graduate and experienced teacher. Can give best of references. Address J. B. L., THE AMERICAN FRIEND.

FRIENDS who desire to change their location should know that buffalo, Kansas, offers exceptional advantages with a strong monthly meeting, and a commodious Meeting House well equipped and free of debt. Gas and oil can be had in abundance; fitting the place especially for Watch and other manufacturing establishments. Farms and City property sell at reasonable prices. Further information can be secured from D. A. WILLIAMS, Pastor in Friends' Meeting. Enclose stamped envelope for reply.

NEW OPENING for Friends in Oklahoma. New Hope Meeting is located nine miles southwest of Manchester, Okla., in Grant Co., twenty-two miles northeast of Stella Friends' Academy, and about ninety miles southwest of Friends' University, Wichita, Kansas, in a rich farming valley. Plenty of good water—good school. The soil is well adapted to corn, wheat, oats, alfalfa, etc. Fruit of all kinds grow in abundance when planted. First-class farms, well improved, can be bought for \$20 to \$25 per acre, and those not so well improved for \$10 to \$20 per acre. We invite Friends to come and see for themselves, and buy while the land is cheap. Land is advancing rapidly. For further information correspond with ERNEST HOWARD, Pastor in New Hope Meeting, Manchester, Oklahoma. Please inclose stamp for reply.

ANYONE having a complete file of Indiana Yearly Meeting Minutes from 1879 to 1902, which they will part with for a reasonable sum, should correspond with Box 94, Carmel, Ind.

AGENTS WANTED to sell Bible time charts explaining Daniel and Revelation. Stamp for reply. EDWARD GRIFFITH, Roxbury, Mass.

WANTED.—The undersigned, for some years an active Friends minister, desires situation as clerk or wagon driver for a retail store near some needy Friends' meeting. Seven years experience. Address A. S., Box 106, Yorktown Heights, N. Y.

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed."

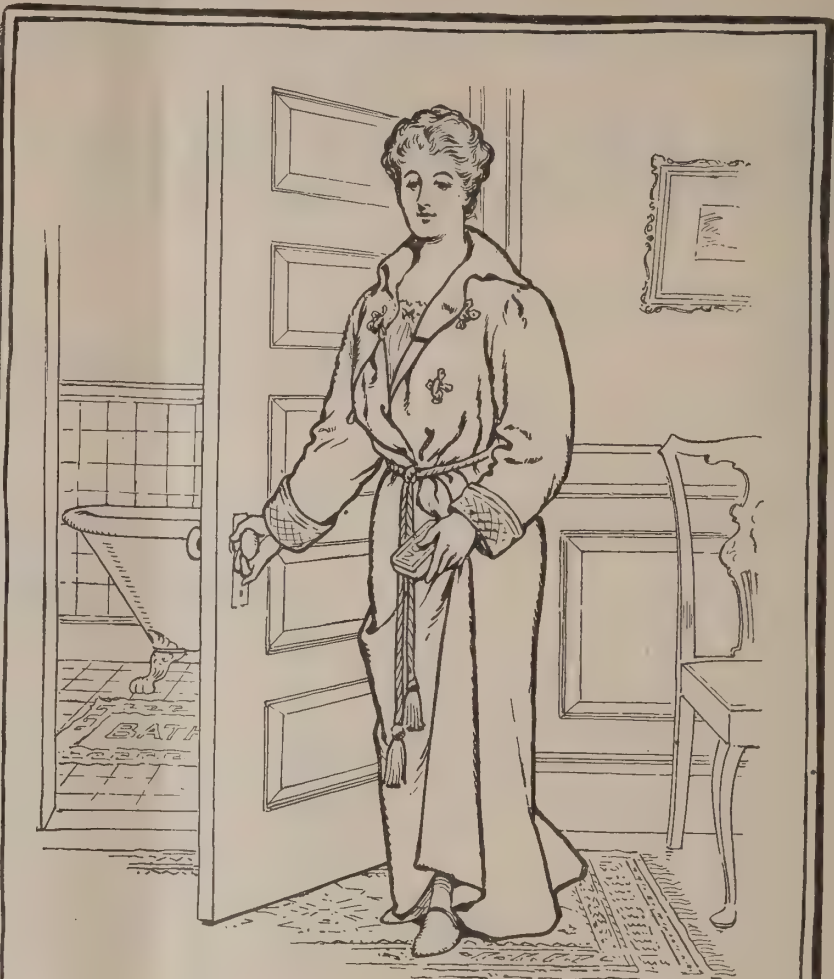
Don't you be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.



The odor left by a highly-scented toilet soap is not agreeable to people of refined tastes. The simple purity of Ivory Soap is generally preferable to any perfume. Ivory Soap leaves only a comfortable feeling of perfect cleanliness.

IT FLOATS.

LIGHT AND SHADE FROM THE LAND OF THE MIDNIGHT SUN

By JOHN F. HANSON.

Contents of the Book.—Friends in Norway and Denmark. Rise and Progress of the Society. Battle for Liberty of Conscience. Story of the Sloop crossing the Atlantic. Matchless Description of Journeys and Scenery. Kloster, the Apostle of Total Abstinence. Visits of many English and American Ministers. The Apostolic Character of their Services. Illustrated. Cloth. Price, postpaid, \$1.25. Address the author John F. Hanson, Oskaloosa, Iowa.

THE FRIENDS IN WAR TIME.

I have just come into possession of some 90 copies of Fernando G. Cartland's "Southern Heroes." These books are of the fine first edition published at \$3.00 per copy. They are all that remain of the work unsold, and, as no further edition is likely to be printed in the near future, those wishing a copy of this valuable work would do well to secure one now. I have them for sale at \$1.00 per copy, net, or \$1.25, postpaid. Benjamin F. Trueblood, 31 Beacon St., Boston, Mass.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, FOURTH MONTH 2, 1903.

No. 14.

THE LIFE IS MORE THAN KNOWLEDGE.

THE great mass of Christian believers are unable to do much reading, and in their busy, occupied lives they are hardly able to do very much thinking upon the deep questions which are now before the world. The result is that they often feel sadly perplexed. They hear just enough and they read just enough to be seriously disturbed, without ever being able to untangle the web of truth and error. Now under these circumstances what is the Christian believer to do, the man or the woman who cannot go down into all these questions and work them out for himself? The first advice we have to give him is that he go steadily ahead, living by the faith he already has. Nothing yet has been discovered which weakens the fundamental faith of the Christian. The fact of sin is as terrible as ever. The need of salvation is as urgent as when the publican cried out, "God be merciful to me a sinner." The fact that Christ was very God tabernacling among men is unshaken, and as much deserves our faith now as at any period in the history of the world. The reality of the Holy Spirit, at work upon human lives, convicting for sin, and baptizing to holiness of life, has been demonstrated in power, and can no more be doubted than the power of the moon on the tides. Salvation from sin through the cross of Christ, and the power of the resurrected life, stand every known test. Let the simple, earnest believer go steadily on practicing his faith and increasing in it. But let him meantime be very careful how he passes judgment on matters which lie beyond his reach. The problems of science cannot possibly be understood by those whose minds have not been trained to deal with them. It takes years of close and painful study before one is able to grasp the full meaning of any scientific conclusion. It always makes a farmer smile to hear a city person talk of agriculture because everything he says shows his hopeless ignorance of the mysteries of farming. But the mysteries of science are infinitely deeper and harder to fathom. He who has worked seriously at any department of scientific study is very slow to give an opinion. He will not speak until he is sure he knows. Now to whom shall the untrained, though questioning, Christian believer go for light

on the bearing of scientific discoveries upon religious truth? Shall he go to those who really know, or to those who imagine and guess and conjecture? Shall he go to those whose lives are devoted to these things, or to those who have jumped at hasty conclusions without any genuine study of the real facts at all? The answer seems simple.

The first thing of all, however, to consider in matters of this kind is the spiritual life and power of those who are able to give light on the bearing of scientific research. Are they themselves growing deeper and more spiritual? Do their lives testify that they are safe guides? Have their studies taken from them their fresh, positive faith, or are they more sure each year of the truth which has fed humanity through the centuries? The real test lies here. Some persons hastily conclude that a man is no longer safe because somebody has heard that somebody else heard that he said something which seemed dangerous. It is difficult to talk or to write much and not be misunderstood. But how about the man's spiritual life? Does he show that he has found the source of power? This ought to decide our attitude toward those who are reputed to be wise in the hard problems now before us. Those who have devoted themselves to the difficult work of finding out what really is true, and who through it all have kept the faith and have come out higher up, should be trusted when they speak, and those who are anxious for light should with confidence go to such guides, if they are not already satisfied with what they know.

THE ACTUAL GAINS OF MEMBERSHIP LAST YEAR.

IN our study of gains and losses for 1902, at the opening of the year, we reported a net gain of 93 members, which seemed from the figures at hand to be correct. Since that time the statistical reports of all the yearly meetings have been carefully investigated and some interesting revelations have come to light. If the statistics were correctly kept, then the difference between the additions to the meeting and the losses by death, resignation, release or removal should give the actual gain or loss for the year. But in many cases this simple mathematical rule will not

work. Take, for example, Western Yearly Meeting. The additions to its membership last year amounted to 1,006 persons. During the same period it lost 965. Therefore it gained 41 members. But alas this conclusion seems disproved by other figures. In 1901 it reported 15,915 members; in 1902 it reported 15,196; therefore it lost 719 members. There are two possible ways out of the difficulty. Either the total number for 1901 was wrong, or there is a mistake in the report of additions and losses for 1902. It is more than likely that the total figures for 1901 are wrong; that is, that they show 760 members too many. On this assumption Western gained last year 41 members instead of losing 719, as the report would naturally indicate.

The reports from Indiana Yearly Meeting show an error on the same side of the account of 80. Their actual gain in membership for the year was 138; but a subtraction of the totals for 1901 and 1902 gives a gain of only 58. Kansas Yearly Meeting reports a gain last year of 212. But a subtraction of the total losses from the total additions leaves a gain of only 104. Therefore Kansas is carrying in its total for the year 1902, 108 persons for which it gives no account. Taking now a review of all the yearly meeting reports, we discover a net gain during the year of 909 members, while the subtraction of totals gives, as we indicated above, a gain of only 93. We get the first figures (909) by subtracting total additions from total losses; the other figures (93) result from subtracting total membership of 1901 from total membership of 1902. Evidently there is an error somewhere. The probabilities are in favor of the gain of 909, because the reports of additions and losses are more likely to be correct than are the old figures which have been carried on from year to year. If this is true, the net gain of last year was a large and encouraging one. But our study should make the fact plainly evident to every one that statistics as at present reported are not accurate. A committee of the Five Years Meeting is considering a uniform method of keeping the meeting records and of reporting the annual statistics. It is now hoped that a plan can be proposed before the coming yearly meetings which shall in some measure simplify the difficulties. For the present let us comfort ourselves with the hope that we made a gain of 909 in our membership last year.

It is very easy to cherish fine theories of duty, but very difficult at times to put them into practice.

The heart hath reasons that the reason knows not of.—Blaise Pascal.

LAST SCENES CONNECTED WITH HARRIET GREEN'S DEPARTURE.

[Letters from Friends give us valuable information about the last hours of Harriet Green's life and of the loving tokens of appreciation at the funeral. We print them for the benefit of her many friends. Our account of last week contained one or two errors. She died on the 18th at 7.30 in the morning—not on the 17th, and she had not yet labored in Iowa, Ohio, or Wilmington Yearly Meetings.—Ed.]

WORDS FROM PRESIDENT L. L. HOBBS.

Our much-beloved friend, Harriet Green, after a very brief illness, passed away in the early morning of the 18th. She had been apparently in usual health until Seventh-day night, when she was taken quite ill. On First-day morning she was still suffering, but she could not give up her wish to attend the meeting at 11 o'clock in Greensboro, which was the First-day of our quarterly meeting. She gave a very impressive sermon at that hour, though doubtless she must have been in great pain. It had been expected that she would also preach in the evening, but she had to give this up and requested Sophia M. Fry to take her place. She passed a restless night, and continued to grow worse on Second-day. She was tenderly nursed at the home of Dr. James E. and Mary Cartland, and a physician was in constant charge.

Late in the afternoon of Second-day she grew worse, and it was decided in a consultation of physicians that she was suffering from appendicitis, and that nothing could relieve her save an operation, and her case was considered critical. Dr. Stokes, of the Salisbury Hospital, came down and accompanied her to the hospital, and, after the operation, it was thought that there was some chance for her improvement; but all hope soon disappeared, and she quietly passed away at an early hour on the following morning.

I may say that dear Harriet Green had the tenderest care and most thoughtful and skillful treatment at the Salisbury Hospital, Dr. Stokes being a surgeon of rare skill and kindness, and the nurse who had charge of Harriet was an English woman who had had four years' training in England, and it seemed to us all quite gratifying that she should have had so kind and efficient care all through her brief illness. I should be glad for Friends everywhere to know how lovingly she was cared for and how peaceful was her close.

We have esteemed it a great favor to have with us our dear friends Allen Jay, Anna B. Thomas and Sarah Scull. Allen Jay was the principal speaker, and the presence of Anna B. Thomas seemed most fitting, as she had known Harriet Green from childhood. These Friends from a distance, together with many others from High Point, Greensboro and other localities in our State, showed the wide interest and loving sympathy of those among whom Harriet Green has labored in this country.

The service was held in Memorial Hall, the college audience room, and the students were present en

masse, for Harriet Green had endeared herself to all of them. The occasion was one of deep solemnity, and while we contemplated the beautiful activity and earnestness of her life with touching appeal, there must have come to every one a desire to emulate her example and to do his part toward performing the work which she had laid down.

The long line which followed the coffin was a wonderful tribute to the hold which Harriet Green already had upon the hearts of the people of North Carolina. We laid her to rest midst roses, carnations and violets, not very far from the site of the old New Garden Meeting House; and it seems a very pleasant coincidence that this should be in a spot formerly dedicated to the church—the cause so near her heart. It was her request to be buried at Guilford College.

What it can mean to North Carolina Yearly Meeting and to Guilford College that Harriet Green was called upon to lay down her work among us is not for us to know. With bowed heads we acknowledge that it is the work of infinite wisdom and love which has taken from us one who seemed just beginning her service amongst us.

Much love and sympathy was felt and expressed for Sophia M. Fry, who has been her faithful companion so long in this land, and whose words and labor of love have been blessed to many. She will remain here a few days, and then go on to Baltimore, Philadelphia and New York, calling on a few Friends at each place, then home soon to England.

[A personal letter from Sarah M. Scull gives a sweet picture of the burial.]

The funeral was beautifully and tenderly arranged. The students gathered quantities of violets and covered the coffin with them; then a number of them contributed of their small means and bought white carnations. Greensboro Monthly Meeting sent a beautiful bunch of white roses. The carnations and roses were laid on at the grave, just before lowering—it was very sweet, and all of them felt and expressed much love for her. About 6 o'clock in the evening we all went out to the grave again to see how the students had covered it. The mound was entirely covered with violets, double and single, wild morning glory and white hyacinths, so thick that the earth scarcely showed through, and all round, at the bottom, a border of small pieces of evergreen. It was beautifully done. The Friends at the College say they think that having her grave there, will be an inspiration to the students.

WORDS FROM THOMAS NEWLIN.

Somehow I feel that the work of Harriet Green must go on. In the few short weeks she was in North Carolina she had been a great inspiration, and had quickened the spiritual life in many places. I feel that there should be a monument to her memory here at Guilford. Her last audible prayer was for the students of Guilford College, uttered while she was in great suffering. The loss to American Quakerism, I feel, is the greatest we have met in a generation.

FOR THE AMERICAN FRIEND.

"REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

BY ELIZA D. H. MENDENHALL.

When Jehovah made His covenant with His people He wrote upon stone, "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee." But this Sabbath day is not the Sabbath day to us simply because God appointed it and set it apart for Israel. It is also the Sabbath day to us because it meets the crying needs of our bodies and our souls. He has fashioned upon the granite of our human nature the same law which He handed from Sinai.

It is a sacred and ancient institution of civilized society, because, as far back as we have record, there have always been some nations who have remembered it and made it holy with their faithful, prayerful, loving observance. Before the law was written upon Sinai, we read that a double portion of manna fell upon the Sixth day, and that they gathered it up upon the Sixth day for the Seventh day's use. The Assyrians kept a Sabbath, or Rest day, set apart. The Persians, the Egyptians and the Greeks adopted it, and Rome had her Sabbath every eighth day of the week.

France made, in her foolish pride, her sorrowful experiment of denying God and enthroning the Goddess of Reason, destroying her cathedrals and churches and her Sabbath, but she came back through the blood and the fires of revolution to repent in sackcloth and in ashes to open her churches, re-establish the Sabbath and espouse her old-time faith in God.

This need of the Sabbath is universal and is founded deep in every natural law that governs and insures our welfare.

You have doubtless read the instance of the criminal condemned to penal servitude for life; but who after serving thirty years was given his liberty because of good conduct. He went rejoicing to his early home, but it was deserted. His wife was dead, his children grown and scattered. He found no familiar friends in the old familiar places, no friendly voice or smile, no one to remember him, and so he went back to those prison walls that had sheltered him so long and begged to come in. It was the only home he knew.

But if that man had had one day in every week, through all those years, to mingle with his friends; if his life could in this way have kept in touch with the outside interests of their lives, he would not have gone out a stranger and an alien to find them; he would have been glad to keep and to use his freedom in this outside world. In some such way God has given us the Sabbath, that we may keep in touch with Him, and with the affairs of His kingdom; that we may not be strangers and aliens, but may learn to know Him as He is, and be His heirs and joint heirs in that eternal life He came to give His children; that while we may not understand, but shall always

marvel at it, we yet shall not shrink, but shall rejoice in our high destiny; and so this day has been given us to lay down the cares, to smooth away the wrinkles, to wash away the stains of toil from our hands, to purify our bodies, and to robe them in fresh linen and goodly apparel as a sort of outside symbol to the world, of that righteousness we would put on within.

But how many of us read the Sunday newspapers which crowd into our minds, already tired with the activities of the week, not only the interests and the issues of one day in the week, but of all the days in the week combined? How many of us allow our minds to be led away from that attitude of worship which is essential to all communion with Him and so defeat His purpose and defraud our souls, slowly but surely, of the glory of our inheritance?

We who believe in God and in the keeping of the Sabbath often violate it. I remember reading of two ladies traveling in Mexico. They stopped at a railroad station to stay over Sunday, and one of them wanted some handkerchiefs washed. Going to a Chinese laundry across the way, they made known their errand. The Chinaman shook his head and said: "Me no washee to-day." The lady thinking he was just lazy laid a silver dollar on the linen and pushed it toward him on the counter. The Chinaman turned, took down a Bible from a shelf, and said: "Me China-man. You Melican lady. Me love that book. You no good lady." It was rather a strong rebuke, but surely no Chinaman should have a higher ideal of a consistent Christian life than we have as professing Christians.

When we use our Sabbaths intended for rest and worship as a day of toil or idle pleasure we are courting the national disaster that has come to every nation that has forgotten God and desecrated His laws in the past.

The men who are striving to legalize Sunday base ball are failing to see that when this holy Sabbath is broken down there is little left to hinder the grinding spirit of commercialism and the great greed of capital for labor from devouring their Sunday rest and pleasures and appropriating that day, as it has appropriated every other day in the week, to its own ends.

The Sabbath is our most ancient and divinest safeguard to national liberty and prosperity. Every intelligent citizen, as well as every Christian, is bound to stand for it and to vote for it unitedly, but having done that we have only begun to do our duty.

Every great moral question touches some other moral issue, and we must deal with motives and causes as well as results if we legislate efficiently.

Under the present arrangement six days out of every seven are spent by the common laborer, from dawn until dark, to put the bread in the mouth, the coat on the back, and the roof over the head. There is no time left for relaxation or play unless the Sabbath is appropriated, and for this reason the greed so prevalent in our business world should be condemned.

If the Christian employer wants the Lord's Sab-

bath kept inviolate let him be ready to keep that other law next to it, and have no other gods before him. Let him not have the desire of gain and his real need of money blinding his eyes until he makes undue demands upon the life forces of those who serve him. Let him lessen the hours of labor if too long. Let him give just compensation for that labor, and let him grant regularly a half-holiday to give chance for legitimate games and pleasures necessary to a strong body and a contented frame of mind. There must be money to buy books and papers. There must be time for reading and thought. There must be opportunity for rest and relaxation in every life if it yield its best returns in labor. This is no idle dream, nor poetic business theory. It is plain common sense and common justice, yielding its own practical results.

Richmond, Ind.

FOR THE AMERICAN FRIEND.

HAVE REVIVALS CEASED ?

BY LEVI D. BARR.

In the face of present conditions, spiritual sloth and religious drouth, one may well ask this pertinent question. It does not require the gift of prophecy, nor vision of a seer, to point out the fact that sight is swift and faith is slow. It does seem that faith in divinely-appointed means has given place to modernized methods in many so-called churches which in reality are little more than social clubs, whose chief aim seems to be the development of literary taste and intellectual gifts and fostering settlement ideals. It should be borne in mind that the business of the Church of Christ is primarily the evangelization of the world. On her escutcheon is written, "Holiness unto the Lord." "Non-compromise" is her watchword, and "Victory" her battle cry. The world is not to be won to Christ by lowering the standard of the Church. No trifling with Christ's ultimatum, "Ye must be born anew" to meet the demands of the carnally-minded will ever dislodge the enemy. The business of the army of Jesus Christ in this world is to wage a warfare against "the triple alliance," "the world, the flesh and the devil." Ours to disturb the peace of the world, not to flirt and cajole. Nowhere are we warranted to meet the enemy under a flag of truce.

Yet the Christian orator is warned not to unmask sin lest he become sensational. National, State and municipal wrongs must be ignored lest he be classed as a politician. And if the armor-clad knight, with sword of spirit, is to attack sin, he must be very careful lest he frighten the game away. And thus the demand for comforting preaching, soothing messages and inoffensive discourses has had the effect of coloring the utterances of many who have been called of God to speak the words of life. Many a minister, after having faithfully delivered a God-given message, has been eldered and cautioned and warned not to repeat the mistake again, until anything short of a Paul

or Elijah retracts and then retrogrades. I know full well that the preacher who dares proclaim his convictions of right and insists upon conformity to the divine law will presently be looking for a new field of service. And for this very cause many evangelists who should have their faces Godward to catch the smile of His approbation have transferred their vision to the faces of their congregations, fearing the power of some prominent member more than the frown of Jehovah. Need I insist on the truth of these trenchant words? Examples are not wanting. Oh, how we need trumpet-tongued prophets, who will dare to "speak the words of life whether they will hear it or no." It is not in the commission that we are to keep our pulpits, or be patted approvingly by some carnally-minded official. We have no business with the approbation of some people. "If ye were of the world the world would love its own, but I have chosen you out of the world, therefore the world hateth you."

It was asked of a young woman how she liked a sermon preached by a popular minister. She replied, "Oh, it was splendid, lovely; I don't believe the devil would have found any fault with what he said." The same eulogy might be pronounced over many efforts.

Then again others are wasting time. Think of the Church of Christ with a commission to "preach the word," "to disciple all nations," spending her time in the discussion of infinitesimal questions, immaterial and insignificant, whilst thousands for whom Christ died are perishing. Oh, how we need to take our weapons out of the clouds and turn them upon the enemy, and pour a fire of divine shot into their ranks until there shall be consternation in the camp of the Philistine! An emasculated gospel and an expurgated Bible and up-to-date ministry has failed to bring about the surrender of the enemy.

The writer is not in sympathy with the current opinion that we need new methods for dealing with sin or sinners. It is not in evidence that man with his opulency of gifts, material and intellectual, is any more Christlike in nature or amiable in character; neither is he immune from lust, avarice, greed and sinfulness. But, on the contrary, that he is heir to the same infirmities, beset by the same limitations, and capable of the same plunges of moral degradation, and in need of an infinite Saviour.

The Friends' Church, with 95,000 members, ought to find a place before God in humility, where she could weep out her shame, and seek pardon for her infidelity, and pray for wisdom to direct her the coming year into a victorious conquest of human hearts. Let no one congratulate himself or herself that we have done well to hold our own and gain 90 or 95, as per statistics. While we spend thousands to endow universities and colleges, and build splendid edifices for worship, it seems to me it is enough to stop the harps of angels that our work is productive of so little practical results in soul saving. The Church that loses sight of the commission will die, and should.

Let the Church of Christ confess her sin. Let repentance, conversion, sanctification and holiness be sought after, and let us forever abjure the inane dogma of human goodness. A building is no stronger than the material of which it is composed. It is equally true that a Church will be strong of faith and power only as the individual membership is strong of faith, purpose and power of the Holy Spirit. Oh, for the breath of God to smite the trees of vice, sin and unrighteousness that flourish within the range of the armies of Jesus Christ. Shall we not gird ourselves for the conflict and march forward to victory. "Go ye," and "Lo I" am with you always even unto the end of the world.

Los Angeles, Cal.

THE BOOK OF GOD IN THE HAND OF MAN.

BY BISHOP JOHN H. VINCENT.

Nature is a book of God declaring His glory and showing His handiwork. We stand with awe and wonder between the open pages of this colossal book, transparent leaves of sky above us, and below us leaves of land and sea, deep and numberless.

History is a book of God—for through the ages God has "made known His ways unto Moses," and unto kings and wise men and unto the children of Israel and other peoples in all lands.

Man himself is a book of God, framed and fashioned after the divine thought. Was it Horace Bushnell who preached that noble sermon on "Every Man's Life a Plan of God?" And are not all saints "living Epistles," setting forth God's wisdom and grace to be "read and known of all men?"

Is God, who is thus self-revealing in Nature, in history and in human personality, without direct witness in the realm of literature? Is the Author of all things the Author of a Book as well? All literature that represents man's genius is in an important sense from God.

And certainly that human literature that is most radiant with truth, with ideals, with ethical conceptions and with authoritative demands upon man's conscience, confidence, affections and will must in a still higher sense be from God. But is there not another Divine Book somewhere?

Let us begin our quest among the shadows—for shadows there are, thick and heavy in this world. Let us ask: Why these mazes and mysteries that make such midnight for the race? Is it possible that by a judicious concealment God has protected mankind from an awe that might be compulsory and terrifying; that by the very uncertainty that fills life He has conserved individuality and freedom, and made it possible to turn life into a test and a school of personal character?

Is it not probable that God, immanent in nature, powerful, necessarily concealed, present though invisible, apprehensible but not comprehensible by man—is it not probable that He will provide a guide for His pilgrim children lost and bewildered as they must be among the mysteries and complications of

human life; and lost too and bewildered in a state of forfeited innocence, accumulated guilt and inherited tendencies towards evil?

Is it not probable that He will somehow, somewhere put into the heart of human society a Personality both human and divine—a Personality living among the uncertainties with a holy confidence in eternal righteousness, and with a love for humanity that will for its sake forfeit life itself—a Personality strong, serene and “able to save.”

But should such a Personality appear and make History with its anticipations, processes and consumations, is it not inevitable that this wonderful Career with its struggles and tragedies and triumphs and teachings should go into Literature? And that by the hand of man?

But this is the Story of our Bible—the Book of God in the hand of man—by the hand of man. Man produced it, not knowing, not fully realizing in its several stages of development all that he was doing. God wrought and man wrote. And he wrote under the spell of a divine afflatus. And we have the Book—a book of history, of biography, of human nature, of human passion and sin and aspiration, of divine action and light and grace. The heart of the book is the story of the life of Jesus—the incarnate God. That story gives a radiance to every page. It opens with the sublime declaration: “In the beginning—God.” It closes with words of infinite grace—a benediction of the “Lord Jesus.” The first verse of Genesis is the day dawn. The last verse of Revelation is noon day.

It is a Divine Book. Man could never have produced it. The greatest human genius could never have conceived it. For one thing, and it is the main thing, no human being ever had the authority to say what is said in the Book. But whatever God might have done, He certainly did not make the Book without the help of man. It is a Divine Book, but by God’s great grace it is also a human Book. It bears on its pages the impress of the individuals who wrote it and of the civilizations under which they wrote.

God’s Book in the hand of man has been a stimulus to intellectual activity and research, the most original, ingenious, bold, persistent, fascinating and enriching. No one can adequately estimate the value of this contribution to the literary wealth of the world. And no age has been affected by it more widely or more advantageously than the present.

How far the human element entered into the composition of this Book is still an open question. No part of the Book can be thoroughly studied without taking this factor into consideration. And this adds to the interest and value of the Book. It sheds light on the divine action, the divine processes, the divine wisdom in His adaptation to local and temporary conditions—His patience and love and infinite tact, if we dare to use that term.

And the Book of God is still in the hand of man for revision. The reverent critics assure us that the deeper they go and the wider the sweep of their

explorations, the more they find of Christ, of His shadow and of His presence. This is the protection of scholarship in its critical work—the light of life that fills the pages from the first creative word in Genesis, to the shining of the Star of Bethlehem, the glory of the transfiguration, the tongues of fire at Pentecost, and the glory of God that doth lighten the holy city of Jerusalem on the last page of Revelation. It is Christ the personal Guide in every part of this divine Guide-Book that gives it power and preciousness. Have no fear for the Word of God in the hand of man. Christ Himself is in the boat. It cannot capsize.

The Book of God must be in the hand of every man, of every woman, of every child, everywhere, every day. It is the Word of Christ. He fills the Book. “Let the Word of Christ dwell in you richly.” (Col. 3: 16.) In it He says, “Come unto Me,” “The words that I have spoken unto you are spirit and are life.” Read and ponder the Word as a means of grace.

I love to think of D. L. Moody with his Bible in hand. It was to him the Sword of the Spirit, a weapon of truth, a medium of spiritual power. I love to recall Wesley with his emphasis on the “Thus saith the Lord.” I love to recall the picture of William Carey when he left for India, as he stood on the ship’s deck holding up his open Bible as a signal to his brother who had come to see him off: “As long as I could see him I saw William standing with his open Bible.” It was as though he had said: “This is what takes me to India. This is my message. This gives me strength and hope and peace.”

Dear reader: The demand of the age is the Book of God in the hand of man—not merely to find “texts” to preach from, or to sustain sermonic propositions: not merely to get material for “talks” or “lessons”; not merely for fine scholarly criticism to show shades of meaning in the “original” or a comparison of “readings,” or other polemic or pedagogic or professional purpose (all of which may be legitimate enough in its place); not merely for literary effect in public discourse to add charm to an essay for the press—but to let God’s truth pour its radiance on your own soul; to stand in its light that it may warm and strengthen you; to let Christ in His Word touch you with His own touch of power and make you more a “man of God complete, furnished completely unto every good work.” (2 Timothy 3: 17.)

The majority of men are lost, not because they are criminals, but fools; not because they sought wickedness, but drifted into it; not because they purposed folly, but simply because they never had a wise and enduring purpose.—W. J. Dawson.

Political economy cannot regenerate the individual, nor can the evils of the world be cured by law.—C. A. S.

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

Awake! Face the foe!
Fan the ember aglow
That still in the conscience are slumbering low.
While victims are weeping
Can Christians lie sleeping!
For God and His cause strike the death-dealing blow.
The saloon must go.
For God's word says so.

—"Ram's Horn."

William Caine, M.P., leader of the Temperance element in the House of Commons, died suddenly on the 17th of Third month.

Statistics show that the prohibitory amendment saves annually to the people of Kansas six million dollars. In a little over twenty-one years this means a saving of \$126,000,000!

There are many mothers, nurses and others who have charge of children, and who readily give paregoric to their children, who would hesitate to do so if they knew that the active ingredients of that drug are alcohol and opium.

The newly-elected sheriffs of Maine show a disposition to enforce the law. As one said: "I want every deputy to notify all the dealers that between now and next Monday they must dispose of their goods and paraphernalia, or suffer the consequences."

A recent president of a State medical society said: "The health of the people demands the suppression of the saloon." And he was right. If any disease, like smallpox or cholera, caused one-half as many deaths in our country during a year as has intoxicating liquors sold over licensed bars, the United States Congress would appropriate a hundred thousand dollars to stamp out the disease and then appoint special officers to see that the health orders were enforced. This would be right and the people would give such a measure their hearty approval.

In this day sobriety has come pretty nearly to mean total abstinence. As a cold business proposition, great corporations and private firms are enforcing practical abstinence. They demand such a condition of their employees that practically any drink at all becomes too much drink. Science has come from another direction to support the same end. The old idea of the efficacy of moderate drinking finds no support in modern medical science. "A man is as old as his arteries" is a saying well known in medicine.

When the arteries take on the ossified character the end is at hand. Now, modern science says that frequent indulgence in alcohol tends to produce arterial ossification.—Selected.

Whatever may be said of England's new liquor law, it cannot be denied that it is going to result in an increased agitation of the question. The law provides that liquor dealers may not sell to any one "in the slightest degree under the influence," nor may they permit "any such drunken person" to remain on the premises. Any one found on the street "under the influence," whether disorderly or not, is to be arrested, and any one who lends a friend money on which the latter gets "the slightest under the influence" lays himself liable to arrest and imprisonment, with a month's hard labor. The question now to be decided is, When is a man under the influence?

Liquor men are fully alive to the importance of reaching the public through the printed page. The National Wholesale Liquor Dealers' Association has a "protective literary bureau," which devotes its time to the printing and distribution of liquor tracts. In a circular issued to the trade, and calling for contributions, the bureau says: "The money will go ten times farther in this way and do one hundred times more good than if spent in any other manner." If this is true, why should not temperance people be willing to distribute the tracts which are so abundantly provided on every phase of the subject? Friends attending Philadelphia Yearly Meeting will find a supply at Friends' Institute, and are cordially asked to assist in their judicious distribution.

The Fifty-seventh Congress, which has just adjourned, signalized its closing hours by passing the immigration bill, with the two Prohibitory amendments which temperance people have been advocating for many years. These are:

- (1) The amendment forbidding the sale of liquor in immigrant stations; and,
- (2) The Landis amendment, forbidding the sale of liquor in the capitol building.

Both are important. They mark two decisive steps toward divorcing the national government from its partnership with the liquor business.

The one bitter defeat of the temperance forces was the loss of the Hepburn bill, framed to amend the interstate commerce law so as to protect local option and Prohibition territory from illicit liquor sellers.

Greeley, Weld County, Colorado, was founded by Nathan C. Meeker, who was associated with Horace Greeley in 1869. All who participated in the movement had equal opportunities. Lofty ideals have been a living force in this successful community. One of the main features of Greeley is that there they have prohibition which actually prohibits. This is a part of the original plan. Only "temperance people" were invited in the beginning to join the community.

In all the deeds it is provided that land shall be forfeited if in any way it is connected with the traffic of intoxicating beverages. Among the people there is a sentiment—indeed, a practically unanimous sentiment—against the sale of intoxicating beverages in Greeley, and measures have been taken once or twice to suppress the so-called “blind pig” which show that a man incurs a serious risk both to his person and his property if he attempts to violate the prohibitory regulations of the city.

Theodore L. Cuyler says, in his “Recollections of a Long Life”: “The only sure cure for drunkenness is to stop before you begin. . . . The fountain-head of drunkenness is the drinking usages which create and sustain the saloons, which are often the doorways to hell. In theory I am and always have been a legal suppressionist; but the most vital remedy of all is to break up the demand for intoxicants, and to persuade people from wishing to buy and drink them. That goes to the root of the evil. In endeavoring to remove the saloon it is the duty of all philanthropists to do their utmost to provide safe places of resort, as the Holly Tree Inns and other temperance coffee houses—for the working people. And another beneficent plan is for corporations and employers to make abstinence from drink an essential to employment. . . . The experience of three-score years has taught me the inestimable value of total abstinence; the benefit of the righteous law, when it is well enforced, and also that the Church of Christ has no more right to ignore the drink evil than it has to ignore theft or Sabbath desecration or murder.”

A CERTAIN CURE FOR DRUNKENNESS.

The following remedy has never been known to fail:

One ounce of Determination, mixed with Divine Strength, equal parts of Faith, Hope and Prayer.—Spring balm of Total Abstinence—taken slowly will cure the most chronic of cases.—“The National Advocate.”

A GREAT VICTORY.

In any event, now that the abolition of the Army saloon is to be faithfully tested in a scientific way, we are thoroughly optimistic as to the consequences. The liquor press was vociferous for the restoration of the Army saloon, but it was unable to bring it about. The Army officers and the War Department joined in the recommendation of the canteen. It shows that the Congressmen are nearer the people than the Army officers or the War Department, and that the people of the United States are determined that the abolition of the canteen shall have a fair test before the act is rescinded. It is a direct victory for the temperance forces of the country. The decisive character of the victory will more and more appear as the readjustment of the Army to the new conditions

shows its beneficent results.—“The National Advocate.”

A BRAIN POISON.

Alcohol is often spoken of as a brain poison, and no truer word was ever spoken. Physiologically, alcohol has a great power of attacking the brain with the most harmful results. Thirty-one per cent. of the insanity of the country is found to be due entirely to the use of strong drink, but in addition to this there is a great loss of brain power due to drink. Men are muddled and stupid; some get dead drunk; others are merely foolish; but these are all stages of brain poisoning due to alcohol.—Walter N. Edwards.

RUM AND INSURANCE.

Actuaries of Insurance Companies in this country are now turning their attention to this question. One foreign expert cautions the companies against making any allowance for even moderate drinking. This, he says, may easily lead to excess. He adds: “The outlook for a man who should fall ill with pneumonia, typhoid fever, dysentery, nephritis, heart disease, diabetes and affections of the liver is bad enough under the best circumstances, but if the patient is an intemperate man his hope for recovery is reduced very materially, and the fight for life is desperate, if not hopeless.”

The question of heredity is also being considered, as it is found that the children of heavy drinkers are personally poorer risks than those whose ancestors led temperate and pure lives.

The International Lesson.

SECOND QUARTER.

LESSON II.

FOURTH MONTH 12, 1903.

THE RESURRECTION.

1 Cor. 15: 20, 21, 50-58.

GOLDEN TEXT.—Now is Christ risen from the dead and become the first-fruits of them that slept. 1 Cor. 15: 20.

DAILY READINGS.

Second-day, Fourth mo. 6.—Christ's appearances. 1 Cor. 15: 1-11.
Third-day, Fourth mo. 7.—Importance of Christ's resurrection. 1 Cor. 15: 12-28.
Fourth-day, Fourth mo. 8.—Manner of resurrection. 1 Cor. 15: 29-49.
Fifth-day, Fourth mo. 9.—The incorruptible body. 1 Cor. 50-58.
Sixth-day, Fourth mo. 10.—Christ's resurrection. Matt. 28: 1-10.
Seventh-day, Fourth mo. 11.—Comfort. 1 Thess. 4: 13-18.
First-day, Fourth mo. 12.—Warning. 2 Thess. 2.

The circumstances under which the Epistle to the Corinthians was written have already been noticed in the notes on the lesson on Self-Control (Second month 22d). The section contained in chapter 15 was probably written to meet doubts concerning the resurrection of the dead which existed in the church at Corinth. There appears to have been a speculative unbelief concerning the doctrine which would cause great injury to the Christian faith if allowed to spread. The word “some” in verse 12 implies that there were not many persons who held these views. They do not appear to have been Sadducees, and were probably those who had

been heathen. This chapter is the one doctrinal section of the Epistle. The line of argument is, "(1) denial of bodily resurrection involves denial of Christ's resurrection and so contradicts the gospel; (2) Christ's resurrection is the pledge of the victory of God's kingdom, and the ground of the believer's hope in Him; (3) the principle of the resurrection runs through nature; (4) Christ's coming will bring about the resurrection of the departed and the transformation of living saints." "The resurrection of the dead is more than an event; it is the final moral victory won for man by our Lord Jesus Christ."

20. "But now hath Christ been raised from the dead, the first fruits of them that are asleep." R. V. "Now." "The ground is cleared and the foundation laid for the declaration that the Christian dead shall rise in Him." "First fruits." Alluding to the first ripe grain of the harvest which was offered as a symbol of the coming harvest. Lev. 23: 10-14.

21. "Because through one man sin came into the world, through union with a new source comes redemption and through redemption life." Rom. 5: 12, 15.

50. The argument is to some extent reiterated and summed up. "But this I affirm." There is to be no misunderstanding. "Flesh and blood." Human nature in its present state. The kingdom is a spiritual one. Compare Rom 14: 17. "Corruption." Perishableness. "Incorruption." Imperishableness. The two are different in nature.

51. "Behold I tell you a mystery." R. V. Paul began with the historical fact of Christ's resurrection and then reasoned from it, and now he gives a specific revelation to bring his argument to a close. "Mystery." Here the word means "a truth that transcends the human intellect to understand," but at the same time it has been made known by revelation. "We all shall not sleep, but we shall all be changed." American R. V. As if to say, "Our perishable flesh and blood, whether through death or not, must undergo a change."

52. "In a moment." The change will be instantaneous. There will be no advantage for the dead. "Trump," "Trumpet." Compare Ex. 19: 16; Heb. 12: 19; Zech. 9: 14; Matt. 24: 31.

53. "Flesh and blood cannot inherit the kingdom of God." "Must." It is a case of necessity.

54. "This corruptible . . . this mortal." The same idea repeated for the sake of emphasis. "The saying that is written." The reference is to Isaiah 25: 8, but it is not a quotation, and Paul seems to have the Septuagint Version in his mind. The revisers read in Isaiah, "He hath swallowed up death forever." Death is conquered.

55. "O death where is thy victory? O death where is thy sting?" R. V. Again there is a reference, but not an exact quotation. Compare Hosea 13: 14. "Death has conquered us; Christ has conquered the conqueror." Compare Heb. 2: 14, 15.

56. "Death follows sin, not simply as a physical, but essentially as a moral consequence." Compare

Rom. 5: 12, 16; 6: 23. "The poisonous fang is pressed in by the law." The whole of Romans 7 is a comment on this verse. Indeed, this verse might almost be said to be a summary of the statements of the seventh of Romans.

57. Compare with Romans 7: 25; 8: 1. "Giveth." It is a present realization—the certainty of victory may be ours before the conflict ends. It is a gift; it is not earned; it comes "through our Lord Jesus Christ." Through Him the most timid, shrinking believer may be assured of victory. Rom. 8: 37; 1 Jno. 5: 4.

58. "Wherefore." In view of all that has been said, in view of these facts—"be ye steadfast," in your faith, in your efforts. "Abounding." Faith in a resurrection produces a consciousness of boundless and endless power for work. "Work of the Lord." The work which He commands and which is done in His service. Col. 3: 23; Mark 13: 34. "Not in vain." It will endure; it will be blessed. Compare Gal. 6: 9; Dan. 12: 3.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FOURTH MONTH TWELFTH.

CHRIST'S TEACHING ABOUT THE RESURRECTION.

John 11: 21-27, 40-44. (Easter meeting.)

Second-day, Fourth mo. 6.—Old resurrection truths. Ps. 49: 13-15.

Third-day, Fourth mo. 7.—The Jews' faith. Dan. 12: 1-3.

Fourth-day, Fourth mo. 8.—Denied by the Sadducees. Mat. 22: 23-33.

Fifth-day, Fourth mo. 9.—A reasonable doctrine. Acts 26: 6-8.

Sixth-day, Fourth mo. 10.—Preached by Peter. Acts 4: 1-3.

Seventh-day, Fourth mo. 11.—The blessedness of it. Rev. 20: 1-6.

The teaching of Christ demands faith, but it never leaves that faith without support. The paradox at which the human mind balks is proven to be veriest truth and reason. The creation had taught the same fact since the beginning. Death seems to be each autumn the conqueror of life; yet with the spring-time life is shown conqueror of death. The faith of nature is ever greater than the faith of man. Some thought Christ might have saved Lazarus from the power of death had He but arrived in time; but now that he is in its grasp hope is past. A brief command shows the power of the "new creation," and propounds straightway the query of an endless life. Yet of Lazarus we are assured that he again "fell on sleep." The exemplar is the self-sufficient, everliving Christ, conqueror and lord of death, hell and the grave.

It is, after all, small wonder that death has seemed the stronger: "The way of all living" is never remote from our observation and thought. So swift a follower is the death angel that it is hard sometimes to know that the bringer of life has entered the household ere the little voice goes out in silence.

Yet how brief is the unbroken stillness of earth when set in contrast with the eternal praise of the

world to come. In such contrast we have fit measure for the weakness of death, dread monster though it is, when put over against the power of life. It reigns, indeed, in our mortal bodies, but immortality is the potential endowment of the mortal, and over that death has no more power.

All that we know of death is negative, privative; its source and stronghold is sin; itself a departure, a missing of the mark. Life is positive, constructive; in it the law of increment prevails. Resurrection stands for the demonstrated banishment of death and for the bringing in of conditions the most favorable to life. Eternal life is begun in the regeneration; its years on earth are years of proving and of tutelage; it may fall back at some test or reject some lesson, and so bring a blight upon itself that may mean its extinction. The resurrection is the seal of an eternity of life. It is conditioned purely "in Him," and thus are vouchsafed its triumph and its perpetuity.

It is in the resurrection state that we shall find the community of the spirits of just men made perfect. The perfecting belongs to that state, the justifying to the present, but the two are inseparably joined.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

WORK AMONG THE POOR WOMEN OF RAMALLAH, PALESTINE.

Outside of Christian countries the condition of women is pitiable. Considered much inferior to men, they are treated as different beings, and often simply as the property of their husbands. Christianity alone has the thought of lifting them up, and of teaching them to live better. Bible women come to them as angels of mercy with tidings of God's love, proving by acts of kindness and helpfulness the reality of their message. The following extracts show how varied are their ministrations and how gratefully they are received.

WILFRID ROWNTREE.

Second month 22d.—Visited four houses, and talked with the women, who were very attentive. When I was repeating to them the words of our Saviour about forgiveness, an old woman said she never heard anything like it before, and she was going to try and live up to it.

Second month 23d.—Visited three houses, and washed the sore eyes and feet of some little children, as the mothers were not able to manage the little things, not having the heart to touch their sore eyes. When the poor children lose their eyesight the mothers never blame themselves for the neglect, but say, "It is from God."

Second month 24th.—Talked to fourteen women; encouraged some girls to go to school, where they can learn all that is good for their future; and mixed bread for a woman who was very tired, as she had been out since two o'clock in the morning gathering brush for fuel.

Third month 1st.—Visited a few women, and tried to teach them how to keep their houses clean.

Third month 2d.—Gave to a family a piece of soap and a wash-cloth. The result was good. On Sabbath the girls came with clean faces to the meeting.

Third month 8th.—One woman asked me to help her to cut out a dress. It took me quite a while to cut and baste it. A little help is valued a great deal by these people.

Third month 10th.—Visited two houses. In one of them I had to settle a disagreement between the husband and wife.

Third month 22d.—Went only to one house, where a very sick baby, one year and two months old, was dying. I asked the mother what she was going to put on it after it passed away, and she said: "The same that she has on now." So I returned to the mission and managed to make up a little white frock and hood, and then carried them to the mother. The poor little child had suffered for months with her head, which was enlarged almost as big as two heads of a grown up person put together. Her eyes looked wild with pain, and she was always crying. After giving the garments to the mother, I went out for a walk with the girls and teachers of the Training Home. When coming back, I asked about the child and found that she had died and been buried while we were out.

Third month 23d.—Bathed a little sick baby, giving the mother a cake of soap and a piece of soft cloth for a towel. You may search in all the houses without finding an old white rag. After I got through the mother was so pleased, and said, "May your steps be toward heaven." This is an exclamation they use to any one who goes to their houses and helps them in such ways.

Third month 24th.—Talked with fourteen people. A young man asked for a Bible. A woman asked me how we get to know so much. Then she exclaimed, "May God lead you in pleasant ways, because you are leading us to what is right." Some of the women thought it was very hard to forgive others. I read to them the 18th of Matthew, about the unmerciful servant, and said, "When I come again, I want to see how much you remember of it."

Fourth month 20th.—Read to a number of women who were very attentive. One of them said to a woman who lives near the mission, "Happy are you, for you can learn many good things."

Fourth month 28th.—This is Good Friday, and it is the custom here for the people to go to the graves to lament on this day. As I went into the first house one woman said, "I wish you were here earlier, then you would have gone with us to lament your brother." I had a good chance then to speak to them about the heathen customs that have been handed down to them from old times, and I tried to show them the right way the best I could.

I often meet women with indescribable filth on their veils and dresses. Ask them the reason they

are so, and their answer will be that they are celebrating the death of one of their relatives. This is their way of mourning.

Fifth month 3d.—Talked to many people who listened with interest. One woman who was mourning the loss of a son had not changed her garment for months. I persuaded her to do so before I left the house.

Fifth month 5th.—Visited five houses. In the first I saw the "lord of the house," and asked him if he could read. He said "No; he wished some man could teach him, and he would give him one of his daughters for a wife."

Sixth month 15th.—Had a talk with eight women. Some of them were very attentive, and some looked so tired and worn out. Being harvest time, many have to go far from the village to help in the harvest, or to carry food to the laborers.

Sixth month 27th.—Visited five houses. In three there were sick people. Their relatives cannot give them anything of comfort, though they are kind to them, and it is a wonder many of them pull through. In one house, the priest and a number of men were smoking and gossiping round the sick room. (A "house" generally consists of one room only.)

Tenth month 13th.—Visited five houses; spoke about the Bread of Life that sustains the soul; gave a piece of soap, a towel and a wash-cloth to one woman; washed the three little girls' faces, hands and feet; cleaned the room and put things out in the sun. The mother had sore eyes, and was very grateful for what was done for her.

Tenth month 20th.—Told to a number of children stories that interested them, and spoke to them about going to school regularly.

Many people like to send their children to our day schools, but the Greeks opened a school, and the priests threaten the people to disown them from church, not to baptize their children, nor to pray at their funerals, if they send their children to other schools. (This only worked for a few days. The children came again in spite of all that was done, because they knew our schools were so much better. —W. R.)

Eleventh month 1st.—Visited three houses. I was asked by some of the women to go often. They want to learn a few words of prayer. They show great sorrow for their ignorance and their untrained lives.

The Missionary Committee of the Christian Endeavor in the Girls' Training Home often make little garments of old and new materials, whatever they can spare and get, and I give them to some who are in great need, and also the little money we earn for this purpose.

Heaven's gate is closed to him who comes alone. Save thou a soul, and it shall save thine own.—John G. Whittier.

The merit of an act depends upon our motive and another's need.—"The United Presbyterian."

Things of Interest Among Ourselves.

"I enjoy THE AMERICAN FRIEND more and more as the years go by and I wish to heartily endorse and commend it for its position on all essential questions of Quakerism."

Prof. Edwin Morrison,

Penn College, Oskaloosa, Iowa.

James Wood and family are spending some time at Old Point Comfort and Hampton.

Peter W. Raidabaugh acceptably attended Brooklyn Meeting on First-day, the 22d.

Allen Jay, of Richmond, Ind., attended the funeral of Harriet Green, at Guilford College, N. C., the 20th ult.

George McGraw, a minister from Nebraska, acceptably attended Whitewater Monthly Meeting, Ind., the 19th ult.

Emma Coffin was expected to begin a series of gospel meetings in the meeting at Marshalltown, Iowa, on the 29th ult.

Fred T. Coppock is engaged in revival work in Hiawatha Quarterly Meeting, Neb. Souls are being saved and added to the church.

Emma T. Coffin conducted a successful series of meetings at New Sharon, Iowa, in Second month. Souls were saved and the meeting strengthened.

I. N. Rich, pastor at West Branch, Iowa, was recently called to hold a series of union meetings at North Loup, Neb. Success attended the effort.

Leannah Hobson, of Westfield, Ind., has been engaged for religious service in the meeting at Centerville, Ind., and will resume her duties this week.

Harry R. Keates recently closed a series of meetings at Westfield, Hamilton County, Ind. His labors are much appreciated. He is now engaged in like services at Carmel, Ind.

Jefferson W. Ford and Helen Farr Ford are doing very acceptable work in the meetings of Mt. Vernon Quarterly Meeting, South Dakota. They are much appreciated by the people.

Sarah Caroline Hadley, a minister, has been liberated by Wilmington Monthly Meeting, Ohio, to attend Philadelphia Yearly Meeting, New York Yearly Meeting, and also some of the meetings of Friends in Virginia.

C. E. Newlin, a member of Indianapolis Meeting, addressed the citizens of Richmond, Ind., the 19th ult., on "The Twentieth Century Problem: Our Civic and Industrial Life." He is a forcible speaker, and his effort was highly appreciated by his audience.

A movement to enlarge the meeting house at Haverford, Pa., at an estimated cost of about \$10,000, to be raised mostly by private contributions, having the consent of Western District Monthly Meeting, is now progressing, the required amount seeming already well assured.

Buffalo Monthly Meeting, Kan., is prospering spiritually, and increased interest is manifest. The responsibility and field for Christian labor is also enlarging, as a number of emigrants, attracted by the opportunities afforded by the gas and oil well, are settling in the vicinity.

Albert Syze, who has been laboring this year at Yorktown Heights, New York, hopes next year to find an opening where he can secure some business occupation which will support him and still give him an opportunity to carry on his religious work. He is well qualified, and Friends will be interested to hear of his desire.

New York Friends have had severe losses by death this spring. Since the departure of Robert I. Murray, Benjamin Barrington, Robert M. Ferris and J. Howard Yarnall have all been called home. Robert M. Ferris has for years been chairman of the Mission Board of the yearly meeting, and he has been a zealous laborer for this cause.

Walter T. Carpenter and wife, of Richmond, Ind., are a remarkable couple. They are in their 93d and 92d years, respectively, and put many younger people to shame in the regularity with which they attend meeting, both at the Sabbath Day and also the mid-week meeting. Their voices are often heard in prayer and testimony.

We have received two little booklets from S. Adelbert Wood, which many Friends will enjoy reading. One is by Charles M. Mead on Christ's "View of the Fatherhood of God," with an introduction by S. Adelbert Wood; the other is on "Substitutional Righteousness," by Brother Wood himself. They can be had from him, Adrian, Mich.

George C. Wise and wife, members of the Baltimore Yearly Meeting Evangelistic Committee, recently spent ten days in gospel service in Somerton Meeting, Nansemond County, Va. They held a number of meetings and visited all the Friends' homes in the meeting; also a number of other families. On the evening of the 14th ult. George C. Wise gave his instructive temperance lecture, illustrated with stereopticon views.

The (Philadelphia) "Friend" has this item upon the death of Harriet Green: "Harriet Green, who came from England nearly a year and a half ago, on a second religious visit to American yearly meetings and their membership, has recently deceased at Salisbury, North Carolina, and was buried at Guilford College on the 17th inst. [the date should have been the 20th]. This solemn event brings to memory Susanna Fales, Stanley Pumphrey and William Foster, whose lives were sacrificed to arduous labors for American meetings."

Marion Quarterly Meeting, Ind., was held the 13th and 14th inst. The meeting was favored with the company and labors of Joseph O. Binford and Fred Smith. On Seventh-day morning J. O. Binford made an earnest appeal for workers, followed by Thomas E. Williams, from Amboy Meeting, who emphasized the need of personal work by Christians in the everyday walks of life. At the business session all the monthly meetings sent in reports but one. Fred Smith made an appeal in behalf of the meeting at Farmland, and \$75.00 was subscribed. Following the report on missions a superintendent on systematic and proportionate giving was appointed. On Seventh-day evening the quarterly meeting Christian Endeavor Union held a social, which was well attended. Thomas E. Williams addressed the meeting on Sabbath morning, and again in the evening.

We received the following notice from Lillie Willits, Indianapolis, Ind.: "For some years we have been received donations of flowers from Friends surrounding Indianapolis during the spring and summer for distribution among the hospitals and 'shut-ins' of the city. Most of our friends have been liberal and faithful in sending in bountiful supplies by express all summer long, paying their own express charges. Surely the reward has been far in excess of the effort and expense. It is again time for the planting of flowers. Will not those within reach of us kindly plant an extra amount for flower mission work for those who are shut in and away from such blessings of nature? In His name they will bring brightness and cheer wherever they may come. Address or deliver all flowers to 30 Jackson Place, in care of Lillie M. Willits. From there they will be distributed by young ladies of the First Friends' Church."

Our young Friends who are interested in a college education will appreciate the following information:

"The Educational Committee of the Philadelphia Branch of the Association of Collegiate Alumnae desires to be of service to girls and women who wish to go through college or to do some college work.

"The following lists, along with general data, will be sent on application, accompanied by a stamp for each: 1. The colleges of the United States represented in the Association of Collegiate Alumnae. 2. College-preparatory schools of Philadelphia and suburbs.

"LAETITIA MOON CONARD, Chairman,
"4323 Sansom Street, Philadelphia.

"ANNA PALEN, Secretary,
"127 Harvey Street, Germantown."

New Garden Quarterly Meeting, held at Greensboro, the 14th ult., was well attended. In the meeting for worship Harriet Green and Seneca Stevens were favored in preaching. Good reports came in from all the monthly meetings, showing that under the Uniform Discipline there is an increased activity on the part of ministers and Bible School workers, and an increased attendance. The harmony and convenience among visiting and resident Friends resulting from the use of the Uniform Discipline were noticeable. The claims of THE AMERICAN FRIEND were presented. Harriet Green spoke of the need for young people in the ministry, and called attention to the advantages at Guilford College for spiritual as well as intellectual improvement. The chairman of the Yearly Meeting's Peace Committee asked that the coming anniversary of the Hague Conference be celebrated in a way calculated to advance the cause of peace. On First-day Harriet Green remained at Greensboro and Seneca Stevens attended the meeting at Guilford College.

Leon L. Tyler, principal of Fairmount Academy, Ind., has called upon the friends of that institution to give it more adequate support. His appeal is well introduced as follows:

"Fairmount Academy has done well what many similar, though richer schools, have been permitted to do on larger scale. Although a young school, its influence is now to be seen in the lives of the 160 young men and women who have gone out from its halls. Almost without exception the young people of this vicinity now seeking higher education are Academy graduates. There has always been in the Academy a distinct call upward and onward. But shall its work finally cease for want of an endowment fund when its fellow schools in the East have been amply provided for? Are we less interested in the future of our children and the church?

"The Friends' Endowed Academies of America have set in motion life currents which have flowed into and enriched every channel of church activity. With very few exceptions, the leaders of Quakerism in America have caught their first inspiration in these little schools, the continued existence of which has been made possible only by the wise and generous provisions of those who builded better than they knew."

"Can we do better with our substance—accumulated by industry and self-denial, under the bountiful goodness of God—than to make permanent a place where the lifting power of Christian education may have full sway? Shall we run the risk of waiting until the critical period is passed before we try to give the boys and girls the best spiritual surroundings possible?"

DIED.

ALLEN.—At West Roxbury, Boston, Mass., Third month 5th, 1903, Frances, youngest daughter of C. Frank and Caroline Hadley Allen, aged 3 years and 5 months.

FURNAS.—At Indianapolis, Ind., Third month 16th, 1903, Maurice K. Furnas, son of John H. and Ella Furnas, aged 17 years. He was a member of Indianapolis Monthly Meeting.

MATHEWS.—At Baltimore, Md., Third month 1st, 1903, Rachel Brooks Mathews, wife of the late Hockett Mathews and daughter of John and Mary Brooks, in her 71st year.

MOSHER.—At Motor, Iowa, in the home of his son-in-law, C. W. Smith, Second month 23d, 1903, Stephen Mosher, a little over 75 years of age. The deceased was a quiet, faithful Christian and a birthright member of Friends. Funeral services were held at Ackworth, Iowa, on the 25th.

PALMER.—At the home of his daughter, Agnes Roberts, Wilmington, Del., Third month 18th, 1903, Alexander Palmer, in his 82d year. The deceased was a lifelong and loyal member of Marlton Monthly Meeting, N. J.

TAYLOR.—Near Anaheim, Orange County, Cal., Second month 12th, 1903, Amanda M. Taylor, in the 76th year of her age. She was a Friend from childhood, having been a member at Richmond, Ind., Oskaloosa, Iowa, San Jose and Alamitos Meetings. Her faithful and consistent life commanded the love and esteem of those among whom she lived. In death she triumphed.

MADAME WU'S ENLARGED FEET.

The story of the change in Madame Wu's feet since she came to this country as wife of the late Chinese minister is an interesting one.

Madame Wu determined to endure the tortures of unbinding her feet in order to have the use of them. The toes were turned under and pressed against the ball of the foot. Very gradually the bandages were loosened and little by little the stunted toes were allowed to resume their normal position, and in time she was able to walk without support of bandages.

"My feet are quite big now," she said as she surveyed them critically in the drawing-room of the consulate. "But I do not care, for I am not in sympathy with the little-foot practice of my country. It is unnatural, and deprives a woman of so much that is beautiful and useful in life.

"It makes her dependent, too, and what chance has a woman to develop who is hampered in this way? I like to think my feet are of a size proportionate to my height, and indeed I wish they were. Yes, I have Chinese slippers on now, but when I go out I wear American shoes. I find them more comfortable for walking.

"There are many American customs which I like and shall introduce in China. The Chinese women are eager to take their place in life along with the women of other nations, and I hope it will not be long before they will be given a reasonable amount of freedom."—Exchange.

DROPPED THEM.

Quit the Medicines and Got Well On Grape-Nuts.

Made over on a change of food is rather a fascinating experience. Sounds like fiction, but an employee of the Anaconda Copper Co., of Anaconda, Mont., had just that experience, being cured on Grape-Nuts.

"For several years I was so run down from indigestion and improper foods that I had to resign a \$125.00 a month position in Chicago," he says. "I was in such a bad condition that if I stooped over the sour food came boiling up into my throat and out my mouth.

"I lost nine months' valuable time, and three of Chicago's best physicians said I must die. I weighed about 140 pounds, which is skeleton weight for me. So I resigned myself to my fate and went home to the country to die. It was there a cousin introduced me to Grape-Nuts and new life. I threw all my medicines away, and at the end of two weeks' use of Grape-Nuts had to admit that I had gained 4 pounds. In the next few weeks I ate absolutely nothing but Grape-Nuts and pure rich cream and gained 18 pounds.

"I began to take interest in the events of the world again. From this point my recovery has been rapid and to-day I am physically in the best condition I ever was in my life. I had no trouble to get a position with the Anaconda Copper Mining Co. at a better salary than before.

"This is what Grape-Nuts has done for me. It saved my life, thanks to pure food." Name given by Postum Co., Battle Creek, Mich.

WHERE BILLINGTON HAD THE ADVANTAGE.

Two or three miles back of Plymouth, Mass., is a modest little pond called Billington's Sea. Billington, an adventurous Pilgrim, had climbed a tree, and looking westwards had caught sight of the shimmering water. He looked at it with a wise surmise, and then the conviction flashed upon him that he had discovered the goal of hardy mariners,—the great South Sea. That was a great moment for Billington.

Of course the Spaniards were more fortunate in their geographical position. It turned out that it was the Pacific that they saw from their peak of Darien; while Billington's Sea does not grow on acquaintance.

But my heart goes out to Billington. He also was a discoverer, according to his lights. He belonged to a hardy breed, and could stare on new scenes with the best of them. It was not his fault that the Pacific was not there. If it had been, Billington would have discovered it. We know perfectly well that the Pacific Ocean does not lave the shores of Plymouth County, and so we should not go out into the woods on a fine morning to look for it. There is where Billington had the advantage of us.—S. M. Crothers, in the April "Atlantic."

OUT OF HIS PROVINCE.

A disagreeable lawyer met his match in a witness, as the following story from London "Tid-Bits" sets forth.

"I presume, my good fellow, you're a laborer?" said the lawyer to the witness, who was plainly dressed.

"You are right. I am a working man, sir," replied the witness, who was a civil engineer.

"Familiar with the use of the pick, shovel, and spade, I presume."

"To some extent. These are not the principal implements of my trade, though."

"Perhaps you will condescend to enlighten me as to your principal implements."

"It is hardly worth while. You don't understand their nature or use."

"Probably not," loftily, "but I insist on knowing what they are."

"Brains."

DEFINITIONS OF HOME.

A prize was offered recently by the London "Tid-Bits" for the best answer to the question, "What is Home?" Here are a few of the answers which were received:

"Where you are treated best, and you grumble most."

"A world of life shut out, a world of love shut in."

"Home is the blossom, of which heaven is the fruit."

"The golden setting, in which the brightest jewel is 'mother.'"

"The father's kingdom, the children's paradise, the mother's world."

"The place where the great are sometimes small and the small often great."

"The center of our affections, around which our heart's best wishes twine."

"The jewel-casket, containing the most precious of all jewels—domestic happiness."

"The only spot on earth where the

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

faults and failings of fallen humanity are hidden under the mantle of charity."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."

"Home is the central telegraph office of human love, into which run innumerable wires of affection, many of which, though extending thousands of miles, are never disconnected from the one great terminus."—Selected.

"You pretend," said the fault-finding stranger, "that this is a real city! Look at your streets. Look at the dense pall of smoke that—" "Well, it's real smoke, isn't it?" exclaimed the native, defiantly.—Exchange.

The British Friend

Published on the 15th of each month.

Being the only religious and literary review written chiefly for the general public, but from the standpoint of the Society of Friends, *The British Friend* offers a unique opportunity for spreading "The Truth" among thoughtful enquirers.

The Issue for March, 1903, contains:

"Guidance," by Joan M. Fry.

"Social Conditions in Australia," by Joshua Rowntree.

"Criticism and the Cross," and "The Formalism of Informality," by the Editor.

"Christian Science," by John W. Graham, M. A.

"Idealism in Education," by Francis E. Pollard, M. A.

"The Society of Friends and Social Problems,"

by B. Seebohm Rowntree.

A distinct feature is made of Reviews and Notices of Books, especially such as are likely to be helpful to preachers and social workers.

Subscription: 6s. 6d. (\$1.58) per annum, post free
Specimen copy on application.

Editor and Publisher:

EDWARD GRUBB, M.A.

Devonshire Chambers, Bishopsgate, Without, Lon. E.C.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

N. K. Fairbanks died at his home in Chicago last week. He was one of the Western leaders in the great industrial movement in this country in the latter half of the last century. His name was associated with lard, oil and soap chiefly, although in his latter years he was a large operator in grain and on the Stock Exchange, and was interested in various financial institutions.

A complete revision of names of Indians in the United States is now being made by the Government. The object is to eliminate the many almost unpronounceable and vulgar Indian names and to substitute permanent names that will show the family relationship, retaining any existing names that are proper and which will enable title to allotments, etc., to be kept clear.

Reports from the wheat districts of Eastern Washington, Oregon and Idaho show that winter wheat will not exceed half of the normal acreage. As winter wheat forms the basis of most brands of flour manufactured for the Orient, a big shortage in the Northwestern crop is already certain. This will necessitate heavy importations of Eastern grain next fall, both for making flour and shipping in bulk to the Orient and Australia.

A reign of honesty touching the enforcement of the law prohibiting the sale of liquor has begun in Maine, evidently having its origin with the justices of the Supreme Court, and this departure is likely to produce important results. Liquor dealers are being not only fined, but sent to jail, and this is producing consternation among them. For the first time they are compelled to entertain some wholesome respect for the law.

For the first time in the history of the United States Courts, and by authority of a special act of Congress, four United States Circuit Judges sat together to hear arguments in a case, the trial being the fight of the Government against the Northern Securities Company of New Jersey in the celebrated merger suit. By this arrangement, the case can go immediately from this court to the Supreme Court of the United States, whereas, in the general court proceeding, it necessarily would go through the Circuit Court of Appeals, and a delay of from two to three years would probably ensue.

Owing to the immense fields of ice that gathered on the rocks above Goat Island, the American fall at Niagara was practically dry last week, and for the first time in fifty-five years residents and visitors hunted for relics and souvenirs about reefs that human feet never before touched.

Urgent appeals have been made to the War Department for the relief of the native Eskimo and Indian inhabitants of Northern Alaska, who are said to be in an extremely destitute condition as a consequence of a strict enforcement of the laws prohibiting the taking or killing of fur-bearing animals in that territory. Instructions have been sent to the department commander to investigate the situation and, in his discretion, to distribute rations in cases of emergency.

Two new labor organizations, one in Indiana and the other in New York State, are introducing some reforms into labor union methods. They have been incorporated and propose to advance the interests of their members by more liberal and more just methods than the older unions are using. There is ground for the growing dissatisfaction and just criticism which many of the old methods provoke, and the public greets with interest the introduction of effective reforms.

The officials of the French army are much disturbed over the spread of tuberculosis among the soldiers, and the Minister of War is endeavoring to find a way to check the disease. French soldiers are also falling victims to typhoid fever in rather startling numbers. The general health of the French army has been poor, and there must be some reason for it, as 99,000 men have died from disease since the treaty of Frankfort, while the German army has lost only 13,000.

The government's Irish land bill has been introduced in the British House of Commons, and passed its first reading last week. The second reading was set for Fourth month 22d. The bill proposes a free grant of \$60,000,000 for the purposes of the bill. Tenants are to pay 3¼ per cent. interest on loans from the government. It also provides that untenanted farms and grazing lands shall be sold to neighboring tenants, and that three commissioners shall supervise the sales. The bill will doubtless become a law by the First of Eleventh month, and it is hoped its reforms will promote peace and contentment in Ireland.

One of the most peculiar Arctic expeditions ever planned is that of Dr. J. Charcot, the celebrated Frenchman, who will sail on Fifth month 15th from Saint Malo on a specially-built ship. The expedition, while at the expense mainly of Dr. Charcot, is also to be under the auspices of the Pasteur Institute and the Museum of Natural History of Paris. Dr. Charcot believes that the study of bacteriology may be aided greatly by analyses of air and water in the polar regions, and, above all, by examinations of the intestines of polar animals for "primary" microbes, which are so abundant in warm or temperate latitudes.

MORE THAN HALF

Suffer from Coffee Drinking.

Coffee does not set up disease with all people using it; on the other hand, it absolutely does create disease in thousands and thousands of cases perfectly well authenticated and traceable directly to coffee, and nothing else.

This statement may hurt the feelings of some coffee drinkers, but the facts are exactly what they are.

Make inquiry of some of your coffee-drinking friends, and you may be certain of one thing: one-half of them—yes, more than half—suffer from some sort of incipient or chronic disease. If you want to prove it's the coffee, or would prefer to prove it is not the coffee in these cases, take coffee away from those persons for from ten days to a month; don't change the food in any other way, but give them Postum Food Coffee, and the proof of whether coffee has been the trouble or not will be placed before you in unmistakable terms.

A young lady in the St. Mary's Academy, Winnipeg, Can., says: "One of our teachers suffered a long while from indigestion. She was a coffee drinker. She became worse steadily, and finally was reduced to a point where the stomach did not retain any food; then electricity was tried, but without avail. She of course, grew weak very fast, and the doctor said the case was practically incurable.

"About that time I was attracted to a statement in one of the papers regarding the poisonous effect of coffee and the value of Postum Food Coffee. The statement was not extravagant, but couched in terms that won my confidence and aroused me to the belief that it was true. I persuaded our teacher to leave off the morning cup of coffee altogether and use Postum Food Coffee.

"A change took place. She began to get better. She has now regained her strength, and is able to eat almost every kind of food, and has taken her position as teacher again." Name given by postum Co., Battle Creek, Mich.

"A soul saved is God's angel of light to a world in darkness."

GREATLY REDUCED RATES TO ATLANTA, GA., AND MACON, GA., AND RETURN, VIA THE SOUTHERN RAILWAY.

On May 4th and 5th the Southern Railway will sell round-trip tickets from Washington to Atlanta, Ga., account the National Conference of Charities and Corrections, May 6th to 12th, 1903, at one first-class fare, plus twenty-five cents, final limit May 16th, 1903. Also to Macon, Ga., on May 4th and 5th, at rate of one first-class fare, plus twenty-five cents, final limit May 10th, 1903, account of the Sugar-Cane Growers' Convention, held at that point May 6th to 8th, 1903. Corresponding low rates from other points.

The Southern Railway operates three through trains daily to Atlanta, Macon and other points south. Dining car service on all through trains.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

WILLIAM S. YARNALL

Manufacturing OPTICIAN



118 SOUTH FIFTEENTH ST.

4th Door below Chestnut St

PHILADELPHIA.

The Roots of Christian Teaching as Found in the Old Testament

By GEORGE AARON BARTON, A. M., Ph.D.

12mo. 275 pp. Size $7\frac{1}{2} \times 5\frac{1}{4}$. Cloth. Gilt Top. Uncut edges.

Price \$1.25 net. Postage 10c.

"Devotional books of this sort are rare, and one which can be read with satisfaction, undisturbed by contradictions of modern learning, is especially welcome."—*The Outlook*, New York.

"It presents the gist of the best scholarship."—*Chicago Tribune*.

"The book is stimulating and suggestive."—*Epworth Herald*.

Practical Christianity

By RUFUS M. JONES.

12mo. 208 pp. Oxford laid paper. Bound in Silk Cloth. Gilt Top.

Price \$1.00 net. Postage 10c.

This is a collection of short, practical articles on important religious subjects. It deals with questions which every thinking man must meet in a practical way, and it contains a positive message of the times. In these fifty-three essays many of the most important phases of the spiritual life receive consideration.

Penelope: or Among the Quakers

An American Story by

RICHARD H. THOMAS, M. D.

8vo. 360 pp. Handsomely bound in cloth. Price \$1.15 net. Postage 10c.

"The story is intended to portray home life among the Society of Friends in the Eastern Middle States."

A BEAUTIFUL PICTURE

A Quaker Wedding

By PERCY BIGLAND.

Photogravure from the original exhibited in the Royal Academy, London, 1896. India proof, signed by artist. Size 22 x 30. Price \$15.00. Only a few left.

THE JOHN C. WINSTON CO.

718 Arch St.

PHILADELPHIA, PA.

MAN'S PART IN GOD'S PROVIDENCES.

God's providences are larger than our own planning. If the day is fine on a Sabbath that has been set apart for special services, we are apt to think the weather "providential." But if the day should be stormy, is that any less providential? Does it not depend largely upon ourselves? If we can turn a disappointment into something that makes for righteousness, it becomes providential to us. We can thus get good in an unexpected way. It is our recognition of God's hand in our circumstances that makes them providential opportunities. Thus does God honor man in making him a co-worker. God always expects us to do something toward bringing about results. He has no use for a man who expects God to do it all.—*Sunday School Times*.

I'll fill each day with the little things,
As the pressing moments fly;

The tendril, which to the great oak clings
Grows strong as it climbs on high.

I'll trust my Lord, though I cannot see,
Nor e'er let my faith grow dim;

He'll smile—and that's enough for me—
If it's done with a thought of Him.

To cover up our own broken heart that we may comfort another in similar trial is to follow in the footsteps and patience of Jesus Christ.—*The United Presbyterian*.

REDUCED RATES TO NEW ORLEANS.

Via Pennsylvania Railroad, Account Meeting National Manufacturers' Association.

On account of the meeting of the National Manufacturers' Association at New Orleans, April 15th to 17th, the Pennsylvania Railroad Company will sell excursion tickets to New Orleans and return, April 11th, 12th and 13th, good going on date of sale, and good returning to reach original starting point not later than April 19th, from all points on its lines, at reduced rates. By depositing ticket with Joint Agent at New Orleans between April 12th and 19th, and payment of fee of fifty cents, an extension of return limit may be obtained to reach starting point not later than April 30th.

Mimeograph Reduplicating

Circular letters mimeographed and names filled in with absolutely the same color of ink. Envelopes addressed and letters folded ready for mailing. Shorthand dictation, type-writing, specifications, law and medical reporting. Prices moderate. Should you be interested drop me a postal or phone 3-33-00, and I shall be glad to call and see you or communicate with you.

MARY M. KITE,

407 Lippincott Building,

12th and Filbert Sts., Philadelphia.

MONEY TO COOKS.

\$7,500.00 Donated, to be Divided Among Family Cooks.

The sum of \$7,500.00 will be distributed between now and midsummer among family cooks, in 735 prizes, ranging from \$200.00 to \$5.00.

This is done to stimulate better cooking in the family kitchen. The contest is open to paid cooks (drop the name "hired girl"—call them cooks, if they deserve it), or to the mistress of the household, if she does the cooking. The rules for contest are plain and simple. Each of the 735 winners of money prizes will also receive an engraved certificate of merit or diploma as a cook. The diplomas bear the big gilt seal and signature of the most famous food company in the world, The Postum Cereal Co., Ltd., of Battle Creek, Mich., the well-known makers of Postum Coffee and Grape-Nuts. Write them and address Cookery Dept., No. 412, for full particulars.

This remarkable contest among cooks to win the money prizes and diplomas will give thousands of families better and more delicious meals, as well as cleaner kitchens and a general improvement in the culinary department, for the cooks must show marked skill and betterment in service to win. Great sums of money devoted to such enterprises always result in putting humanity further along on the road to civilization, health, comfort and happiness.

THE "FLAT" POINT OF VIEW.

People grow to regard all nature from a "flat" point of view. A little girl I knew went into the country last summer, and heard for the first time the tinkle of the bells as the cows came home at evening.

"Oh," she said, "I hear the ragman coming!" The ragman who drove through her street had cow-bells on his cart. To her the cow-bells may always suggest the ragman. Such impressions are not easy to live down.—A. B. Paine, in "The World's Work."

THREE-DAY TOUR TO WASHINGTON.

Under the Personally-Conducted System of the Pennsylvania Railroad.

The next Pennsylvania Railroad Personally-Conducted Tour to Washington leaves Monday, April 6th. Rate, covering railroad transportation for the round trip, hotel accommodations, and transfer of passenger and baggage, station to hotel in Washington, \$14.50 from New York, \$13.00 from Trenton, \$11.50 from Philadelphia, and proportionate rates from other points. These rates cover accommodations for two days at the Arlington, Normandie, Riggs, Ebbitt, Shoreham, Cochran, Gordon, Barton or Hamilton Hotels. For accommodations at Regent, Metropolitan, National or Colonial Hotels, \$2.50 less. Special side trip to Mount Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J., or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

THE ADVICE CAME HOME TO ROOST.

The President of one of the prominent railway corporations in America was making a stirring address to an audience of young men, and dwelt with particular emphasis on the necessity of making a good appearance.

"When you are looking for work," he said, "be careful that you are presentable. If you have only twenty-four dollars in the world, spend twenty dollars for a suit of clothes, three dollars and a half for a pair of shoes, and fifty cents for a hair cut and a shave. Then walk up to the job, wherever it may be, and ask for it like a man."

This advice was greeted with great applause, and the railway president sat down amid a storm of cheers.

The very next morning a dapper-looking young fellow walked into the outer office of the orator, and handing a note to the clerk, said: "Please give this to the president." The note read: "I have paid twenty dollars for a suit, three dollars and a half for a pair of boots, and fifty cents for a hair-cut and a shave. I have walked from Harlem, and I would like a job as conductor on your road." He got the job.—Exchange.

THE MILK OF THE COW

is richer in proteids, fats and salts than the human milk, hence it must be adapted to infant feeding. Borden's Eagle Brand Condensed Milk is the perfection of a cow's milk for infants. Forty-five years' experience has made it the leading infant food of the world.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR Cincinnati.
ECKSTEIN }
ATLANTIC }
BRADLEY } New York.
BROOKLYN }
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

USE *Pure White Lead and Pure Linseed Oil* and you will know exactly what you are getting—absolutely the best and most economical paint in existence. Employ a responsible, practical painter to apply it and the result will be satisfactory.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 524 & Media Sts., Philadelphia



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED
 Chair Cane, Rattan, Reeds, Splint
 Flats, Open Woven Cane, Close
 Woven Cane and Rushes constantly on hand At the Old Stand.

GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.



THE

Hastings & McIntosh Truss Co

912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

CAROLINE RAU

Removed to
 823 Spring Garden Street, Plain Millinery
 On the north side below 9th, PHILADELPHIA

The Great Pacific Coast Train

"Overland Limited"

ELECTRIC LIGHTED

STILL LEADS BY SEVERAL HOURS TO

The Pacific Coast

Making the run from

Chicago to
 San Francisco
 and Portland

In Less Than 3 Days

VIA

Union Pacific R. R.

The Most Luxurious and Fastest Daily Train Across the Continent. Bath, Barber Shop, Library, Compartment and Standard Sleepers, Dining and Observation Cars. Ask your nearest Ticket Agent for the facts or address

J. T. HENDRICKS, General Agent
 802 Chestnut St., Philadelphia

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865, Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
 RECEIVES MONEY ON DEPOSIT, returnable
 on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR
 ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
 SIGNEE, COMMITTEE, RECEIVER, AGENT, etc

All Trust Funds and Investments are kept
 separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
 T. WISTAR BROWN,
 HENRY HAINES,
 RICKARD WOOD,
 CHAR. HARTSHORNE,

ASA S. WING,
 PHILIP C. GARRETT,
 JAMES V. WATSON,
 WM. LONGSTRETH,
 EDWARD H. OGDEN,

THOS. SCATTERGOOD,
 J. PRESTON THOMAS,
 ROBERT M. JANNEY,
 MARRIOTT C. MORRIS
 FRANK H. TAYLOR.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Spring term begins Fourth month 7th, 1903.

Terms moderate. Send for catalogue.

STENOGRAPHER**GEO. B. COCK**

Girard Building and 216 W. Coulter Street.

Telephones.

WABAN SCHOOL, WABAN, MASS.

A superior school for thirty boys.

J. H. PILLSBURY, A.M., Principal.

"We know what we believe, but can we tell why we believe?"

OSTEOPATHY**EDWARD D. BURLEIGH,**

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.

Consultation free.

I Can Sell Your Real Estate

no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 14 cities. W. M. Ostrander, 2080 N. A. Bldg., Philadelphia

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.

2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

If Dizzy-Headed

use



It clears the brain, relieves headache, and develops a healthy action of the liver and bowels. Guaranteed to contain no narcotic or poisonous drugs. It has been used by American physicians for over 58 years.

50c. and \$1.00

At Druggists or by mail from

The Tarrant Co., Chemists, New York

Bus. Est. 1834.

PLEASURES.

A heart-stirring pleasure there is in the friendship of little ones. It may be fleeting, it may be fickle, but while it lasts it is worth while. Soft arms about one's neck, soft, fresh cheeks against one's own, flattering praises of the tales one tells, and flattering encores of the same; this simple joy has been one that has poured considerably into my own cup of happiness.

To-day, my cup runneth over. I am out for a holiday, and there is no one to say me nay regarding how I shall spend it. I have a little scrip in my purse, my staff (umbrella) in my hand, and the world is mine. My russet shoon are thick, my petticoats short, my hat light, my garments likewise; and I am minded to set out on a pilgrimage of pleasure. I care not where. I know not where. Only I know I shall have for company the blue and white above me, the budding trees about me, "sounds and sweet airs that give delight and hurt not," a philosophy that money cannot buy.—Katherine Pope, in "The Pilgrim" for April.

Catalogue

1903
Free**"Queen of Sea Routes"**

Between

Boston, Providence, Norfolk and Baltimore.

Philadelphia and Savannah.
Baltimore and Savannah.**Merchants & Miners Transportation Co. Steamship Lines.**

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.

W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

ACKERS

You'll be surprised to find how delicious are our 25c. grade of Bon Bons.

Just as pure as the 39c.—but the assortment is not quite so large or so expensive.

They won't last long; they're too delicious.

PHILADELPHIA & ATLANTIC CITY

The name of
MACBETH is on
good lamp chim-
neys from Con-
stantinople to
Valparaiso.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

"He who shoves a plane conscientiously is fellow-craftsman to the Carpenter of Galilee."

HOOPING-COUGH AND CROUP.**Roche's Herbal Embrocation**

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 North William Street, N. Y.

Special Values in Bedding

The price-concessions we secure on large orders for a special grade of hair enables us to quote remarkably low prices on All-hair Mattresses. We also offer a line of Pillows and Bolsters of a good quality at only a little more than half price.

All-hair Mattress

The "S. & C. Special," covered with fancy ticking of good quality, and made in one or two parts, as desired; weighs 40 lbs.—\$12.50.

Japanese Hair Mattress

Covered with fancy ticking and weighs 50 pounds; filled with a quality of hair usually found in much higher-priced mattresses—\$7.50.

Pillow and Bolster Sets

Two Pillows (size 22 by 28 inches) and one Bolster (size 22 by 56 inches) filled with mixed feathers; weight, 12 pounds; regular \$9.00 value—special at \$5.00 a set.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

"Books to Read and Keep"

A BOY'S RELIGION

From Memory
By RUFUS M. JONES

12mo., 75 cents.
Illustrated, 144 pages.

"We heartily commend this little book to every one of our readers."
—*Christian Work*.

"Helpful for its generalizations on the religion of boyhood, and on wise methods of saving youth."
—*Congregationalist*.

"All those concerned in the training of boys will find matter of profit in this simple recital."
—*Christian Advocate*.

FERRIS & LEACH,
Publishers,
29-31 N. Seventh Street,
PHILADELPHIA.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By ISAAC SHARPLESS, LL.D. The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages . . . \$1.50

Haverford Edition, two volumes, profusely illustrated, half morocco, deckel edges, gilt top . . . \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by ALBERT COOK MYERS, M.L. 12mo, cloth, . . . \$1.25

The Quaker: a Study in Costume.

By AMELIA M. GUMBERT. A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 246 pages, bound in half ooze-sheep, with a cover design by Miss Amy Orla. \$3.00

Sally Wister's Journal ; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by ALBERT COOK MYERS, M.L. 12mo, cloth, 224 pages . . . \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

THE IMMIGRATION OF THE IRISH QUAKERS INTO PENNSYLVANIA, 1682-1750

With Their Early History in Ireland. By ALBERT COOK MYERS, M.L.
8vo, 500 pages, 61 illustrations. Postpaid, \$6.00.

"Full of illumination regarding Colonial times."—*The Outlook*.

"A great contribution to American race-history."—*The Dial*.

"Throws a flood of light upon the manners and customs of the time."—*The Nation*.

A limited subscription edition was printed from the type, of which but a few are left.

FERRIS & LEACH, Publishers, 29-31 North Seventh Street, PHILADELPHIA

Williamson's

North Dakota 5 Per Cent. First Mortgage Real Estate Investments

SALIENT FEATURES. (a) Twenty years' residence ; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan ; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York exchange.

The most exacting investigation into my personal and business life is earnestly courted. Correspondence solicited.

WALTER L. WILLIAMSON
LISBON, NORTH DAKOTA

The American Friend

Allen Jay
Earlham College
MAY 1 1904

Vol. X

FOURTH MONTH 9, 1903

No. 15

	PAGE.
EDITORIALS.—The Value of a Fact.— Gains and Losses in Membership, 247-248	
The Three Periods in the Development of Friends	248
Edward Gardner.	
Penelope Gardner	250
SOME VIEWS ON PRESENT TOPICS:	
Care for the Children	252
Amos Sanders.	
THE INTERNATIONAL LESSON	252
Lesson for Fourth month 19, 1903.	
CHRISTIAN ENDEAVOR	253
Topic for Fourth month 19, 1903.	
MISSIONARY DEPARTMENT:	
Am I a Christian or Not?	254
News from India	254
Anna L. Evens.	
EDUCATIONAL.—Friends' University	255
THINGS OF INTEREST AMONG OURSELVES, ...	255
BORN.—DIED	256
EVENTS AND COMMENTS	256

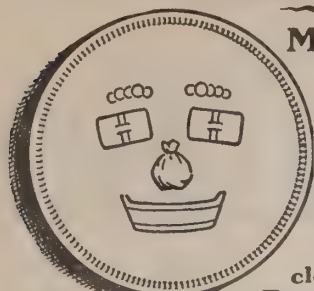
THE HAMMER OF GOD.

*Before my soul unrolled a pageant vast:
The mutable mysterious scroll of life;
Whose glorious images, with colors rife,
Emerged from out dim caverns of the past,
Then faded like a cloud, till there appeared
An anvil filling space, a mountain flame,
And One that stood beside, Whom none can
name,
To wield the Hammer that all men have
feared.*

*I saw the molten soul and body in fire
Prepared for that dire Hammer's fashioning,
Heard the eternal spaces echoing
Harmonious sound, and saw the sparks aspire.
My soul awoke and cried, "Take all of mine
And shape me to Thy purposes divine."*

FRANCIS ANNESLEY, *Chambers's Journal.*

SUBSCRIPTION PRICE, \$1.50 A YEAR * * * PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA



Money In
with Pearl-
ine wash-
ing. Less
buying
of
clothes.
Everything
lasts longer. What does old
style washing do to the clothes?
Just listen to that grinding and
crunching when they're rubbed
on the washboard. How can
anything stand such rubbing?
PEARLINE saves that. Make
sure that everything is washed
with Pearlina, simply to
**Save the wear
and tear**

There will be no Christian but will
have a Gethsemane; but every praying
Christian will find that there is no
Gethsemane without its angel!—Binney.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

S. F. BALDERSTON'S SON

Wall Paper and
Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

HE WAS ALMOST KILLED.

The following is the account of an Eng-
lishman who came near being killed while
traveling in Ireland:

He chanced to hear the conversation of
four Irishmen. One said to his mate,
"And now where are you going?"

"Oh, I'm just going to Kilpatrick.
And where are you going?"

"Oh, I'm just going to Kilmory."

"How dreadful and barbarous they are
to talk of their intended murders in such
a public way!" thought the Englishman.

Assassin three (as the Englishman
called them) now said: "Mate, where are
you going?"

"Oh, I'm going home to Kilmore."

Assassin four then said: "Faix, you
had better be going with me to Kil-
maule."

The Englishman, now too frightened to
go any farther, boarded the next train
for Dublin.

Recently Andrew Carnegie published a
few rules for young men. Here are some
extracts:

"Never enter a barroom, nor let the
contents of a barroom enter you."

"Do not use tobacco."

"Having entered upon a certain line
of work, continue and combine upon that
line. Do not shirk, rather go beyond
your task. Promotion comes from ex-
ceptional work."

"A man must discover where his em-
ployer's interests lie, and push for these.
The young man who does this is the
young man whom capital wants for a
partner who by and by reaches the head
of the firm."

"Save a little always. Whatever
your wages, lay by something from
them. Never speculate. Never buy
stocks or grain on margin. Never in-
dorse. If you wish to help another, give
him all the cash you can spare; never
indorse. It is dishonest."—Herald and
Presbyter.

Boys who make Money after School Hours

Over 3000 Boys
in various parts
of the country are
making money in
their spare time
selling The
Saturday Evening
Post. Some make
as much as \$10.00
and \$15.00 a week.
Any boy who
reads this can do
the same.



IN A DAINY little booklet, which
we will send to any boy free, the
most successful of our boy agents tell
in their own way just how they have
made a success of selling

The Saturday Evening Post

There are many stories of real busi-
ness tact. Pictures of the boys are
given. Send for this booklet and we
will forward with it full information
how you can begin this work. No
money required to start. We will send
Ten Copies of the magazine the first
week free. Write to-day.

The Curtis Publishing Company
485 Arch Street, Philadelphia, Pa.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.



ESTABLISHED 1860

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Springs,
Flats, Open Woven Cane, Close
Woven Cane and Rushes con-
stantly on hand At the Old Stand.

GEO. W. BRENN

1806 N. Marshall St., Philadelphia, Pa.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes
10 lbs. of best bread in 3
minutes. Sold subject to
trial and approval. Send
for booklet. Agents wanted.

Scientific Bread Mach. Co.
(CYRUS CHAMBERS, Jr.)
524 & Media Sts., Philadelphia

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without
internal medicine. Proprietors, W. EDWARDS & SON,
Queen Victoria St., London, England. Wholesale of
E. Feigera & Co., 80 North William Street, N. Y.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, FOURTH MONTH 9, 1903.

No. 15.

THE VALUE OF A FACT.

BEHIND every one of the great inventions which in our time have transformed all methods of communication there has been the discovery of a simple natural fact: Nobody invented the fact. It was as old as the song of the morning stars. The new power came when somebody discovered it. Every step ahead in the art of curing men's ills of the flesh has been made by the discovery of some fact about the body. Three hundred years ago nobody knew that the blood circulated through the system, or that the lungs purified it. Doctoring in those days was mostly guess work, or the use of magic charms. As soon as the fact of circulation was made known every medical method was affected. The discovery that all contagious diseases are caused by microbes of some sort has revolutionized medical science to-day. None of these *facts* are new. The change has come because we have found out the facts. The men who shape the course of things in the great world are always on the watch for facts. No matter how high and mighty the man may be, he always bows to facts.

Now facts are just as important in the spiritual life as they are in the physical realm. Religious systems always crumble and decay if they are not founded on facts of life. Religious movements soon spend themselves if they are not rooted in the deep soil of spiritual facts. You can no more cure the soul than you can the body by high-flown theories which have no basis of fact under them. Many a life has been lost by bogus doctoring, and many a soul, too, has missed its true salvation by accepting some quack scheme of religion.

How shall we know that we are finding the religion of genuine fact? that we are not following "cunningly devised fables"? We must anchor on some undoubted fact. But is there any one test which settles the matter? What is that undoubted fact? Our test of a medicine is that it works the cure. Our test of wireless telegraphy is that it really sends the message across the ocean. Our test in religion is the same sort. The great fact that pins religion solidly down to certainty is the heart's own testimony: "I know I was blind, and now I know I see." A religion which has done nothing for a man's actual life is not a real religion. It is a con-

cocted scheme which does not live in facts. He may preach it from the house tops, and proclaim it through Gath and Askelon, it is not the religion which made saints and martyrs. It is easy to be loud for circumcision (or some modern substitute for it), or to be still louder against it. But none of these things avail. They are beside the mark. They are like the theories of medicine before the discovery of blood circulation. The thing that counts is a *new creation*—the crucifixion of the old nature and the resurrection of a new man. Has that appeared yet in your life? *That* is a spiritual fact to fix upon. The religion which does that work in a man is from God and has the power of the ages in it. The air gets filled with chaff and dust, as men thrash over the old straw of theological controversy. Brothers, let us meantime go quietly ahead living on the clean pure wheat which feeds the life—the bread which cometh down from heaven whereof if a man eat he shall live.

GAINS AND LOSSES IN MEMBERSHIP.

As already reported, our gains by birth last year were 817; our losses by death 929, a balance on the wrong side of 112. At that rate birthright membership does not give us any promise of a future. We have another way of increasing our numbers which at present seems to offer rather more encouragement—we receive into membership those who are converted and convinced that our principles are true and right. There are among most of our meetings two recognized ways of receiving new members, viz.: by letter from other churches and by request on the part of those who previously had no church connections. By the former method, i. e., by letter, there have been 279 additions to our membership during 1902. During the same period 3,155 persons have been received by request, making the total additions other than by birth number 3,434. This is over five hundred more than were reported for the year previous and is a large gain in proportion to our numbers. Iowa Yearly Meeting leads all others in its additions by request, the number being 579. Indiana has almost as many, the additions by letter and request being 575. Kansas and Western report respectively 559 and 419.

Our losses are no more comforting than in former

years. The figures still show an enormous leakage, and they indicate either that we take in persons who are not yet ready for membership or that *we do not know how to feed the sheep and the lambs after they are once in the fold*. Let the figures speak for themselves. We lost last year, by other ways than by death, 2,493 members. Three hundred and ninety-one of these asked for letters to other churches, where they are, let us hope, well cared for. The remaining 2,100 were either disowned (the exact number of disownments reported was 90), or "dropped" from the record books. Those who are "erased" or "dropped" without disownment proceedings are members who have lost their interest, grown cold, ceased to attend meetings, and thus cut themselves practically off from affiliation with the Church. It is possible that this somewhat easy method is sometimes too freely used, though it is hardly likely that meetings would dispense with members who gave any ground of hope that the meeting could be of use to them or they to it.

We must assume that there are at present more than two thousand of our members drifting away from us each year, drifting away not because they prefer some other religious associations, but because they have ceased to feel any deep and vital interest in religion altogether. The chances of ever reaching these persons again are extremely small, and we ought to realize that it is exceedingly serious business to have this happen year after year. No matter how perfect the church might be there would be some leakage, some drifting, but ought there to be so much as our figures show?

THE THREE PERIODS IN THE DEVELOPMENT OF FRIENDS.

BY EDWARD GARDNER.

PREFACE.

The history of the Friends is divided into three distinct periods. The lines of division are not sharp, but the tendencies of each period are plain. In this thesis the first period, extending from the organization of the Society to 1718, is called the Formative, Aggressive period of Quakerism. This period was one of missionary work. Religion was of first importance to the early Quaker, and he was very earnest and active in his efforts to convert the world.

As time passed, business prosperity, the absence of persecution and a change in the spirit of the age dulled the keen edge of his religious life. Formality and the disposition to look backward rather than forward characterize the second period, the Period of Conservative Quakerism, extending from 1718 to the Separation in 1828. During this time, however, the Friends were very active in philanthropic work.

Their testimony against war was clear; they freed themselves from the curse of slavery and then began their crusade for its extinction everywhere. Rather as a matter of convenience the entire discussion of most of the important philanthropic movements of the Friends is given in this period only.

Toward the close of this period part of the Society were believed unsound in doctrine. This led to the Separation in 1828, and marks the beginning of a new era in Quakerism. This period extends to the present time, and is called the Revival of Quakerism. The Society renewed its activity, first in education, later in dropping obsolete customs and in adopting modern methods, and, what was of the greatest importance, in taking up home and foreign mission work, with something of its early zeal. Its mission is once more to spread the gospel.

It is intended in the pages that follow to discuss the leading characteristics of each period, and to present in one paper the historical development of the Society of Friends from its origin to the present time. The following are the most important books and pamphlets that have been consulted: "A History of the Society of Friends in America," by A. C. and R. H. Thomas; "George Fox," by Thomas Hodgkin; "The Friends," by William Beck; "Southern Quakers and Slavery," by S. B. Weeks; "The History of the Society of Friends in America," by James Bowden; "The Peculium," by Thomas Hancock; the reports of Friends' Conferences; "Portraiture of Quakerism," by Thomas Clarkson; "The True William Penn," by S. G. Fisher; "The Life of John Griffith," and "The Journals" of John Woolman, John Churchman and John Pemberton; "The Quakers as Makers of America," by David Gregg; "Primitive Quakerism and Christian Endeavor," by Prof. Elbert Russell; "Quakerism—Its Substance and Its Form," by Dr. Zaccheus Test, and "A Brief History of the Woman's Foreign Missionary Union of Friends in America," by Mahalah Jay.

Especial acknowledgment is made to Prof. C. W. Hodgkin, Dr. Zaccheus Test and Eli Jay for their advice and assistance. The thoughts of the paper have nearly all been gathered from the sources mentioned, and it is quite likely that in some places the form of expression, even, has been followed. The children of Friends need to know more of the history of their Society than they do, and it is hoped that this paper may be of some use, in this way, to those who may read it.

THE FORMATIVE, AGGRESSIVE PERIOD OF QUAKERISM.

Stirring events mark the history of England during the first half of the seventeenth century. The contest between Crown and Parliament was long and fierce and resulted in the overthrow of Charles II., and the ascendancy of Oliver Cromwell, supported by a Puritan Parliament and a Puritan army.

Previous to this the Reformation had swept over England, but the Reformed Church had failed to satisfy the religious spirit of the people. Its communicants, who were loyal to the king, were gay in dress

and manners and devoted to the pleasures of the world.

Puritanism was a revolt against the corruption of the Established Church. The Puritans went to the opposite extreme. They were austere in manner and severe in religious life and thought. They saw the terrible side of religion; they believed that God had fore-ordained the greater part of mankind to eternal punishment. On the one hand the Church of England depended too much on ceremonies and rituals; on the other hand, the Puritans attached too much importance to creed, sermons, confessions and external conduct.

It was an age of intense religious thought and activity. Besides the great churches, numerous sects sprang up, some of them with strange ideas of religion and strange modes of worship.

Protestantism, in its revolt from the Catholic Church, had failed to carry its principles to their logical conclusion. It had thrown off the supremacy of the Pope and the infallibility of the Catholic Church, only to receive the Bible with an almost idolatrous faith, and to be dominated by an oligarchy of its own choosing. Freedom of conscience, which was the inevitable result of the Reformation, was not yet granted, but was repressed by the combined power of Church and State.

In the midst of the bitter political strife and the fervid religious disputes and debates, the doctrine of the Society of Friends was announced. Old as the Scriptures from which it is drawn, it is remarkable for the man who brought it forth, for the zeal and fervor with which it was received, and for the immense influence, direct and indirect, which it has since exerted on the world.

The Friend, or Quaker, as he was called, believed himself to be the true representative of primitive Christianity; he opposed war, for he followed the Prince of Peace; he refused to swear, for his Master said, "Swear not at all"; he placed the clergy and the layman on the same plane, believing that every truly religious man was a priest of God; he demanded freedom of conscience and worship; he believed that woman was the equal of man, so he gave her the right to preach and half the meeting-house for her own; he adopted the plain language, because he believed in the brotherhood of man and was opposed to saying "you" to those high in rank and "thou" to inferiors as was the custom; for the same reason he was opposed to "hat worship," and kept his head covered in the presence of king or peasant. He was opposed to tithes, for his Master had said, "Freely ye have received, freely give"; he rejected all outward ordinance; he believed in the "Inward Light," the divine guide of conscience; he believed that inspiration is not limited to the writers of the Bible, but it is given in a measure to all men who will accept it, and that the man who correctly interprets the Scriptures must be guided by the Spirit that guided its authors. These were the cardinal principles of Quakerism as set forth by George Fox, its great founder.

George Fox, the son of godly parents, was born at Drayton in the Clay, in Leicestershire, England, in July, 1624. He was a serious-minded child, and at the age of 11 "knew pureness and righteousness." His parents thought at first to make him a priest, but he became the apprentice of a shoemaker who kept sheep, the care of these being given to Fox. Like his contemporary, John Bunyan, he loved solitude, and was of an intensely religious nature. Unlike Bunyan, his spiritual life did not begin with self-loathing and the sense of unforgiven sin. Both alike were pilgrims to the Celestial City; both were cast down by the sin and wickedness around them.

At the age of 19 Savonarola was seeking solitude, and three years later his depression and despair drove him into a cloister. At the same age Fox left home and broke off all communication with his family, and, for the next three or four years, he wandered from place to place, seeking the peace of God. At last the spiritual conflicts and the uncertain quest after God and His truth were dispelled by that close touch with Christ and direct revelation of Him that ever after characterized Fox and his followers.

In 1648 he began his missionary journeys, which lasted till his death in 1690, broken only by the many years spent in English prisons. During that time, like a prophet of old, he went forth with his message to Middle England, to Northern England, to Wales, Scotland, Ireland, Holland, Germany, to the British West Indies and to America. He wrote several religious books and addressed many letters to kings, magistrates and the people. Wherever he went people flocked to his meetings, and thousands accepted his doctrines and were converted by his preaching. During his later years he was not so active in traveling and preaching, but he performed the more important service of unifying his followers and perpetuating the Society, by devising that system of church government which, after more than two hundred years, still exists in all its essentials.

The character of George Fox was many sided. He combined rare good sense and executive ability with a deep spiritual nature. He endured imprisonment and persecution with grace and humility; he overwhelmed his adversaries in argument; he puzzled judges by his knowledge of law; with his hat on his head, he preached to Cromwell in his chamber and left with a friendly handshake from that great man. Whether enduring the beatings received at the hands of the mob, the abuse of arrogant judges, the insults of contemptible jailers, the horror of vile prisons, or defections in his own Society, he remained the same masterful enthusiast, pressing steadily forward in his great work of evangelization. "There is in broad Europe one free man," says Carlyle, "George Fox, the greatest of moderns,—he looks heavenward from his earth and dwells in an element of mercy and worship."

From 1648 to 1652 George Fox preached in the central part of England. He was met by criticism

and by the hostility of the Puritans then in control of the churches and the government. He spent more than a year of this period in prison, but, while arousing much opposition, he was also gaining many adherents. Most of his converts were already Christians who were dissatisfied with the churches and were seeking a more spiritual kind of worship. Toward the close of this period he passed into Yorkshire, preaching to all classes and conditions of men. He was heard with interest and spoke from hillocks, in the market places, or to crowded congregations in the churches.

In the summer of 1652 he came into the neighborhood of Swarthmore Hall, in Northwestern England. "Like Mohammed's flight to Medina," says Thomas Hodgkin, "or Calvin's journey to Geneva, this visit marked a crisis in the history of a new religious movement." Before this the preaching of the Quaker missionaries, though earnest and powerful, had not built up an organized body of believers. But now, largely through the influence of Margaret Fell, the mistress of Swarthmore Hall, and her six daughters, Quakerism grew rapidly in the North of England.

Margaret Fell, herself a lady of high rank, was the wife of Judge Fell, who was a man of great influence. After hearing Fox preach a few times, she, with her daughters, was converted to the doctrine of The Friends. Margaret Fell was a woman of rare attainments. She was hospitable, influential, devout and loyal to her friends and to her religious convictions. The earnest band of missionaries which Fox gathered about him found a kind and sympathetic welcome in her home.

By 1654 there were sixty of these missionaries traveling over England. Nearly all of them were young in years and intensely eager for the salvation of men. They believed that Christ had visited every soul and by His Spirit was willing and anxious to bring it to Himself. It was this belief in a universal salvation and in the omnipresence of the Holy Spirit that led them everywhere, preaching the gospel. The rich and powerful, the lowly and ignorant were alike the objects of their earnest efforts. They preached to Cromwell, to the Pope and to the Sultan; with like zeal they labored in behalf of the Indian and the slave.

This missionary band itself was composed of men and women of great diversity in rank, education and character. Some of the missionaries were tradesmen, some had left the plow, some had been able preachers in other denominations, others were domestic servants, while still others were of the wealthy class. Primitive Quakerism appealed to all classes of men and gave new dignity and influence to its humblest follower.

As these missionaries went forth over the world, they were gladly received by many people. Organizations of the Society of Friends sprang up all over England. Yet, as has been said, England was in a state of unrest. Monarchy for the time being had given way to the Commonwealth under Cromwell. The Episcopal clergy had been displaced by the Non-

conformists. Church and State were not, as in this country, separated, but politics and religion were blended. It was a time of plots, of excitement and of danger. Great was the courage needed by this earnest missionary band, for everywhere they faced the pillory, the whipping-post and the prison. Their power was feared by the preachers of the day. The Quakers would not take the civil oath and refused to remove their hats in the presence of the magistrates. Church and civil authorities working together persecuted and imprisoned the Quakers for these reasons, apparently, but in reality to prevent them from spreading their religious doctrines.

Few, if any, of these sixty missionaries escaped punishment. Noses were slit, ears were cut off, scourgings were administered and imprisonment, oftentimes in vile and unhealthy prisons, was imposed upon them. These missionaries seem to have been under no general control, but each minister went wherever he believed the Lord sent him. These preachers did a tremendous work. When the Spirit called they were ready to leave family and friends for other parts of England or for foreign lands.

"The missionary zeal of the early Friends," says Thomas, "has, perhaps, only been equaled in modern times by the Jesuits." As early as 1660 Germany, America, Florence, Mantua, Palestine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbadoes, Bermuda, Antigua, Jamaica, Surinam and Newfoundland had been visited by the Quaker missionaries. These ministers went without remuneration, but in case they did not have means of their own, their necessary expenses were paid by the membership of the Society. These facts show that the Society of that period was an aggressive missionary organization.

(To be continued.)

PENELOPE GARDNER.

Penelope, daughter of Aaron and Mary Henley Hill, was born in Randolph County, North Carolina, Ninth month 11th, 1817. The home of her childhood was in a most beautiful part of the old North State, on the Uharee River, the region, as she used to say, "where the Muscadine grapes grow." This early home, with its pleasant surroundings and its godly influences, was much in her mind and conversation in the later days of her life, its memories bringing to her great comfort and pleasure.

Penelope Hill was given an education beyond the limits of the common school, and was for some years an able and successful teacher, thus helping to develop the executive power and calm self-reliance that so marked her character throughout life.

The influences of a Christian home and Christian surroundings resulted in her conversion in early youth, and for nearly three-quarters of a century she was a humble and devoted follower of the Lord she loved and served.

Penelope Hill and William Gardner were married in Uharee Meeting Fifth month 6th, 1841. They set-

bled in Guilford, but soon removed to Florence, where they lived until they came West, nearly twenty years later. This union was a most happy one. Penelope entered the ministry at Deep River Monthly Meeting of Friends in 1853, and for fifty years she performed the duties of a minister ably and faithfully; while William, to the end of his life, heartily supported and encouraged her in the work to which she had devoted herself.

They were deeply interested in education also, and in 1855 they established a school near their home at their own expense, erecting the building, employing the teachers, and providing necessary funds. This work they maintained till they left North Carolina, six years later.



PENELOPE GARDNER.

In 1861 they emigrated to Kansas, settling in Hesper, where they were soon joined by many relatives and other friends. This was their home for the rest of their lives. In her work as a minister, "Aunt Penelope," as everyone called her, went about much among the various meetings, often accompanied by her husband, strengthening, encouraging and building up others in the faith that was so precious to her.

They took a great interest in young people, and were always glad to help them to better things. It was not given them to rear children of their own; but, at different times, eleven children were taken into their home, and in comfort and thrift and in godly fear were brought to honorable and useful manhood and womanhood.

William Gardner died First month 19th, 1881. His loss was sorely felt in the meeting and in the community, but much more deeply by the one whose life

he had shared for two score years. After the death of her husband, Penelope Gardner lived with her sister, Margaret Davis, also widowed, in a home not far from the Hesper Meeting House, where she continued her work as a minister until within a year of the end of her life. Many near relatives were about her, and to her life yet seemed full of comfort and blessing and opportunities for usefulness. When Hesper Academy was established she was one of the founders, and continued to be one of its liberal supporters.

Aunt Penelope's health began to fail seriously in the summer of 1902, and last Eleventh month she was brought to Lawrence to the home of her nephew, William G. Hill, and there passed beyond, Third month 11th, aged 85 years and six months.

In her days of weakness religious comfort did not fail her. The promises were with her, and she realized that her hope was "an anchor of the soul, both sure and steadfast." She had read the Bible through each year for thirteen consecutive years, and its precious truths were much in her mind and on her lips.

The unselfishness of a lifetime was with her to the end. Even in the last days of her sickness she was thoughtful of others, and the last sentence she uttered was, "The Lord bless my people." After days of pain came rest and peace; and at the last, with a clear mind and without fear, with the fullest hope and trust, her soul obeyed the summons that called her out of this world, in which her work had been so nobly done.

The life that is now ended was a long life, filled with helpfulness and good works; it was a sincere life, in every part ringing true to the voice of conscience and the religion that she professed; it was a beautiful life, lying in all its parts under the rich blessing of God and shining into the hearts of all who knew her; it was a life whose memory will abide, urging others to good works and fruitful endeavors.

Surely of such was the message to John in Patmos: "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Funeral services were held at her late residence, after which her body was taken to Hesper, where a large concourse of friends and neighbors had assembled. Appropriate and impressive services were held, and she then was laid to rest Third month 15th, 1903, beside her husband in the cemetery at that place.

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout,
And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.
—Eben E. Rexford.

Some Views on Present Topics.

FOR THE AMERICAN FRIEND.

CARE FOR THE CHILDREN.

BY AMOS SANDERS.

I desire to offer a few thoughts toward the solution of a problem put before us in a recent issue. There are in almost every community of Friends the children of non-church members. Many of these can be induced to enter the Bible School and Junior Christian Endeavor. Experience shows that by far the larger number of those entering the Endeavor at from 7 to 12 years can be led to accept Christ as their Saviour and can be brought into the Church. This course at times does not meet with favor on the grounds that at this age they do not understand "Friends' principles," and that they are not able to determine what they will desire when they have reached mature years. Convincement comes very largely from association and training. It is true that the home life of non-members does not always allow the best opportunity for this training. Children, however, imitate those they admire and love. They admire those who express confidence in them and are kind and considerate of their welfare. This is the means by which birthright members are led to become "consistent Friends."

Carefully-prepared statistics show that 90 per cent. of all church members are converted or come into the Church through the Bible School, children's and young people's societies. This being true, it is the wise church that expends its larger energy upon the children. The writer was invited to attend a church meeting addressed by the members of the National Home Mission Committee of one of our largest and most conservative denominations. There were present many Sabbath School teachers. The following Sabbath being "Decision Day," the teachers were urged to spend the lesson hour leading the children to accept Christ as their personal Saviour preparatory to making a public confession and being received into the Church. The result was that a large number were gathered. Will they all make good Presbyterians? Probably not. But it is safe to say that many more will become steadfast Christians on account of it.

The Church should not only be an ingatherer, but should be a nurse as well. A very healthy child may starve to death. Caresses are good in their place, but it must have food suitable to child life. Not too much dandling, but a warm place with a well-regulated supply of the "milk of the Word" are the conditions of spiritual child-growth. It rests largely, under the Holy Spirit, with the Church whether children gathered from the outside make "good Friends."

The child world is the field of our hope. As a family without children is destined to extinction, so a church cannot perpetuate itself without a participating child membership. If present indications do not fail, a very prominent phase of the twentieth century

church work is going to be a child harvest. If the Friends do not fall in line with this call of the Spirit, they can but suffer as an organization. In it is a partial answer both as to the question of our perpetuation and the increase of our birth-rate.

Brooklyn, N. Y.

The International Lesson.

SECOND QUARTER.

LESSON III.

FOURTH MONTH 19, 1903.

THE LAW OF LOVE.

Romans 13: 7-14.

GOLDEN TEXT.—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Rom. 13: 10.

DAILY READINGS.

Second-day, Fourth mo. 13.—The law of love. Rom. 13.

Third-day, Fourth mo. 14.—Resisting evil. Jas. 4: 1-10.

Fourth-day, Fourth mo. 15.—Clean hands. Psalm 24.

Fifth-day, Fourth mo. 16.—The way of holiness. Psalm 119: 1-16.

Sixth-day, Fourth mo. 17.—Exhortation to holiness. 1 Pet. 1: 13-25.

Seventh-day, Fourth mo. 18.—Be separate. 2 Cor. 6: 11-18.

First-day, Fourth mo. 19.—Freedom and life. Rom. 6: 13-23.

The Epistle to the Romans is the most difficult of Paul's writings. It is a great theological treatise, far more so than any of the other epistles, and it abounds in passages eloquent, but not always clear. It was written to a church which he had not founded, and which, at the time of writing the epistle, he had never seen. Still he had friends, and even kinsmen, living at Rome. See chapter 16: 7. From allusions in the epistle we learn that it was doubtless written at Corinth, Cenchrea being the seaport of Corinth (Rom. 16: 1, 23; also Acts 20: 2, 3; 1 Cor. 1: 14). It was dictated to one Tertius (16: 22), and was almost without doubt sent by Phœbe, the deaconess (16: 1). It was addressed to a mixed church; that is, one composed both of Jews and Gentiles (2: 17; 11: 13). There was probably a majority of Gentiles, though the Jewish Christians were evidently influential. There have been many claims that Peter was the founder of the church, but these rest on no solid foundation. It is far more likely that the church had no one founder, but that the gospel was carried thither by Jews or Hellenists of the Dispersion, who, visiting Jerusalem, had been converted to the Christian faith. That this is probably the case is shown by Acts 2: 10, 11. Compare Rom. 16: 7.

It is likely that the epistle to the Romans has done more to establish what is called "systematic theology" than any other book in the Bible. Like the other epistles, it has three distinct parts: The Doctrinal (1: 16 to 11: 36), the Hortatory (12: 1 to 15: 13), Personal (1: 1-15; 15: 14 to 16: 27). The present lesson is from the hortatory section, and the whole of chapter 13 should be read. It has been called "The Christian Citizen's Chapter." In the first part Paul dwells upon the duty of the Christian citizen to his rulers—to the civic government. When it is remembered what the character of the Roman Government was at that time additional interest attaches to his words.

7. "Render to all." All men, rulers or not, that which properly belongs to them, whether it be money, taxes, respect, or consideration. "Tribute." Taxes levied on goods and on persons. "Customs," that levied on goods. The idea of the verse is that due respect is to be given the "powers that be."

8. "Owe no man," etc. The previous verse leads on to the statement that all debts of all kinds are to be paid; love, however, cannot be repaid. It should be remembered that Paul in this chapter is speaking about the relations between man and man and the duties which flow from them. All these duties are summed up in the word love. Where true love exists the right kind of inter-relationship will soon prevail.

9. Paul repeats some of the commandments relating to the subject in hand. Note that genuine love for another would prevent the commission of any one of these sins.

10. The commandments are prohibitory—cast in the negative forms—but Love is positive. "Love to God is in fact the full acceptance of His will, His law; and love to others for His sake is therefore the sure way to carry out that law in its special precepts regarding duty to fellow-Christians and fellow-men.

11. "Knowing the time," etc. Paul seems to have thought that the coming of the Lord Jesus would not be very long delayed. This was a belief shared in by probably most of the early Church (compare 1 Pet. 4: 7; Rev. 22: 20). Paul in his later epistles speaks less surely than in his earlier. Compare Thess. and 2 Cor. 5: 1-10; Phil. 1: 23. "It is time for you at once to awake." "Salvation" here means the final and complete deliverance from sin. "When we first believed." R. V.

12. "The night." He compares the absence of Christ to a time of darkness like the night. 1 Jno. 2: 8. "Cast off." Compare Eph. 5: 11. "Put on." Paul was very fond of this metaphor. See 1 Thess. 5: 8; 2 Cor. 6: 7; Eph. 6: 13-17. Things that can only be done in the dark are not suitable for the Christian who is of the light.

13. "Let us walk becomingly as in the day." American Rev. Ver. Phil. 1: 27. "Not in revelling and drunkenness, not in chambering and wantonness, not in strife, in jealousy." R. V. "The first two signify social excesses; the second excesses of the animal passions; the third, sins of combativeness." It was reading this and the following verse which so affected Saint Augustine as seeming to be a direct message to himself, that he was converted. In the original the word "drunkenness" is in the plural—it means, rather, "drinking bouts." The words "chambering" and "wantonness" are also plural, as if the apostle wished to include every kind of vice.

14. "But put ye on the Lord Jesus Christ." A continuation of the metaphor of verse 12. So put on the spirit of Christ as to reproduce it in your life. "Make not provision," etc. "Make not forethought of the flesh." To provide for the gratification of the animal appetites simply for their gratification is "to fulfill the lusts thereof."

PRACTICAL THOUGHTS.

1. It should be noted that, while Paul counsels submission to the powers that be, he does not mean blind submission. Where questions of right and wrong are concerned the believer must refuse obedience. This position he and all the early Church maintained, even unto death.

2. The whole chapter is against self-indulgence of every kind.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FOURTH MONTH NINETEENTH.

THE SACRED SABBATH.

Matt. 12: 1-13.

Second-day, Fourth mo. 13.—Why instituted. Gen. 2: 1-3.
Third-day, Fourth mo. 14.—Shows God's goodness. Deut. 5: 12-15.
Fourth-day, Fourth mo. 15.—A type of heaven. Heb. 4: 4-9.
Fifth-day, Fourth mo. 16.—How Jesus kept it. Luke 4: 16-19.
Sixth-day, Fourth mo. 17.—An old-time defender. Neh. 13: 19-22.
Seventh-day, Fourth mo. 18.—In the early church. Acts 20: 7-12.

In the acts of God in the creation and in His words at Sinai the Jew found the basis for the day of rest, and from the Jew it has gone out to the civilized world. The Pharisee missed its spirit, as, doubtless, did the Puritan. Unspiritual or unequal conceptions of God are naturally followed by formal and distorted modes of worship, and right observance of the Sabbath is worship. Christ seemed to the Jews to override the very fundamentals of religious obligation because they had transposed means and end. They required to be taught that the Sabbath is for man, and not man for the Sabbath.

But Christ's "man" is not the depraved, willful pleasure seeker or wealth gatherer that too often demands the sacred day for his own uses. He is God's creation, and the verdict of religion and of science is that the seventh day is required not only for spiritual communion and refreshing, but for physical recuperation as well. "It is to-day substantiated beyond all question that man in the long run can produce more and better work by resting one day in seven than by continuous work." Workingmen are within bounds when they demand the weekly day of rest as an economic right, and the Church ought not to hesitate to join with them in efforts at protective legislation because they do not put their demands on grounds of religion. Christ's Sabbath ministry was to physical as well as to spiritual needs. To procure the cessation or the diminution of Sunday labor so far as it lies within our power, is a practical "good work" within the reach of each one.

The complexity of modern civilization comes in as a plea for a modified compliance with the teachings of the Scriptures; yet if omniscience (which includes prevision) is a proper characteristic of Deity, His word must be of continuing validity. If modern civilization is getting out of line with divine law, it is the civilization that needs adjustment, and not the law.

How do we aid ourselves in our "remembrance of the Sabbath day"? The voluminous and gaudy Sunday newspaper cannot be called a true mnemonic. The working of a force of machinists to overhaul the looms of a factory on the Sabbath to save working time does not accord with the idea of God; nor does the repairing of harness or husking out enough corn to feed through the next week, nor a multitude of so-called economies and indulgences. Sunday base ball and theater seem easily outside the mark; yet concerts and lectures and social amusements bridge the way by which many a departure is taken.

What benefits the individual without injury to his brother may rightly be enjoyed. To benefit our brother without injustice to ourselves is safely a Sabbath privilege—and Paul said, "I count nothing dear unto myself."

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

AM I A CHRISTIAN OR NOT ?

Dr. De Forest, of Sendai, Japan, reports the following conversation recently had with an educated Japanese:

"I am a graduate of a Government College and studied two years in the Tokio University. I am now in business a hundred miles from here. I never heard a Christian sermon nor met a pastor nor missionary until to-day. This summer my attention was called to an English New Testament, which I read through with a great wonder. I was in trouble and this book seemed to promise divine aid, if I would only pray to God for help. I began to pray and He heard my prayer. Then I began to read the book through again. The miracles did not trouble me in the least, but my sins, for the first time, did. It was so terrible to see what I was that I contemplated suicide (how universal that is in Japan) to get rid of my despair. But the book seemed to teach that my life was not my own, and I had to abandon suicide. Then I found that God forgives sin, and I prayed for that. As I reviewed my past life it seemed that there was not a sin known on earth that I had not committed. In addition to my dissolute life, it came over me that stoning the windows of Christian churches in Tokio, which I used to do in fun, was a sin. Anyway, I saw no hope but in God's forgiveness, to whom I prayed and who has gloriously answered my prayers. It was so great and blessed a thing that I could not keep still, but practiced one day on my jinrikisha man to see if he could understand about God. And he got so interested that he came the next day to ask me to tell him more about God. Shortly after this I read Fiske's 'Idea of God,' and it shattered all my faith—it was a large way of looking at things. The God I had found was one who came very near to me and heard graciously my poor prayers. But Fiske's God was so large, filling the universe, that I felt he could not care for me any more. However, I rethought it

all through with my Testament, and then it dawned on me that evolution needn't disturb my faith at all, and again I believed. Now I want to ask you a question: Am I a Christian or not? You are the first Christian teacher I have ever met, and I beg to know whether this new experience means that I am a Christian?"—"Bible Society Record."

NEWS FROM INDIA.

Sickness, plague, death; return of missionaries invalidated. This is our history at the present time, and we need your prayers greatly. Soon after my return to India the need of employing some of our women seemed urgent, and so gardening work was opened at Etarsi, and that none might be attracted who were not in need, only the sum of two cents a day was promised them. The work has taken much thought and active effort, working side by side with them, digging out terrible grass roots, with joints like mares' tails, each joint emitting roots. At 2 p.m. an hour is spent in sewing, repeating or singing hymns and Scripture, the while also a Bible lesson before their food, both these in the hottest part of the day. Food time is 12 o'clock.

Then plague broke out in Hoshangabad, and I found there was great anxiety about some of our young Christian women. Having lived so much among the people, it was far easier for me to nurse them than the others, so I offered to go and take charge of a plague camp. One after another, after days of nursing and giving us hope of recovery, they left us. The Mohammedan doctor, seeing how the young husbands cared for their wives and the way we cared for them, said "Almost I am persuaded to be a Christian," but alas, not quite! Five women, and then five men, died, and as no more cases appeared for eight days, I was able after a month to return to my work. It has been a sad time, and the town is pretty well emptied, people having fled in all directions, some even leaving relatives ill or dead in the houses; this, of course, spread the infection, and many died on their way—twenty to forty deaths a day.

Some of our Christian boys have endeared themselves to us by their willingness to help.

Christian servants at such a time as this make all the difference. So many have had all their servants leave them suddenly, but ours have stood by us. My two have taken extra work, cooking and keeping hot water for use night and day without grumbling, and keeping to their own tents, never going once to the town so that there should be no fresh infection brought to us. For this we praise our Heavenly Father.

We need prayer for some who have again heard the Saviour's call and yet seem careless, though the sorrows of death are round them; and for us that we may be faithful ministers of the Word, giving clear messages from the Master to them.

Two missionaries have to sail for England at once, with no prospect of return, through serious illness,

and they are sorrowing and so are we, for we had looked forward to much work for and through them. Two more are invalided home, and one more in the country. Hence we are not strong for the work as we hoped to be. ANNA L. EVENS.

Educational.

FRIENDS UNIVERSITY.

The third annual debate between Friends' University and Cooper College of Sterling, Kan., was held on the evening of Third month 13th, at Friends University. The debate was won by Friends, notwithstanding several disadvantages, one of the team being almost too ill to appear. The question, "Resolved, That labor organizations are detrimental to public welfare," was supported on the affirmative by Wilbur Thomas, John Charles, W. L. Dunbar, of Friends University; on the negative by R. C. Wells, William Irving and Ralph Williams, of Cooper College. The speech by John Charles and the rebuttal by Wilbur Thomas were generally considered the best speeches of the evening. There was the usual amount of college excitement when the decision of the judges was rendered. A reception for the Cooper students was held in the spacious halls immediately following the debate.

The spring vacation occurred Third month 27th to 30th, inclusive. A large number of the students returned to their homes for the time. Professors Lucy Francisco and Daisy Dixon went to Lawrence, Kan.; Professor Truesdell to his home in Sterling, Kan.; the other members of the faculty remained in Wichita.

Several new students have enrolled for the last ten weeks' work, and more will enter after the vacation. Most of these are county teachers, coming in to take advance work.

The graduates for the spring number as follows: Eleven in the College department receive the degree, bachelor of arts; 10 in the School of Education, and 17 in the Preparatory School. Arrangements for commencement exercises are being made.

The seniors appeared at chapel recently wearing their new caps and gowns.

Friends University has now graduated two classes from the College department. It will, perhaps, be of interest to some to know what members of the alumni are doing. Of the class of 1901, Herman Newman, after a year at Haverford College, holds the position of assistant editor on THE AMERICAN FRIEND, Philadelphia; Cecil Howes is regular reporter on the Wichita "Daily Eagle"; John Howard is principal of the Friends Academy at Stella, O. T. Of the class of 1902, Benjamin W. Truesdell, after some graduate work at Chicago University, is professor of education at Friends University; Edna Goodwin is principal of the Friends' Academy at Friendswood, Tex.; Gordon Oldham has entered the Medical School of Johns Hopkins University; Henry Parker is in the Law School of Chicago University,

and Leona Longstreth has gone as teacher to the Friends' mission school at Matamoras, Mexico.

The Haverford College Board has decided to cut up the old Grammar School building into quarters for students. The rooms will be very comfortable and convenient in all respects but one: they will involve a five minutes' walk to meals and to college exercises. In view of this inconvenience, the Board has concluded to reduce the cost of residence in this building to \$350 or thereabouts. This sum includes board and tuition as well as room rent. Part of the building will be arranged for the residence of the family of a professor, and this will be occupied by Dr. L. W. Reid.

Things of Interest Among Ourselves.

"THE AMERICAN FRIEND is always welcomed and enjoyed in our home. I think it improves. I know it causes us to."
Amos Sanders, Brooklyn, N. Y.

Noah C. McLean is quite sick at Erie, Pa.

Nellie, wife of Levi D. Barr, is now at home in Los Angeles, Cal., much improved in health.

Warren Gardner has removed from Evans Mills Monthly Meeting, N. Y., to Auburn, N. Y.

H. D. Lane, of Oskaloosa, Iowa, was in Philadelphia the 31st ult., and called at the office of THE AMERICAN FRIEND.

William A. Mowry, a well-known educator and writer, has written a telling tribute to the work done at Friends' School, Providence, R. I.

Largely through the work and influence of Hiram Hadley, a law has been passed in New Mexico requiring that all executions of capital punishment shall be in private.

Dewitt Foster, while visiting relatives at Augusta, N. C., held an appointed meeting on the evening of the 15th ult. His service was appreciated, especially by the young people.

The Training School for Christian Workers at Los Angeles, Cal., opened for the spring term with an increased attendance. The management expect to be in their new building for the fall term.

Both branches of Friends at Fishertown, Pa., will unite on Fourth month 13th, 1903, in celebrating the one hundredth anniversary of the establishment of Dunning's Creek Monthly Meeting.

The beautiful lines from Whittier on the cover of our issue of Third month 26th, will be found in his poem, "Lines to Lydia Maria Child," which is published in the Cambridge edition of his works, page 205.

Our friend, Gertrude Cartland, is about to change her home from Newburyport, Mass., to Amesbury, where she will live near the Friends' Meeting House, and near the home of John G. Whittier, who was her cousin.

Thomas Armstrong expects to leave Long Beach, Cal., Meeting at yearly meeting time, and take up his residence at Whittier, Cal. His long service in Whittier and Long Beach Meeting has been very successful.

J. B. Rayner has opened at Calvert, Texas, a Bureau for Temperance and Prohibition Enlightenment Among the Colored People of the South. This work will be reported monthly in the "Union Signal" and "New Voice."

In the items of Third month 26th the one relating to the W. C. T. U. contest at Ogden, Cal., should read Ogden, Ohio, and the one concerning the Christian Endeavor union service at Ogden and Beach Grove, Cal., should be Ogden, Ohio.

In a ten-day meeting, recently held at Valley Mills, Ind., the resident minister, Anna Mills, was assisted by ministers and workers from Indianapolis Meeting, among whom were Albert J. Brown and John D. Shearman. Definite good was accomplished.

Notwithstanding the frequent stormy periods which have been very severe this winter, David Sampson has not failed to visit Augusta. He was in attendance in the Bible School and meeting, Third month 8th, and also held two appointed meetings. His service was very helpful and inspiring.

Seneca H. Stephens, of Poughkeepsie, N. Y., and David Sampson, visited Augusta, N. C., the 29th ult. The very inclement weather prevented any appointed meetings being held, but the few who were favored to meet with these Friends were refreshed and strengthened.

"Opportunities in the Path of the Great Physician," by Valeria Fullerton Penrose, which was reviewed in our issue of Third month 26th, by Elizabeth C. Winn, is now in a second edition. It is a very important contribution to present-day missionary literature, and is published by the Presbyterian Board of Publication, Philadelphia.

The China Band (fourteen in number) conducted the services in Friends' Meeting, Los Angeles, Cal., the 22d ult. Charles Stalker was also present, and had service. Much good was accomplished. Some were reclaimed, and others decided for Christ. The meeting lasted nearly all day. The China Band left for their native home on the 27th ult.

Portland, Ind., Monthly Meeting was held the 28th ult. A committee of Winchester Quarterly Meeting on Ministry and Oversight was present; also Friends of White Oak and Olive Branch Monthly Meetings. One person was received into membership, and one was released by certificate. E. C. Thornton and Rosa Thorpe were re-appointed clerks.

The Bible School Committee of New England Yearly Meeting met by invitation at the home of the superintendent, Thomas Wood, on the 21st and 22d ult., where they were delightfully entertained in his hospitable home. Reports from the various schools were taken up and discussed, and plans laid to assist and encourage such schools as need help.

West Lake Quarterly Meeting was held at Bloomfield, Ont., the 7th and 8th ult. Some were prevented from attending on account of bad roads; however, the meetings were spiritually refreshing. Walter Armitage, from Moscow Meeting, and William I. Moore, from Carleton Street Meeting, Toronto, were present and spoke. Some consideration was given to the advisability of changing the time for holding the quarterly meeting in order to secure more seasonable weather.

There has been such a demand for "The Holders of Holder-ness," life of Christopher Holder, the pioneer Quaker, which was issued solely for the Holder family, that to accommodate the libraries and the public a large edition will be issued and the books sold at exact cost. The book was published by Frank T. Holder, a prominent and wealthy Friend and ex-president of the Alexander Smith Carpet Co., of Yonkers, N. Y., who defrayed the large expense merely on account of his interest in the society.

Dewit Foster and Robert Pelt, late from Ohio, have been laboring for some time in their native State, North Carolina. They have had gospel service in Newse Monthly Meeting, Oakland, Nahunta, Rhodes, a new meeting belonging to Woodland Monthly Meeting, and Woodland. Their labors were attended with success, and many were awakened to a Christian life. As a result of the last two meetings twenty-six new members were added to Friends. These new members were given a hearty formal welcome by the older members at the monthly meeting, held at Woodland, the 21st ult.

At the annual Oregon State oratorical contest, recently held, and participated in by eight colleges and universities, Lucy Gause, of Pacific College, the only lady contestant, won second place, there being a margin of but one point between her and the winner. The next in rank was ten points below her. The subject of her oration was, "The Spirit of John Marshall." For the last three years Pacific College has held the highest rank in oratory of any institution in the State.

Berkeley Meeting is situated just across the bay from San Francisco, and at the gates of the University of California. With 170 members, made up of teachers, students, mechanics, professional and business men, with their families, the opportunity is one of the greatest that faces Friends anywhere. Such a situation has been made possible largely through the devoted labors of Addison and Rebecca Naylor, and others. The resident minister, Herbert T. Cash, is being greatly blessed in this increasing field of usefulness. He is supported by a splendid corps of workers. It is hoped that Friends who may pass through San Francisco will remember Berkeley Meeting.

Luke Woodard and wife, after serving two years and a half in Poplar Ridge Meeting, N. Y., have resigned their position, and are expecting soon to return to their home in Fountain City, Ind. All persons wishing to communicate with them in the future should address them at the latter place. Their separation from the work at Poplar Ridge is with mutual feelings of fellowship, and many in the meetings are saddened by the change. As a token of esteem a public farewell reception was given at the meeting-house on the evening of the 27th ult., when some handsome and valuable presents were given. A large company assembled on the 29th to hear Luke Woodard's farewell address.

The school work at Augusta, N. C., has been very encouraging this year. Notwithstanding the four months of public school in the immediate vicinity, the parents have shown their appreciation of a better system of instruction by sending some of their children to the denominational school. The pupils also manifest a worthy interest. Month by month the average attendance has steadily increased. At the close of the Blue Ridge Mission their primary teacher, Sallie C. Marshburn, was transferred to Augusta to assist during the closing weeks of this year, and it is hoped that this will open the way for a still larger school next fall. This school occupies a position in a frontier field in North Carolina Yearly Meeting, and deserves the sympathy and prayers of Friends.

BORN.

GREGORY.—At Berkeley, Cal., to Ernest L. and Effie F. Gregory, a daughter, Third month 18th, 1903, named Lydia Catharine Gregory.

DIED.

BRANSON.—At Philadelphia, Third month 16th, 1903, Mary Ellis, widow of Thomas Branson, in the 89th year of her age. She was a beloved member and elder of Philadelphia Monthly Meeting for the Western District.

CLARK.—At Washington, D. C., Third month 23d, infant daughter of Lindley D. and Dora B. Clark.

HOBBS.—At the residence of her daughter, Mary Davis, in Knightstown, Ind., on Third month 23d, 1903, Zalinda Hobbs, widow of Dr. Wilson Hobbs, and daughter of Achilles Williams, of Wayne Co., Ind., aged 78 years. She was a birthright member of the Society of Friends, an active worker in the meeting, and in her earlier days useful in the temperance cause.

MENDENHALL.—At the home of her daughter, Obaetta M. Welch, Harveysburg, O., Third month 5th, 1903, Jane H. Mendenhall, daughter of Isaac and Nancy Harvey Edwards, and widow of Obadiah Mendenhall, in her 65th year. She was a birthright Friend and a consistent Christian.

TUDOR.—At his late residence, Avondale, Pa., Fourth month 1st, 1903, Lewis Tudor, an elderly member of Baltimore Yearly Meeting.

BOOK REVIEWS.

"Source Readers in American History." By Albert Bushnell Hart, with the collaboration of Blanche E. Hazard. The Macmillan Co., New York. Vol. I., "Colonial Children." Price, 60 cents. Vol. II., "Camps and Firesides of the Revolution." Price, 60 cents.

Modern educators are beginning to realize that individual consciousness has a growth and an unfolding just as the flowers or as the human body, and that there are stages in this process in which certain kinds of thought food are imbibed and retained with greater relish and less effort than at others. Thus the child delights in finding birds' nests and in watching the antics of young animals, while later in life he is ambitious to become popular with his fellows. These different tendencies probably never become entirely dormant, but they have their times of special activity, and, if cultivated at that period, will grow rapidly amounting at times to genius.

It is a well recognized fact that the average child of ten or twelve is curious to know about new peoples, and is thrilled with stories of adventure. Books containing such information are especially interesting during this period. The young mind craves such knowledge. It is this need which the authors and editor of the "Source Readers in American History" strive to meet.

The first of this series of books is "Colonial Children." The material for this work is taken from old letters and records written by people who were eye-witnesses of the scenes described. This gives the work vividness and freshness, and helps the reader to catch the spirit of the times. The early dealings with the Indians, adventures with wild animals in the new world, and the discov-

eries of strange plants and trees are brought forward with the enthusiasm of the early adventurers. The training of Indian boys and girls and the schools of New England and Virginia in colonial times appeal especially to modern pupils by way of contrast, and they form an excellent background for the future study of more extended histories.

"Camps and Firesides of the Revolution" is the second volume in this series. It contains nearly a hundred selections from the pens of those who lived about the time of the war for independence. The work opens with a chapter on "Home Life," which begins with a letter from Hannah Penn on "Thrifty Quaker Housekeeping." Then follow sketches describing "social evenings," "fashionable dress," "young Yankees frolicking," etc., all of which reveal human nature with its joys and trials, much the same as it is to-day. The chapter on "Highways and Byways" is almost a revelation to the modern child who is accustomed to "Pullman sleepers," "trolley cars," "bicycles" and "automobiles." The Indians appear not so much tribes of strangers as scattered groups of ignorant, unruly neighbors, who are constantly being imposed upon. The stories from the French and Indian war tell how the colonists learned their strength, and were made bold to show their independence. The closing chapters beautifully illustrate how there was too much free life and healthy adventure enjoyed and idealized at the firesides of our forefathers for them to quietly submit to what they believed to be oppression.

YEARLY MEETINGS IN 1903.

Philadelphia Yearly Meeting, at Philadelphia, Fourth month 20th. Wm. Evans, clerk, 56 North Front Street, Philadelphia, Pa.; Anna P. Haines, clerk, West Grove, Pa.

New York Yearly Meeting, at New York, Fifth month 29th. James Wood, clerk, Mt. Kisco, N. Y.

New England Yearly Meeting, at Portland, Me., Sixth month 12th. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, at Whittier, Cal., Sixth month 24th. John Chawner, clerk, El Modena, Cal.

Canada Yearly Meeting, at Toronto, Ont., Sixth month 26th. William I. Moore, clerk, 60 Bleeker Street, Toronto, Can.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 7th. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 5th. Lewis Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 13th. James B. Unthank, clerk, Wilmington, O.

Ohio Yearly Meeting, at Mt. Pleasant, O., Eighth month 27th. W. Mahlon Perry, clerk, Central City, Neb.

Iowa Yearly Meeting, at Oskaloosa, Iowa, Ninth month 8th. Wm. Jasper Hadley, clerk, 109 South Ninth Street, Marshalltown, Iowa.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion,

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 6th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

"Ma, may I go out to play?" "No; you must sit still where you are." Pause. "Ma, may I go down into the kitchen?" "No; I want you to sit perfectly quiet." Pause. "Ma, mayn't I sit on the floor and play marbles?" "I have told you twice that I want you to sit just where you are and be quiet, and I mean exactly what I say." Pause. "Ma, may I grow?"—"Collier's Weekly."

THE FRIENDS IN WAR TIME.

I have just come into possession of some 90 copies of Fernando G. Cartland's "Southern Heroes." These books are of the fine first edition published at \$3.00 per copy. They are all that remain of the work unsold, and, as no further edition is likely to be printed in the near future, those wishing a copy of this valuable work would do well to secure one now. I have them for sale at \$1.00 per copy, net, or \$1.25, postpaid. Benjamin F. Trueblood, 31 Beacon St., Boston, Mass.

LIGHT AND SHADE FROM THE LAND OF THE MIDNIGHT SUN

By JOHN F. HANSON.

Contents of the Book.—Friends in Norway and Denmark. Rise and Progress of the Society. Battle for Liberty of Conscience. Story of the Sloop crossing the Atlantic. Matchless Description of Journeys and Scenery. Kloster, the Apostle of Total Abstinence. Visits of many English and American Ministers. The Apostolic Character of their Services. Illustrated, Cloth. Price, postpaid, \$1.25. Address the author John F. Hanson, Oskaloosa, Iowa.

SMILES

Good Cheer and Good Food go Together.

Improper feeding is the source of most human ails. Sick people don't laugh much. It is the healthy and strong who see the sunny side of everything. Pure, scientific food will correct most ailments and bring laughter and good cheer in place of sickness and gloom.

The wife of a physician at Dayton, O., says: "Before I had finished the first package of Grape-Nuts, which I got at the urgent request of a friend of mine several months ago, I was astonished to find I was less nervous over small matters and worried less over large ones, laughed more readily and was at all times more calm and contented than I had ever been in my life. I found also that the hollow places in my neck and shoulders were filling out, and that astonished me, as I had always been very thin, as women with starved nerves are apt to be.

"After a time I discontinued the use of Grape-Nuts for two months, and found the old symptoms return at once. I went back to the use of the food again and feel well and strong. I can increase my weight at will from five to ten pounds a month by using more or less of the food. Before I was married I was for five years a trained nurse, and I have never in all my experience seen anything to act as quickly and favorably as this scientific food." Name given by Postum Co., Battle Creek, Mich.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the

American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

An earth shock of unprecedented violence was experienced at Jerusalem one day last week. The entire population was panic-stricken, but the damage done was slight.

The Austrian War Minister has forbidden all army officers to join the anti-duelling league and has directed all retired army officers who are members of the league to resign.

The Supreme Court has handed down a decision in the so-called lottery cases, affirming the power of Congress to prohibit the sending of lottery tickets from one State to another by express or other means.

King Oscar of Sweden resumed the reins of government last week, thus terminating the regency of the Crown Prince, Gustave, which began First month 27th, in consequence of the King's ill-health.

In compliance with an act passed just before the adjournment of Congress, the first of the new Philippine coins has been struck. It is a one-peso piece, worth about fifty cents in our money, and is about the size and weight of a silver dollar.

An agreement has been made by the Pennsylvania Railroad, the Lehigh Valley, the Lackawanna, the Erie, the Baltimore and Ohio, and the Chesapeake and Ohio Railway, to issue interchangeable mileage books. The agitation for these mileage books has been going on for a number of years.

The Popocatepetl volcano, which includes immense sulphur deposits in its crater, is reported to have been sold to an American syndicate in which the Standard Oil interests are largely represented, for \$5,000,000. The purchasers intend to build a cogwheel railroad up the mountain and operate the sulphur deposits on an extensive scale.

The bartenders of Chicago have formed a total abstinence society. They say they have adopted total abstinence in self-defense and in the interest of their employers. Fully one-third of the bartenders and saloon owners of Chicago are said to be abstainers. In many of the large saloons the proprietors will not employ a man who drinks. A similar movement has been started in Jersey City.

Four acres of automobiles, massed in ranks thirty wide and ten deep, saluted Emperor William at the close of parade of these machines in Berlin.

A political phenomenon has occurred in the Central American State of Salvador. General Regalado handed over the presidency last month to General Pedro Jose Escalon, who was declared elected on Second month 19th. This was the first peaceful transfer of the presidency in fifty years, and has caused great rejoicing throughout the country.

The recent growth of the telephone business as brought out in the annual report of the American Telephone and Telegraph Company for the last calendar year is of most noteworthy proportions. Its total gross earnings last year amounted to \$13,277,457, against \$11,606,817 in the previous year; and the number of telephones have increased from 1,952,412 in 1900 to 2,525,606 in 1901, and 3,150,320 in 1902.

Nothing has done more to stimulate emigration from Great Britain to the farm lands of the Canadian Northwest than the reports of the American emigration into the same region. This is advertisement enough, and the stream from Liverpool this year is estimated at no less than 10,000 souls. South Africa, meanwhile, is being ignored by the British immigrant, and the expectations so sedulously fanned during the Boer war now serve only to deepen disappointment.

More than a million acres of land in California will be opened to settlers within a few days. This is situated between the Needles and Mojave, and borders on the Colorado River. Much of it is agriculturally valuable. The Southern Pacific has selection privileges in this great tract. Its throwing open is the result of the recent decision of the United States Supreme Court with respect to the famous grant made to the Atlantic and Pacific Railroad by act of Seventh month, 1866.

Sportsmen all over the country, and especially in the Northwest, are looking forward to President Roosevelt's Western trip in the hope that it will have a far-reaching effect on the big game situation. The President knows much about big game, and especially about deer and elk, for he has hunted them many times, and understands how necessary it is to protect them, especially now when the elk are growing fewer each year and promise soon to become extinct.

Affairs at Monastir, Macedonia, are becoming daily more serious, and there are frequent assassinations by agents of the committees and by exasperated Muselmans. A mysterious "internal organization" exercises supreme influence on the Bulgarian population of the villayet, and preparations for a rising are being rapidly pushed by a large number of peasants armed with rifles. One battle has been fought in which a thousand men are reported to have been killed and wounded.

In seven years the number of persons carried by the railways of the United States has fallen off by twelve millions. At the same time the average distance traveled had risen from twenty-three and one-half to twenty-eight miles. More passengers by hundreds of millions are

PRIZES TO COOKS.

\$7,500.00 in Cash to be Distributed.

Between now and July 1st, family cooks, whether employees or the mistress of the household, will be following the plan laid down for improvement in cooks in a contest for 735 cash prizes, ranging from \$200.00 to \$5.00, offered by the Postum Cereal Co., Ltd.

The winners must show improvement in general cookery as clearly stated in the rules for the test.

No one has to buy or pay anything whatever. It is simply an earnest effort on the part of Mr. Post to stimulate the household cook to more careful and skillful cookery.

To have light, sweet bread and cakes instead of heavy, sour and indigestible things. To have no more greasy, burned or dried-out meats. To have properly made coffee, Postum and tea. To have delicate and digestible, toothsome desserts and a table, clean, tasty and a pleasure to look upon.

And so \$7,500.00 in actual money will be spent to encourage the cooks of the country to better effort. And you housekeepers, please forever abandon the term "hired girl." Teach your cook the dignity of her profession; call her the cook.

If her duties include other service, well and good, but don't detract from her professional title by calling her the "hired girl." That term don't fit a good cook. A certificate bearing the large seal of the Postum Cereal Co., Ltd., will go to each of the 735 winners in this contest. These certificates or diplomas will be as valuable to the holders as a doctor's sheepskin is to him.

A postal card to the Cookery Department, No. 412, of the big pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich., will bring a sheet of plainly printed rules for the contest.

traveling than ever before, but the steam railroads are not carrying the increase. The growth in the length of the average passenger haul on those roads means that they are steadily losing the short-haul business, which a younger and more vigorous rival, "the trolley," is claiming for its own.

EDITION DE LUXE

THE LIFE OF CHRISTOPHER HOLDER

Pioneer Quaker and Missionary (1656), Author of the First Declaration of Faith of Friends, etc., and The Holders of Holderness. Illustrated by CHARLES FREDERICK HOLDER, LL.D., author of the Life of Louis Agassiz, Life of Charles Darwin. Published by the Heraldy Department of Bailey, Banks & Biddle.

"To no other one individual was the spread of Quakerism in New England so much due as to this man. . . . Few novels contain more marvelous situations"

THE AMERICAN FRIEND.

\$5.00 NET

Address

CHAS. F. HOLDER, Pasadena, Cal.

FINANCIAL.

ONE CENT

invested in a postal card, addressed to us, will show you "How to eat your cake and keep it, too." Did you ever hear of a real estate mortgage secured also by **Deposit of the Gold Coin?**

The highest development of the real estate mortgage is found in **Our Sinking Fund**. Full facts and highest references sent on application to **PERKINS & CO., LAWRENCE, KAN.**

WILLIAMSON'S

North Dakota 5 per cent. First Mortgage Real Estate INVESTMENTS

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota

Strappes: "Five pounds for a bonnet! Madam, it is a crime!" Wife: "Well, the crime will be on my own head."—Exchange.



THE

Hastings & McIntosh Truss Co
912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

"Queen of Sea Routes"

Between

Boston, Providence, Norfolk and
Baltimore.
Philadelphia and Savannah.
Baltimore and Savannah.

Merchants & Miners Transportation Co.
Steamship Lines.

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"



Insures
Clear Brains

by making stomachs
clean and livers active.

At druggists, **50c. and \$1.**
or by mail from

THE TARRANT CO., New York

Y. F. A. Building,
140 North Fifteenth Street, Philad'a.
FOR FRIENDS AND OTHERS.
Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts per night; \$3 per week.

Two occupants, 50 cts. each, per night.

2 each, per week.

Address **ELIZA H. WORRELL**
Phone 1-33-55. Clerk

Lo! as hid seed shoots after rainless
years,
So good and evil, pains and pleasures,
hates
And loves, and all dead deeds, come forth
again,
Bearing bright leaves or dark, sweet
fruit or sour.

—Edwin Arnold.

A MISSIONARY'S DIFFICULTY.

Missionaries in India encounter no little difficulty in explaining the teachings of Christianity so the natives will understand them, as some of the most beautiful passages of the Bible are rendered almost ludicrous by translation. A returned missionary tells of the efforts of a young Hindu Bible student to render

"Rock of Ages, cleft for me,

Let me hide myself in Thee,"

into the native dialect. The result of his labors translated back into English was about like this:

"Very old stone, split for my benefit,

Let me absent myself under one of
your fragments."

—"Buffalo Commercial."

Here are some examples of what the British school boy can do when he tries hard:

"John Wesley was a great sea captain. He beat the Dutch at Waterloo, and by degrees rose to be Duke of Wellington. He was buried near Nelson, in the Poets' Corner at Westminster Abbey."

"The Sublime Porte is a very fine wine."

"The Possessive Case is the case when somebody has got yours and won't give it to you."

"The plural of penny is twopence."

"In the sentence, 'I saw the goat butt

EUROPE Twelfth Small Party of Ladies, June 13th. "Minnehaha," Atlantic Transport Line, 94 days. For itinerary, address Miss BARBOUR, Greyloch Hall, Far Rockaway, N.Y. City

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

WOULD YOU

Blame Him?

The effect of coffee on brain workers is more injurious than on those who work with their hands, but still the hard physical worker is often seriously hurt with coffee.

A man from Mead, Wash., says: "Coffee drinking had a different effect on my wife than on me; it ruined her nervous system and put her in very bad condition that way. With me my nerves seemed to be all right, but my stomach was disordered, and I was suffering from dyspepsia from drinking coffee, so finally we concluded to begin using Postum instead of coffee.

"In a very few days the dizziness and headaches that she had suffered with more or less, disappeared, and her nerves kept getting better and my dyspepsia left; now I can eat anything. I have noticed that in hard work in the harvest field the days when I used coffee I was not near so strong and vigorous as when I used Postum.

"I have had many chances to prove, and have proved that Postum is far and away better for me than coffee, besides I am well now, and while I was using coffee I was half sick." Name furnished by Postum Co., Battle Creek, Mich.

the man.' 'butt' is a conjunction, because it shows the connection between the goat and the man."

"Mushrooms always grow in damp places, and so they look like umbrellas."

"The difference between water and air is that air can be made wetter, but water cannot."



"Our
Grand Success Collection"
18 splendid C. & J. Roses, including the wonderful Hardy Ever Blooming Climber, Climbing Clotilde Soupert, and our New Philadelphia Crimson Rambler, and 16 other choice selected varieties, making

18 Superb for \$1.00
Roses

Sent postpaid on receipt of price. Also hundreds of other choicest varieties in different sizes and prices to suit all wants. Our new Floral Guide, 136 pages—FREE. Address The Conard & Jones Co., Box X, West Grove, Pa. "Growers of the Best Roses in America."

THE MOST POPULAR IN USE
ESTERBROOK'S STEEL PENS.
150 STYLES TO SUIT ALL WRITERS, ALL STATIONERS HAVE THEM.
26 JOHN ST, NEW YORK—AND CAMDEN, N.J.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

ANYONE having a complete file of Indiana Yearly Meeting Minutes from 1879 to 1902, which they will part with for a reasonable sum, should correspond with Box 94, Carmel, Ind.

WANTED.—The undersigned, for some years an active Friends' minister, desires situation as clerk or wagon driver for a retail store near some needy Friends' meeting. Seven years experience. Address A. S., Box 106, Yorktown Heights, N. Y.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.

FOR SALE.—"Friday or Bailey" peach trees. These trees originated in Iowa, and have stood the extreme cold of that climate. They are a large freestone peach of excellent flavor. Address Milton Kenworthy, Russiaville, Indiana. For reference write to Amos M. Kenworthy, San José, Cal.

WANTED.—Position as nurse or attendant by young man, a Friend, graduate of a Friends College, now junior in Medical College. Hospital experience. Best references. Can begin service after May 23d. Will travel, if desired. Address "S," care AMERICAN FRIEND.

MATRON WANTED for one of the Training Homes at Ramallah, Palestine. A woman of mature years and good, religious experience. Send references with application to CHARLES M. WOODMAN, Corresponding Secretary of Foreign Mission Committee of New England Yearly Meeting, Friends' School, Providence, R. I.

FRIENDS who desire to change their location should know that Buffalo, Kansas, offers exceptional advantages with a strong monthly meeting, and a commodious Meeting House well equipped and free of debt. Gas and oil can be had in abundance; fitting the place especially for Watch and other manufacturing establishments. Farms and City property sell at reasonable prices. Further information can be secured from D. A. WILLIAMS, Pastor in Friends' Meeting. Enclose stamped envelope for reply.

NEW OPENING for Friends in Oklahoma. New Hope Meeting is located nine miles southwest of Manchester, Okla., in Grant Co., twenty-two miles northeast of Stella Friends' Academy, and about ninety miles southwest of Friends' University, Wichita, Kansas, in a rich farming valley. Plenty of good water—good school. The soil is well adapted to corn, wheat, oats, alfalfa, etc. Fruit of all kinds grow in abundance when planted. First-class farms, well improved, can be bought for \$20 to \$25 per acre, and those not so well improved for \$10 to \$20 per acre. We invite Friends to come and see for themselves, and buy while the land is cheap. Land is advancing rapidly. For further information correspond with ERNEST HOWARD, Pastor in New Hope Meeting, Manchester, Oklahoma. Please inclose stamp for reply.

"Politeness is to do and say
The kindest things in the kindest way"

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Spring term begins Fourth month 7th, 1903.

Terms moderate. Send for catalogue.

STENOGRAPHER

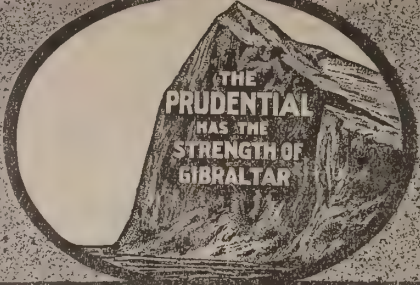
GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncrowded profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia



DO YOU KNOW

that the Five-Yearly Dividends paid on
Whole Life Policies by

The Prudential

equal, in many cases, one-fifth of the premiums paid?
Exceedingly profitable policies at very low cost.

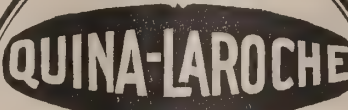
Write for Rates.

THE PRUDENTIAL INSURANCE CO. OF AMERICA

JOHN F. DRYDEN, President Dept. 67. Home Office: NEWARK, N. J.

"On saving faith's ascending wings
We soar and reach sublimer things."

The Tonic
Par Excellence.



is highly recommended as a preventive of
Colds and Influenza
and as a specific remedy for
**Typhoid
and Malarial Fevers.**

E. FOUGERA & CO., 26-30
N. William St., N. Y.

CAROLINE RAU

Removed to
823 Spring Garden Street, Plain Millinery
On the north side below 9th, PHILADELPHIA

ACKERS

Drop us a "postal-card-order" today and it will be promptly and accurately filled.

You may live miles away, or be stopping at a seashore resort, and yet be served just as satisfactorily as if you lived a block away.

PHILADELPHIA & ATLANTIC CITY

"For the sin ye do by two and two ye
must pay for one by one."

Men's Clothing in Black

We have made great preparations to supply the Easter demand for Black Suits and Overcoats for men and youths, and offer an assortment from which every need can be promptly and fully satisfied:

Men's Fine Black Suits at \$12.00

Three- or four-button sack coat; unfinished worsted, black thibet, black clay-weave diagonal, or rough chevrot.

Men's Fine Black Suits at \$15.00

The finest ever sold at that price. Rich, soft-finished thibets or worsteds; hand-tailored coats, serge-lined; raised seams; the kind that would cost \$25.00 if made to measure.

Men's Spring Overcoats at \$12.00

Fine unfinished worsted in black bird's-eye weave, or of black thibet; silk-lined to edges; hand-tailored front, collar and buttonholes.

We have good Black Suits at \$8.50 and \$10.00; and Spring Top Coats, in black or dark oxford, from \$8.50 to \$25.00. Full lines of Youths' Black Suits—\$7.50, \$10.00 and \$12.00.

West Store, Second Floor.

STRAWBRIDGE & CLOTHIER
PHILADELPHIA

The American Friend

Vol. X

FOURTH MONTH 16, 1903

No. 16

	PAGE.
EDITORIALS.—Helping God Answer Prayer.—The Drink Traffic.—Editorial Notes, ...	263-264
The Three Periods in the Development of Friends	264
<i>Edward Gardner.</i>	
A Conference at Guilford College	266
THE INTERNATIONAL LESSON	267
Lesson for Fourth month 26, 1903.	
CHRISTIAN ENDEAVOR	268
Topic for Fourth month 26, 1903.	
MISSIONARY DEPARTMENT :	
Arctic Friends	268
<i>Dana Thomas.</i>	
THINGS OF INTEREST AMONG OURSELVES, 270	
BORN.—DIED	271

*A roadway carpeted with palms and flowers,
A welcome shouted by the eager throng;
A thousand voices sing in David's song,
"Messiah comes, the nation's king and ours!"*

*Shouts, songs, and palms! Yet, as the week goes by,
The shouts are silenced and the palms are dry,
Till that last day, when blackness shrouds the sky,
And those who shouted then to-day cry, "Crucify!"*

*A cold dark morning and a new-made tomb;
Three weeping women groping through the gloom,
To dress a corpse from which the life has gone:
"And who shall roll away for us the stone!"*

*Only one streak of twilight, cold and gray,
Whitens the east and gives a hope of day;
But see, it mounts the heavens! "The sun, the sun!"
See for the world Eternal Life begun.*

EDWARD E. HALE.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❖ ❖ ❖ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

ANYONE having a complete file of Indiana Yearly Meeting Minutes from 1879 to 1902, which they will part with, for a reasonable sum, should correspond with Box 94, Carmel, Ind.

WANTED.—The undersigned, for some years an active Friends minister, desires situation as clerk or wagon driver for a retail store near some needy Friends' meeting. Seven years experience. Address A. S., Box 106, Yorktown Heights, N. Y.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.

FOR SALE.—"Friday or Bailey" peach trees. These trees originated in Iowa, and have stood the extreme cold of that climate. They are a large freestone peach of excellent flavor. Address Milton Kenworthy, Russiaville, Indiana. For reference write to Amos M. Kenworthy, San José, Cal.

WANTED.—Position as nurse or attendant by young man, a Friend, graduate of a Friends' College, now junior in Medical College. Hospital experience. Best references. Can begin service after May 23d. Will travel, if desired. Address "S," care AMERICAN FRIEND.

MATRON WANTED for one of the Training Homes at Ramallah, Palestine. A woman of mature years and good, religious experience. Send references with application to CHARLES M. WOODMAN, Corresponding Secretary of Foreign Mission Committee of New England Yearly Meeting, Friends' School, Providence, R. I.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

NEW OPENING for Friends in Oklahoma. New Hope Meeting is located nine miles southwest of Manchester, Okla., in Grant Co., twenty-two miles northeast of Stella Friends' Academy, and about ninety miles southwest of Friends' University, Wichita, Kansas, in a rich farming valley. Plenty of good water—good school. The soil is well adapted to corn, wheat, oats, alfalfa, etc. Fruit of all kinds grow in abundance when planted. First-class farms, well improved, can be bought for \$20 to \$25 per acre, and those not so well improved for \$10 to \$20 per acre. We invite Friends to come and see for themselves, and buy while the land is cheap. Land is advancing rapidly. For further information correspond with ERNEST HOWARD, Pastor in New Hope Meeting, Manchester, Oklahoma. Please inclose stamp for reply.

Criticus (looking at a picture of the impressionist school): "If that's high art, then I'm an idiot."

Cynicus: "Well, that is high art."

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain.

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.



If jewelry or anything of delicacy and value is to be cleaned, and you do not know how to do it, just ask one question: will water injure it? If not, you can wash it in Ivory Soap suds. Pure soap and water will make all sorts of dainty things as clean as when new, but be sure that the soap is pure, for uncombined alkali, grease, rosin and the other ingredients of ordinary soaps may do damage.

Ivory Soap
99⁴/₁₀₀ Per Cent. Pure.

LIGHT AND SHADE FROM THE LAND OF THE MIDNIGHT SUN

By JOHN F. HANSON.

Contents of the Book.—Friends in Norway and Denmark. Rise and Progress of the Society. Battle for Liberty of Conscience. Story of the Sloop crossing the Atlantic. Matchless Description of Journeys and Scenery. Kloster, the Apostle of Total Abstinence. Visits of many English and American Ministers. The Apostolic Character of their Services. Illustrated, Cloth. Price, postpaid, \$1.25. Address the author John F. Hanson, Oskaloosa, Iowa.

THE FRIENDS IN WAR TIME.

I have just come into possession of some 90 copies of Fernando G. Cartland's "Southern Heroes." These books are of the fine first edition published at \$3.00 per copy. They are all that remain of the work unsold, and, as no further edition is likely to be printed in the near future, those wishing a copy of this valuable work would do well to secure one now. I have them for sale at \$1.00 per copy, net, or \$1.25, postpaid. Benjamin F. Trueblood, 31 Beacon St., Boston, Mass.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, FOURTH MONTH 16, 1903.

No. 16.

HELPING GOD ANSWER PRAYER.

"LET me have the key to the storeroom, father, and I will answer your prayer," was the somewhat wise remark of a little boy whose father had prayed that the Lord would help and feed the poor people of the neighborhood. We are all much too apt to forget that our work is by no means done when we have said our prayers. It really has only just begun, for nobody can pray truly without taking up the task of helping God answer the prayer. Take Christ's model prayer as an example of what it means to pray; "Hallowed be thy name" is the first request. But how is God's name to be hallowed? It is not something God can do without us; it is something which the man who prays has to do himself. It is a pledge of the soul to make not only this prayer but the whole life manifest the holiness of the Divine Nature. If the world ever discovers the holiness of God it will be through us, and when we come to Him with our own needs we should begin with the prayer that we may rise to an appreciation of what the divine and holy name means.

That is a fit prelude to the great words which have already risen from millions of hearts: "Thy kingdom come; thy will be done." When will the kingdom come? Never, so long as we ask for it as though we had nothing more to do with its coming. The next sentence tells what the kingdom is: "Thy will be done on earth as in heaven." That means that the sway and rule of God in our lives *is* the kingdom. It *has* come when God's will is done by us and in us. We ask for its coming, and then we join in the great task of winning the divine victory. We make our lives contribute to His great ends. As soon as the victory is won in a single one of our lives, as soon as one of us makes God's will our will, in that spot of the earth where we live the kingdom has come. To pray for it is to join with God in bringing it. He cannot answer this prayer unless we help Him answer it. Does not that partly explain why, after nineteen hundred years of the daily repetition of the Lord's prayer, the results seem so meager?

The same deep truth is clear in the rest of the prayer, where the request is for simple, common, human needs—food, forgiveness, guidance, strength. We ask for daily bread, but meantime we co-operate

to the best of our strength to make the fields yield the harvest, and we should not praise the faith of the strong man who should rise from his knees after saying this prayer and spend his working day in a comfortable chair at home. That we should call tempting God. We are "co-laborers with God" in filling the basket and store. We ask His help and join with Him in winning what we seek. The prayer for forgiveness shows how much is expected of us. What a solemn thing to ask! "Forgive us *as we forgive!*" What a heavy readjustment of life that prayer demands! If we are to have the joy of God's forgiveness we are to bring to Him a forgiving heart. It is our task to bring our life up to the level of our words. His forgiveness comes to us just as far as we co-operate with Him in bringing it. Is it not so also with that cry for freedom from temptation? We may not pray that God would keep us from testings and temptings, if we ourselves go where we are almost sure to fall into them. To say, "Lead me not into temptations" ought to mean a corresponding effort to shun primrose paths that are sure to lead where dangers lurk. "I pray not that thou shouldst take them out of the world," the same Saviour says elsewhere. In the world our life is to be. But we are to join with Him in making it a life *not of the world*. When the tempter has caught us, the prayer will be, "Deliver us from evil," but even here we have our part to do. God drags no man out of the slough against his will. He carries no one up the shining heights without the toil of knees and heart and hands. Deliverance He certainly has for us. But we are to help Him win this greatest battle of our lives—the battle of Armageddon, where the beast is conquered and the new name comes out in the forehead.

THE DRINK TRAFFIC.

THERE can be no question that there has been a rather startling increase in the use of alcoholic drinks in the last few years. The custom of drinking at dinners is growing steadily, and there are numerous comments current upon the amount of drinking which is indulged in by women in almost all walks of life. Those who travel are constantly surprised to find how many persons order drinks served with their meals, and between meals as well.

This impression is confirmed on all hands by official figures. "The American Grocer" reports that the annual bill for "stimulating beverages" has reached the enormous total of \$1,369,098,276, which is \$129,989,281 more than the average expenditure for the last five years. This bill, it must be remarked, includes non-alcoholic drinks which stimulate, such as tea, coffee and cocoa. The total cost, however, of these mild stimulants is only \$196,533,041. "The Literary Digest" has figured that the nation's drink bill last year cost \$17.33 for each individual man, woman and child, which would be about 4.7 cents apiece each day of the year. The same periodical shows that the users of alcoholic drinks spend an average of \$69.32 per capita for intoxicants, which would be about 19 cents apiece each day of the year. "The New York Press" has calculated that the rate of consumption of alcoholic beverages per capita went from 17.90 gallons in 1901 to 19.48 gallons in 1902, though it is recognized that the increase has been largely in the use of beer and wine rather than of distilled liquors.

There are a few facts which offset this gain in the use of intoxicants and from which we may extract a crumb of comfort. The bar which has so long disgraced us in the National Capitol is at last removed, let us hope forever, and our lawmakers will at least be compelled to go outside the legislative halls for such drinks. There is a sounder sentiment in Maine in favor of the rigid enforcement of the law than has existed for years, and the State Legislature has again this winter pronounced by an overwhelming vote to continue the method of exclusion. The moral sentiment is the greatest possible gain, and if the present determination can be maintained and the law can be enforced, it might turn the tide at a time when a temperance victory is desperately needed. New Hampshire and Vermont have gone out of the prohibition column and are now local option States. The condition of enforcement was, however, so bad that the change means little immediate loss for the temperance cause. By a tremendous protest from the best people all over the State, New Hampshire was saved from the enactment of a bad license law, and secured a good local option law. In Vermont the situation is far from hopeful for the present, as a great number of the towns have voted for license. Altogether there is much to keep the temperance worker humble, and, if he had only human support, even discouraged. But this may be counted on, as sure as the planets in their orbits, *the saloon is hostile to all true human interests, and in the years of God it is a doomed institution.*

EDITORIAL NOTES.

OUR friend, Eliza B. Chase, daughter of Pliny Earle Chase, of revered memory, has performed a valuable service for all who travel in Eastern Canada, and for many more who belong to the great class of fireside travelers. In her "In Quest of the Quaint" she describes regions close across our northern border, which, though of great charm, are as yet comparatively little known. The Lower St. Lawrence, Bay Chaleur, Lake Huron, formed the field of her investigation, and artists, teachers, sportsmen and other vacationers might be grateful for such a guide and memento of holiday times. Simple and rhythmic old canoe songs—some handed down from earliest settlers, were jotted down as the author heard them; and in her translations she endeavors to retain the character of these voyageurs' chansons. There are many legends—obtained in French from old residents and not hitherto published—which add their fascination to the scenes; and items of general interest, history, and statistics, are interspersed. The numerous illustrations and the cover design are from water-color and pencil sketches by the author. The book is published by Ferris & Leach, Philadelphia, and will be sent postpaid for \$1.50.

PHILADELPHIA YEARLY MEETING begins at the Arch Street meeting house on Second-day morning, the 20th of this month. It has been in many respects an eventful year in the history of the yearly meeting, on account of the labors of the committee which was appointed one year ago, and the sessions which are approaching will undoubtedly be occasions of more than ordinary interest. The afternoon and evening meetings will be held as usual at the meeting house on Twelfth Street, a full program of which is given in another column of the paper.

THE THREE PERIODS IN THE DEVELOPMENT OF FRIENDS.

BY EDWARD GARDNER.

(Continued from last week.)

With the visit of Anne Austin and Mary Fisher to Boston in 1656, the Quaker doctrine and the Quaker character began their invasion of America. These two devoted women were cruelly treated by the authorities of Boston, and as soon as possible they were sent back to England. Other missionaries came almost immediately, and there began in free America that long drama of persecution and punishment by the authorities of Massachusetts and most of the other colonies. This was met on the part of the Quakers by persistent efforts to preach the gospel and

patient endurance of the indignities heaped upon them.

The common people did not share with their rulers in their dread of the Quakers, but this was an additional cause for increased bitterness and activity of the authorities. Massachusetts, the stronghold of Puritanism, resorted to the most severe measures in order to keep Quaker doctrine from gaining a foothold. When other punishment failed to quench the zealous spirits of the Quakers, scourging was resorted to, ears were cut off, tongues were bored, and even the death penalty was inflicted on three men and one woman.

Through it all the Friends here, as in other colonies, led, as they believed, by the Holy Spirit, continued to preach and to suffer, gaining converts everywhere. In the course of ten years the most severe punishments were abandoned; it was not till 1724, however, that full religious liberty was finally obtained in Massachusetts, when the English Government interfered to prevent Friends from being fined and imprisoned for refusing to pay taxes for the support of the clergy.

The Jerseys, falling into the hands of Friends, were settled and controlled by them. It was in Pennsylvania, however, that the "holy experiment" of ruling a great commonwealth on the principles of justice, love and peace was to be successfully demonstrated. Pennsylvania was purchased of Charles II. by William Penn in 1681, and thrown open to settlers of every religious belief. Friends, especially, from England and the Continent, emigrated to Pennsylvania so rapidly that in 1700 it was one of the most prosperous of all the English colonies.

The period from 1682 to 1754, during which The Friends had control of affairs, was called "The Golden Age of Pennsylvania." During that time no outbreak of the Indians occurred, and the principles advocated by The Friends were carried out in a practical manner throughout the colony. "While William Penn's principles prevailed," says Clarkson, "or the Quakers had the principal share in the government, there was no spot on the globe where, number for number, there was so much virtue, or so much true happiness, as among the inhabitants of Pennsylvania."

In England the history of The Friends during the Protectorate and throughout the reigns of the Stuart kings is a story of almost unparalleled devotion, enthusiasm and patient suffering. With the accession of Charles II. an act of Parliament prohibited all meetings for worship other than those in the Established Church, as gatherings dangerous to the peace of the realm. Refusal to take the oath of allegiance and supremacy involved the penalty of imprisonment for life or at the king's pleasure.

As Friends refused to take the oath because of their religious convictions, and, as, unlike other Non-conformists, they held their religious services boldly and with open doors, the persecution against them was redoubled through the efforts of their enemies or of the tyrannical adherents of the Crown. Dur-

ing the twenty-five years of the reign of Charles II. thirteen thousand five hundred and sixty-two Friends were imprisoned in the terrible prisons of England; one hundred and ninety-eight were transported beyond the seas, and three hundred and thirty-eight died in prison or of wounds received in violent assaults which were made in order to break up their meetings.

With the accession of William and Mary to the throne, persecution of the Quakers gradually ceased, and the most strenuous period of their history was completed. As has already been intimated, George Fox spent the last fifteen years of his life not so much in active missionary work as in planning and developing a comprehensive system of government for the large and growing Society of Friends. Disorders and a tendency towards disorganization arose about this time which threatened the very existence of the Society. One of these schisms will be discussed on a future page.

Through the system of yearly, quarterly and monthly meetings which was developed, the unity and strength of the Society were preserved and a wise and efficient authority was created in each meeting. This authority restrained the impetuous members, corrected and disciplined the erring ones, and strengthened and encouraged those who were timid. This system of government has been moderately successful. Its weakest element has been the practical independence of the several yearly meetings. Those that have adopted the Uniform Discipline will now be under one general organization. This will certainly strengthen the Society and make it a unit in purpose and action.

William Penn was one of the most distinguished and influential of the early Friends, and took an active part in the history of the Society. He interceded at court on behalf of imprisoned Friends, and so great was his influence with Charles II. that he secured the release of hundreds of these unfortunate people. He accomplished the great purpose of his life in establishing a powerful colony where freedom of worship was granted to every man. His death, which occurred in 1718, seems to coincide, approximately, with the close of the first period in the development of the Society of Friends.

The Society had now been in existence about three-quarters of a century. From a mere handful it had extended itself over England and Wales; Scotland, the storm center of Puritanism, had felt its impress, and a Scotchman, Robert Barclay, was the most powerful and logical writer The Friends have ever produced. It had established itself in Germany and Holland, and, crossing the Atlantic Ocean, had found a home in the West Indies. It had landed on the rock-bound shore of New England, and had succeeded in softening the stern New England heart. It had made converts among the cavaliers of Virginia; it had been welcomed to Rhode Island; it was influential in the legislation of the Jerseys and Maryland; it was in control of Pennsylvania, and had been established in the remaining English colonies.

Statistics of that period are uncertain, but it is estimated that in 1700 there were 66,000 Friends in England and Wales. The population of Pennsylvania at the time of Penn's death is placed at 40,000, half of the inhabitants being Friends, and it is thought that in 1760 there were at least 50,000 Friends in America. Consequently, it is safe to estimate the whole number of Friends at the time of Penn's death at 90,000.

It was an aggressive period. The Friends had thrived on persecution. The spiritual life of a people ready to suffer and to die for their religion, we may be assured, was of a keen, active and elevating nature. The Quaker Church at this time was in the flush of vigorous life. It may well have looked forward to the evangelization of the world and to the universal dominion of Christ's Gospel of peace, mercy and benevolence.

Thus far in their short history the Friends had demonstrated two great and important truths to the world. First, by the settlement and successful control of Pennsylvania they had shown that it is possible to conduct a government in accordance with the teachings of Christ. The civilized world of to-day is slowly coming to their standard of ethics and to their fundamental doctrine of peace as a basis for government. Second, in their conflict with the authorities for their religious liberty, they showed the tremendous power of a people ready to follow the highest dictates of conscience, and ready to suffer in meekness until bigotry and tyranny have worn themselves out and are willing to give up the unequal struggle. "It was the cheapest victory England ever had won for her liberty because it was a victory that ended in love, and held up God's Truth."

(To be continued.)

A CONFERENCE AT GUILFORD COLLEGE.

We feel that we have enjoyed a season of great favor here at Guilford College, by the tarrying in our midst for a few days of our dear friends, Joseph Elkinton and Alfred C. Garrett. Since the report in *THE AMERICAN FRIEND* of that delightful little gathering in the Berkshire Hills last summer, some of us have been earnestly desiring something of the same kind here, especially ever since we learned that Alfred Garrett purposed spending a few weeks in our vicinity at the far-famed health resort, or rather resort for rest, at Pinehurst.

Through correspondence a very elastic kind of program was arranged. Invitations were sent out to persons in all of the quarters, chiefly young Friends, as Alfred Garrett's concern is primarily to them. We knew that at this particular season not many were so situated that they could respond, still with Friends of our meeting, students and faculty of the College, quite a respectable gathering resulted. There were present representatives of New Garden, Deep River, Yadkin Valley, Western and Eastern Quarters.

At Alfred Garrett's request an occasional paper by some of our own members was introduced, while Joseph Elkinton added much both to the life and interest of the occasion. I think we all met with the feeling, "not theology, but Christ; not formalism, but spiritual life"; and this spirit prevailed, and there was a real cementing power of the Lord manifest throughout.

In his introductory address, Alfred Garrett spoke of the "Relation of Bible Teaching to the Society of Friends." In this he took us back to some of the original positions of the society, such as its call to exemplify the higher Christian life to the world—Friends' views in regard to the gift of the ministry, worship, the earnest, systematic, persistent study of the Bible, the observance of the quiet hour, the necessity of holding to the eternal truths which the Society of Friends stands for, and at the same time reaching out to help in the salvation of the world—the work of bringing men to Christ.

The "Bible Talk on Love and Unity" was full of inspiration. He again took the old Quaker stand that without unity we had better not go forward. The treatment of Christian love was exalted. The new commandment was spoken of in such a way that to many of us it seemed "opened" as never before.

Thomas Newlin's paper, "How to Study the Bible," presented a different class of work from that commonly applied to the preparation of Sabbath School lessons, and should be heard throughout our yearly meeting. The lazy, slipshod methods which are too much followed in this important work deserve censure; and the very narrow conception of the amount of work necessary to fit one to teach opens the door to all kinds of misconception. The Holy Spirit is the best interpreter of the Bible; and, while in a very deep and true sense the Holy Spirit does teach history, and science, and art, and literature, these are not learned by immediate revelation, but by painstaking, laborious study. When the lesson has thus been studied, then the Holy Spirit can make the most efficient use of it through the teacher. This and much more was made evident by the successive talks by Alfred C. Garrett and others. In one of these we were presented with an admirably arranged course in Bible study.

Professor J. F. Davis spoke of "Friends' Beliefs Concerning the Ordinances." In this he compared different manuscripts of the New Testament, showing that many of the passages quoted to sustain the ritual of the various churches are not found in the oldest manuscripts, but are the work of ecclesiastical propagandists of a much later date. While this was not the reason they were not observed by the early Friends, the position of the latter was fully sustained by the findings of modern scholarship. Alfred Garrett followed with reference to the baptism of the Spirit and the spiritual communion, which are the positive, emphatic beliefs, and which do away with the outward, ritualistic forms.

A very interesting paper on "The Missions of the

English Friends" was presented by Clara Cox, of High Point. The writer showed the great amount of work accomplished by these Friends, and incited American Friends to emulate their example. Our Friend Eli Reece, also of High Point, brought before us "Opportunities and Essentials for Service," in a paper specially prepared to meet the needs of our young members. A discourse by Joseph Elkinton on "The History of Our Discipline" was also very interesting, while his lecture on the Doukhobors gave great pleasure as well as much profitable instruction to a very large audience in Memorial Hall. The services of this dear Friend were also very acceptable and helpful in our meeting on First-day, and the presence of both in our college and in the community has given great satisfaction.

The real benefit of such an opportunity cannot be outlined as a program. To many of us it was a spiritual feast. Without any war of words as to this doctrine and that method, we came together in our Father's presence for spiritual uplifting and strength for the needs of the hour, and the lessons given in great simplicity and old-time earnestness did indeed refresh and comfort us.

Seneca Stevens, a minister of New York Yearly Meeting, was in attendance a part of the time. His presence and such part as he took in the conference were very acceptable.

Alfred Garrett gave his address, "The Heart of Quakerism," in Friends' Meeting House at Greensboro on First-day evening; and Joseph Elkinton lectured on the Doukhobors at High Point on Second-day night.

The International Lesson.

SECOND QUARTER.

LESSON IV.

FOURTH MONTH 26, 1903.

PAUL'S JOURNEY TO JERUSALEM.

Acts 21: 3-14.

GOLDEN TEXT.—The will of the Lord be done. Acts 21: 14.

DAILY READINGS.

Second-day, Fourth mo. 20.—Paul's journey to Jerusalem. Acts 21: 1-16.

Third-day, Fourth mo. 21.—Paul's call to the ministry. Gal. 1: 1-24.

Fourth-day, Fourth mo. 22.—Salvation for the Gentiles. Eph. 3: 1-21.

Fifth-day, Fourth mo. 23.—Rules for Christian living. Eph. 4: 1-28.

Sixth-day, Fourth mo. 24.—Paul's record. Phil. 3: 1-15.

Seventh-day, Fourth mo. 25.—Paul's care. Col. 2: 1-23.

First-day, Fourth mo. 26.—Paul's charge. 2 Tim. 4: 1-8.

The lessons now take up the history of Paul. In Lesson 1 of the present quarter we left Paul at Miletus, bidding farewell to the overseers of Ephesus. Chapter 21 begins with Luke's account of the remainder of the journey to Jerusalem. The ship followed the regular route of the sailing vessels of that day. From Miletus they sailed to Cos, then to the Island of Rhodes, and then to Patara, the seaport of the province of Lycia. Here the vessel on which they traveled thus far appears to have ended her voyage, for the narrative says, "Having found a ship crossing over to Phœnicia, we went aboard and set sail." From verse 3 we learn that this vessel was a

merchantman ("for the ship was to unlade her cargo"). The vessel was doubtless a larger craft than one they left, as from the account we learn that the captain took a direct course across the open sea to Tyre. The absolute accuracy in details in the account of the voyage is indicative of a careful writer and of an eyewitness.

3. "Discovered." In the original a nautical term exactly equivalent to the modern "sighted." "Leaving it (Cyprus) on the left hand." That is, they passed close to the southwest corner of the island. Tyre—the celebrated city of the Mediterranean, so often mentioned in the Old Testament, and in ancient history.

4. "And having found the disciples." This rather implies there were not very many. Paul had probably been at Tyre before. Acts 15: 3. "Seven days." Circumstances had been so favorable that Paul reached Syria earlier than he expected if we may judge from Acts 20: 16. This was probably due to fine weather, and a full moon which enabled the captain to take "a straight course" from Patara to Tyre and thus save the time which would be taken up in a coasting voyage. The voyage from Miletus is thought to have occupied a week. "Said to Paul through the spirit," etc. It was revealed to them that Paul would suffer, and they naturally inferred that he should not go. That this is the correct interpretation is confirmed by verses 11, 12.

5. "The days." The seven days, which were doubtless needed for unlading and lading the ship. The affectionate farewell is touchingly described.

6. "On board the ship." The original implies that it was the same ship heretofore spoken of.

7. "Ptolemais." This city was about thirty miles south of Tyre. It is the Accho of the Old Testament (Judges 1: 31), and the Acre, or St. Jean d'Acre, of modern times. It was about halfway between Tyre and Cæsarea, and, older than either, still survives, a town of 8,000 or more inhabitants. Here Paul's sea voyage ended. And the remaining part of his journey, about 110 miles, was made by land.

8. "And on the morrow we departed and came to Cæsarea." R.V. This place was the Roman capital of Palestine. It was 70 miles from Jerusalem. Paul had already been here three times (Acts 9: 30; 18: 22). It was here that Paul was imprisoned for two years (Acts 24: 27). "Philip." He is to be distinguished from Philip the Apostle, and is the one mentioned in Acts 6: 5; 8: 5, etc. As the preacher to the Samaritans he must have been in close sympathy with the Apostle to the Gentiles. The "Evangelist." This word only occurs twice elsewhere in the New Testament (Eph. 4: 11; 2 Tim. 4: 5), and seems to have rather "denoted an employment than an order." The title is not found in the early church writers (Apostolic Fathers), which seems strange.

9. This verse shows clearly that in Apostolic times women did preach (for this is what prophesying means). The word "prophesy," when the Bible was translated, meant preaching, as is abundantly shown by contemporary literature, notably by Jer-

emy Taylor's celebrated tract, the "Liberty of Prophesying," written to defend freedom of preaching. Compare Acts 18: 26; Rom. 16: 1, 2; Acts 16: 14, 15. "Virgins." This mentions the fact and cannot be taken to mean more.

10. "Agabus." See Acts 11: 28.

11. Compare 1 Kings 22: 11; Jer. 13: 1-11; 27: 2; Ezek. 4: 1. The girdle was that by which the loose oriental robe was drawn in at the waist. It was universally worn, and was often laid aside when resting or when in the house. This prophecy was not absolutely carried out, inasmuch as the Romans bound Paul, but as this was done at the instigation of Jews, it was accurate in spirit.

12. "We." Luke, the writer, and probably Trophimus, and Aristarchus, and perhaps others (see Acts 20: 4). They seem to have felt that these words of Agabus were intended as a warning to Paul.

13. Paul is sure that his place is to go on. Compare Luke 9: 51.

14. Paul's friends recognized that he was following divine guidance, and that the future must be left in God's hands.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FOURTH MONTH TWENTY-SIXTH.

AN EVENING WITH ARCTIC MISSIONS.

Job 38: 22, 23, 29, 30.

Second-day, Fourth mo. 20.—God in the Northland. Ps. 147: 16, 17.

Third-day, Fourth mo. 21.—The snow obeys his will. Job 37: 6-10.

Fourth-day, Fourth mo. 22.—The North people His. Ps. 95: 7, 8; 100: 3.

Fifth-day, Fourth mo. 23.—God King of the earth. Ps. 103: 13-22.

Sixth-day, Fourth mo. 24.—Sun of the sunless. Ps. 84: 11, 12.

Seventh-day, Fourth mo. 25.—Salvation for all. Rom. 10: 11-15.

If one could venture to propose a different Scripture reading for this topic than the one assigned by our officers, Isaiah 43: 4-7 might seem preferable. God's love to Zion gives her large boundaries, and His love to every creature would draw all into His church that they might know the manifested riches of His grace. The vision of Isaiah was doubtless less inclusive to him than is the picture that comes to us in the language used; but if the same evangelizing spirit fills us as filled him, we will cover the world as we know it with the gospel of the One who came to save "whosoever believeth."

There is a denomination that could report to the Ecumenical Missionary Conference of 1900, one foreign missionary in the field for every 58 communicants at home. These Moravian pioneers found their way to Greenland 170 years ago, and recently left the island under the care of an established pastoral church while their missionaries passed to new and needier fields.

On the other side of the continent lies Alaska, with its chain of islands, carrying our flag far out into the Pacific. It is noteworthy how different were the movements of the Christian people of the United States in regard to Alaska as a new possession, and

our procedure in the matter of the opportunities recently opened to us in Cuba and the Philippines. For Alaska practically nothing was done for ten years in the way of evangelistic effort, while much has been done, and is yet being done, that must be overcome by mission workers in their efforts to gain the confidence of the natives.

Christian interest has been effectual, however, in the accomplishment of a noble work. The country has been districted by the various denominations, so that, theoretically, at least, the whole of it is covered without conflict or duplication, and about 8,000 converts are claimed as the fruits of their labors. The greed of criminally-minded whites has given us a martyr in our own Church, but the work has not been stayed. A recent report tells us that nearly one-half of the 400 inhabitants of Kake Island desired to unite with our missionary church on the occasion of the dedication of its building there.

Between these extremes, from British Columbia to Labrador, lies a vast territory, not densely populated, but with those who need the Word of Life. There are rigors of climate that perhaps outweigh even the dangers of tropical Africa, with its deadly fevers; but the rewards of faithfulness have there been reaped, and are still to be reaped, for Him who says "to the North, 'Give up,' and to the South, 'Keep not back.'"

A brief but comprehensive review of Friends' Alaskan Missions is given in THE AMERICAN FRIEND for Second month 6th, 1902.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

ARCTIC FRIENDS.

Kotzebue, Alaska, Twelfth month 15th, 1902.

Editor THE AMERICAN FRIEND:

It may interest some of thy readers to know that we are not idle up here in this northern corner of His vineyard. If we are not heard from often it is not because we are "lost, strayed or stolen" from His blessed service and the "faith" we hold most dear. Only a little more than five years have elapsed since California Yearly Meeting sent Robert and Carrie Lamons and Anna Hunnicutt their first missionaries to the Esquimaux, who landed on this bleak shore with the nearest white neighbor a hundred miles distant, and the great "white silence" of the long Arctic winter fast approaching. They found hundreds of fur-clad Esquimaux, steeped in the superstition of their shamanism; but in God's name and with His help they went to work with a will, and as one result of their labor 148 of those natives are members in good standing of our mission church, organized Ninth month 22d, 1899, and they are more than mere church members—they are Christians, and so far as their lives go would be a credit to any monthly meeting in the United States. Here, where several hun-

dred people used to drink any kind of liquor obtainable, and both sexes were slaves to the tobacco habit, only two or three will drink liquors, and perhaps not more than 5 per cent. use tobacco in any form. We fight the use of the latter, as they do not have money enough to buy the common necessities of life, let alone squandering it upon such an unnecessary and filthy habit.

In summer time, when there are many visiting natives here, our average attendance is about 250, with 150 present at prayer service. At present we hold two prayer meetings each week, and attendance is about the same at each as it is at each of the three services on the Sabbath. On an average 98 per cent. of our resident membership is present at two prayer services each week. Indeed, the "stay-at-homes" are usually only those who are disabled through some illness.

In connection with the devotional and distinctively religious work we also have a valuable auxiliary, a medical department, furnishing free of cost to the native the only medical attention to be had in a coast distance of about 200 miles, and no doctors back of us in the interior. We give only the simplest remedies, and trust the Lord to heal them, and He does help and bless this part of the work. God has performed some wonderful cures, one a poor girl totally blind and somewhat demented three months ago can see without any difficulty and is in a normal state mentally, goes to school each day. We attribute her recovery to God's answering our prayers in her behalf. Although the Esquimau is supposed to be a dying race, and I am afraid is dying out at many points, here at Kotzebue, the death rate is lower than the average as reported in 1900 census for the United States.

The school is also a most helpful factor in civilizing and Christianizing these people. About thirty attend on an average, bright-faced, fur-clad little Esquimaux, very bright of eye and mind, and oh, so anxious to learn about the "white man's ways and the white man's God." One of the six hours taught each day is taken up in songs, prayers and reading and study of the Bible. Martha Hadley, of Wilmington Yearly Meeting, has served as teacher for three past years, but at present she is matron of the Mission Home, and Otha Thomas, of California Yearly Meeting, is the present teacher. A "mothers' meeting" is also held each Sixth-day. Its motto is "Cleanliness"—clean bodies and clean hearts.

For the first time Thanksgiving day was observed this season. We explained to them the day's significance, and at the morning service every native in the village was present. Most of them quoted texts expressive of praise and thanksgiving. Many told of things for which they were grateful—some for material blessings, fish, furs, seal, reindeer, etc.; some were thankful the "Lord had kept them"; and one poor woman, who some time ago lost two of her children through lack of food, was thankful for the "little baby" she had left. At the meeting's end we surprised them by giving to each a portion of food—

pork and beans, coffee, biscuit and fruit. You can easily understand that it was appreciated when we tell thee that for some time they have had practically nothing to eat but seal and fish. That night we were interrupted at our evening meal by an Esquimau entering and requesting that we have a "prayer meeting." We were glad to grant his request, and when we entered the hall were gratified to find an even hundred natives present at this unannounced prayer meeting. The Lord blessed and the Holy Ghost led and directed. At meeting's close fourteen expressed a desire for "noutak umitah," the new heart and church membership. Thus ended the most glorious Thanksgiving day we have ever been blessed by.

There is also a "reindeer station" here, the superintendent of this mission having charge of same. At present the mission herd consists of about 285 reindeer, half of them belonging to mission. A Laplander and three Esquimau lads watch and care for them. At present they are at the nearest timber, about 18 miles distant. They are kept there during the coldest weather, as it is better for them to have what shelter the trees afford. In summer season they are driven out in the Tundra, their principal food at all seasons being a species of moss or lichen indigenous to the Arctic zone. In winter they will dig down through several feet of snow to reach their favorite food.

Reindeer and dog teams afford us our only means of travel for the greater part of the year, and this letter will be carried perhaps 2,000 miles by dogs and reindeer via Nome City and Dawson City ere it reaches steamer transportation. The ice left somewhat earlier last summer, and first mail steamer reached us Seventh month 17th, the last Tenth month 8th, so that we had about three months of open sea.

We are probably the most northern Friends' meeting in the world—about 30 miles north of Arctic Circle. Snow has lain on the ground since early in Tenth month, and since Eleventh month 11th it has been zero weather, about all the time reaching as low as —27. In latter part of 11th mo., and as I write this, it registered —34. Last winter the coldest point reached was —52; but with warm house, plenty of fuel, and proper clothing, we are kept warm, and these fur coats up here cover as happy and contented hearts as you can well find in Christendom.

The pioneer band have all left us. Anna Hunnicutt-Foster is conducting independent mission work at Deering, Alaska, and Robert and Carrie Samms left last Eighth month on the U. S. Revenue Cutter, the "Bear." We trust to soon hear that they reached their destination (San Francisco) in safety. In thy warm south land homes remember by way of His throne this meeting of thy brothers and sisters in Christ in Arctic land, and if the sun of days does leave us for a time, the blessed Sun of Righteousness shineth into our hearts, bringing light and warmth.

Lovingly Thine and His,

DANA THOMAS.

Things of Interest Among Ourselves.

We desire to express our thanks for the gift of THE AMERICAN FRIEND, which comes to us each week as a letter from the Church at large. We have been much edified in the reading of it, and interested in "Things of Interest Among Ourselves."

*Barclay and Anna Johnson, Southland College,
Southland, Arkansas.*

The old brick meeting house at West Elkton, Ohio, has been very nicely remodeled, and it is a most satisfactory meeting place for the Friends of this community.

West Elkton Meeting, Ohio, although organized almost a century ago, is still large and prosperous. Wm. West, a minister, is doing efficient work in the meeting.

J. L. Beane, who has been in Oklahoma during the winter for his health, has returned to his home in Le Grand, Iowa. He expects to move to Oklahoma this fall.

Samuel Withers has been chosen president of the Y. M. C. A. at Haverford College for the coming year. Daniel Binford will serve in the same capacity at Friends' University.

Eli G. Parker and his wife, Mary M. Parker, both ministers of Lynnville, Iowa, have recently been suffering from the prevalent gripe, but are now again in active service.

At Bridgeport Monthly Meeting, Ind., held on the 2d inst., nineteen new members were received with Friends. Eighteen by request, and one by letter from the Methodist Church.

Lola Hobson, of Richland, Ia., the Christian Endeavor organizer of Iowa Yearly Meeting, has spent the winter in visiting the different quarterly meetings, and has organized several new societies. She has lately undergone a surgical operation, but is rapidly recovering.

Asa Talbert, a lifetime Friend and faithful worker in West Elkton, Ohio, is kept at home now on account of ill health. He is in his eightieth year. Another veteran member is Louis Taylor, in his seventy-ninth year. He served as clerk in some one of the business meetings for fifty-five years.

John Kittrell, of Ogden, O., held a series of meetings at Samantha, O., Third month 1st to 10th. Two professed conversion and a number received special help. The meetings were much better attended than for years past, and the people were never so alive to their duties and privileges in Christ.

The Christian Endeavor Society and meeting at Richland, Ia., held a union service on the evening of the 29th ult. E. Howard Brown preached a sermon on "The Salvation of Africa," and also read a personal letter from Willis R. Hotchkiss. A large audience, great interest and good collection was the result.

Plans are being perfected for the conduct of the Student Summer Conference of Young Men's Christian Associations of Canada and the East, to be held at East Northfield, Mass., Sixth month 26th to Seventh month 5th. This Conference was started through the invitation of D. L. Moody in 1886, and since then has been held annually with increasing attendance. Last year there were over 700 representatives from 132 institutions at the Northfield Conference.

The monthly meeting in San Diego, Cal., is not large, and is composed mostly of those with limited means. The membership is a faithful band of earnest workers, however, and it seems essential for them to have their own place of worship. Although the undertaking requires large faith, yet they are persuaded that it is the "Father's will" to be represented in that beautiful city, where so many pleasure-seekers come and go, by a good, live Friends' meeting, and, as the gold and silver are His, they are praying that He will open the hearts of those whom He has blessed to contribute to their need. The trustees of the meeting are S. L. Ward, 858 Front Street, treasurer; C. C. Winslow, L. C. Wright and Charles Judd, and they desire to purchase property within the next three or four months. J. W. Wilmere is resident minister.

F. B. Milner, of Leesburg, O., held a series of meetings at Loudonary, Ross County, O., in Second month, continuing about two weeks, and also a ten days' meeting at Oak Grove, near Leesburg, O. God owned and blessed the work in the salvation of souls. Both meetings are in the limits of Fairfield Quarterly Meeting.

Charles E. Hiatt preached a thoroughly practical sermon at Friends' Meeting, Muncie, Ind., the 5th inst., on "Fellow-helpers to the Truth," after which a very impressive welcome was extended to the new members who have been received since the first of the year. Some were unable to be present. Eleven have been received by request, five by letter and nine by certificate, making twenty-five in all.

The tools ordered for the Boys' Training Home at Ramallah have gone forward by the Dominion Line to Jaffa. The other goods for the mission, which have been collecting in Thomas Wood's care, were shipped with them. Many valuable gifts were included. It seemed as if the friends thought of nearly everything needful at the mission, even to shoe-strings, and good judgment was shown in sending only new and useful things.

James H. Coutant, a lifelong member of the Valley Meeting, in Ulster County, N. Y., passed away on the 3d inst., and was laid to rest on the 8th. He was a man of remarkable gentleness and sweetness of nature, and a person whose daily life showed forth the goodness which is the fruit of faith in Jesus Christ. He was respected by everybody who knew him, and he will be a great loss to his meeting and to the entire neighborhood where he had always lived.

A new impetus was given to the educational work in behalf of the colored race of Philadelphia by a meeting held in that city in the interest of the Institute for Colored Youth on the evening of the 25th ult. The speakers for the evening were Booker T. Washington, Charles Emory Smith and Hugh M. Brown. This institute was started by Friends in 1837, through a fund bequeathed for that purpose by Richard Humphreys. The work has grown so that it has been deemed wise to move the institute to a farm of 116 acres near Cheyney, Chester County, Pa.

Fairfield Quarterly Meeting, Wilmington Yearly Meeting, will be held at Samantha, O. (old Clear Creek), Fourth month 24th, 25th and 26th. Those coming by railroad will stop at Highland, B. & O., S. W. R. R., and will be met with conveyances if they have previously notified the quarterly meeting correspondent, Elizabeth Larkin, Samantha, Ohio. Edgar Stranahan, who was sent to Cuba by the Wilmington Yearly Meeting's Committee on Foreign Mission, to select a location for mission work, will give a lecture, with stereopticon views of Cuba, on Sixth-day, 7.30 p.m. The proceeds will be used for the mission work.

Central Academy, at Plainfield, Ind., has entered upon the last term of the present school year. After some severe trials and many adverse circumstances, the Academy is now in a condition to do excellent work. It is still financially embarrassed, and the burden falls heavily upon a few faithful Friends. Under the careful and efficient management of Prof. Otis G. Stanton, the school has regained a first-class standing, and all are highly pleased. Prof. Stanton, however, has received an appointment in the State Department at Washington, D. C., and the Academy trustees will have to select a new principal the coming year. Commencement will occur Sixth month 4th.

Iowa Monthly Meeting, Agra, Okla., has been favored with the following religious services during the past six months. Early last fall J. W. Elder and B. S. Morris and wife labored nearly a month in the meeting, and thirty were led to take definite steps in their Christian life. Later Mary A. and Stephen Cox held seven meetings, resulting in seven conversions. Oliver Beeson and C. E. Fear were in the monthly meeting a few weeks, and had services at three different meeting points, with excellent results. Elisha Janeway was also in the meeting during the winter months, and held services at several places. Asaph Baker visited the meetings with messages of love. All these visits were helpful to Friends, but the meeting is in need of a good resident minister.

Edward Stranahan expects to visit all the meetings of Wilmington Yearly Meeting, lecturing with stereopticon views for the purpose of raising funds to establish a mission work in Cuba.

BORN.

ADELL.—Born, at Whittier, Cal., to L. T. and Ada Adell, First month 19th, 1903, a daughter, Florence Adell.

TEAS.—At Joplin, Mo., Second month 10th, 1903, to Edward and Augusta Teas, a daughter, Josephine.

DIED.

CHASE.—At her home in Whittier, Cal., Third month 28th, 1903, Lydia C., widow of George S. Chase, in her 86th year. She was a woman of sterling worth and religious activity, full of faith and good works. An esteemed member of Whittier Monthly Meeting of Friends.

COUTANT.—James H. Coutant, at his home, in Ardonia, N. Y., Fourth month 3d, 1903, in his 76th year. He was an elder in his meeting and a faithful Christian in all the callings of life.

CONVER.—At her home, near Sully, Ia., Second month 22d, 1903, Louise, wife of Thomas J. Conner and daughter of Caleb and Miriam Johnson, aged 43 years. The deceased gave her heart to Jesus when 14 years old, and remained faithful until death.

DRAPER.—At his home in Richland, Ia., Third month 26th, 1903, Elwood Draper, aged 80 years. He was reared and always remained a Friend.

GOULD.—At his home, in Usquepang, R. I., Fourth month 2d, 1903, Anna A. Gould, widow of George S. Gould, aged 81 years, 6 months and 26 days. A birthright and very useful member, and elder of South Kingston Monthly Meeting of Friends. She was clerk of the women's meeting for something over thirty years.

HENLEY.—At San Antonio, Tex., Third month 15th, 1903, Mary N., wife of J. Arthur Henley and daughter of Thomas and Alice Newby. The deceased was buried at Lawrence, Kan.

HOSKINS.—At Richland, Ia., Second month 21st, 1903, Vera, daughter of Pleasant and Bertha Hoskins, aged 17 years. She was an active Christian and Christian Endeavorer.

MARIS.—At her home, near Damascus, O., First month 3d, 1903, Esther Maris, in the 74th year of her age. A lifelong member of Friends. The faithful, unselfish performance of every duty especially marked her quiet, Christian life.

MORRIS.—At her home, Amo, Ind., Fifth month 31st, 1902, Margaret Ella Morris, daughter of Caleb and Mary Hunt, aged 43 years. Her Christian influence and daily walk will ever be remembered by her many friends.

MOSEHER.—At Motor, Ia., in the home of her son-in-law, C. W. Smith, Second month 23d, 1903, Mary, wife of Stephen Mosher, a little over 75 years of age. The deceased was a quiet, faithful Christian and a birthright member of Friends. Funeral services were held at Ackworth, Ia., on the 25th.

PERDUE.—At his home in New Martinsburg, Ohio, Second month 16th, 1903, Mentor Pimm, son of Gershom and Abigail Perdue, a member of Hopewell Monthly Meeting of Friends, in the 70th year of his age. As a citizen he was honest, upright and faithful in the discharge of his duties, and his life was unselfishly spent for others.

STUART.—At his home in Woolson, Ia., Third month 25th, 1903, Charles Stuart, nearly 89 years old. He was a lifelong and faithful member of Friends.

TRUEBLOOD.—At Blue River, near Salem, Ind., Third month 26th, 1903, Ransom Trueblood, son of Jehu and Louisa Trueblood, in his 54th year. The deceased was a lifelong and active member of Blue River Monthly Meeting. His resignation was complete, his death triumphant.

LIST OF MEETINGS TO BE HELD AT TWELFTH STREET MEETING HOUSE, PHILADELPHIA, DURING YEARLY MEETING WEEK.

Second-day, Fourth month 20th.—Afternoon, 4 o'clock.

Annual meeting of The Peace Association of Friends of Philadelphia.

Addresses will be delivered by Prof. Jesse H. Holmes, of Swarthmore College, on "How Shall We Meet the War Problem," and by William B. Bell, of New York, on "The Hague Tribunal," followed by general discussion.

The annual reports of the Association will be read, and an election held for officers and an executive committee.

Tea, from 6 to 7.15 o'clock.

Evening.—7.45 o'clock.

Annual meeting of Friends' Freedmen's Association.

The annual reports of the work for the past year will be presented.

Charles L. Marshall, Principal of the Christiansburg Industrial Institute, will speak. President Isaac Sharpless, of Haverford College, will give an account of his recent visit to Christiansburg, and outline the needs of the Institute. . . .

Third-day, Fourth month 21st.—Afternoon, 4 o'clock.

Forty-second annual meeting of Friends' First-day School Association of Philadelphia and its Vicinity.

Reports from the various schools and classes and remarks suggested by the same.

Tea from 6 to 7.15 o'clock.

Evening.—7.45 o'clock.

The general subject of the meeting will be "The Promotion of Friends' Testimony for Religious Instruction."

1. In the Home. Frances Tatum Rhoads.
2. In the Day School. Davis H. Forsythe.
3. The Place for Bible Classes. Alfred C. Garrett.

Fourth-day, Fourth month 22d.—Afternoon, 4 o'clock.

Special meeting of the Foreign Missionary Association of Friends of Philadelphia.

Reports from our delegations now in Japan will be presented.

Address on "The Attitude of Oriental Nations Towards Christianity," by Harlan P. Beach, M.A., Educational Secretary Student Volunteer Movement, Fellow of the American Geographical Society, member of the American Oriental Society.

An earnest invitation is extended to all Friends.

Tea from 6 to 7.15 o'clock.

Evening.—7.45 o'clock.

Annual meeting of the Temperance Association of Friends of Philadelphia Yearly Meeting.

James Wood, of Mt. Kisco, N. Y., chairman of the committee to arrange for a Temperance Conference, to be composed of representatives from all denominations, will address the meeting on "The Proposed Conference and the Results We Hope to Accomplish."

Fifth-day, Fourth month 23d.

Meetings for Worship are customarily held in the Meeting Houses at Fourth and Arch Streets, at Sixth and Noble Streets, and on Twelfth Street below Market, on Fifth-day of Yearly Meeting Week, at 10 o'clock a.m.

Tea from 6 to 7.15 o'clock.

Evening.—7.45 o'clock.

Annual meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting.

The Executive Committee will report as to the work done during the past year.

Alice C. Fletcher has given her consent to address our gathering. Her work for the North American Indians should commend any views which she may express to our careful attention.

BOOK REVIEWS.

"Modern Secret Societies." By Chas. A. Blanchard. National Christian Association, Chicago, Ill. Price, 75 cents.

This small volume discusses the leading secret societies, together with a number of minor orders, placing especial emphasis upon their objectionable features. It is a forcible presentation of the subject, and is marked for its decided opposition to secretism. A distinction, however, is made between privacy, which is a necessary element in home and business life, and oath-bound secrecy or its equivalent.

"Constructive and Preventive Philanthropy." By Joseph Lee. The Macmillan Co. For sale by John Wanamaker. Price, \$1.00, net.

This concise work, dealing with many phases of philanthropy, should be welcomed by all good citizens, and especially by students of practical ethics. The new conditions brought about in American society by the introduction of labor and time-saving machines, emigration and trade regulations and kindred forces are making a new social order, in which many public institutions calculated to make for the general welfare are springing up. The average reader knows only too little about these, not because he does not believe in them, but because the material at hand usually emphasizes local needs and does not give a comprehensive view of the subject. The present work in a brief and systematic way attempts to fill this need. Among the subjects treated are public libraries, savings banks, and building and loan associations for the purpose of teaching thrift, and bringing wholesome entertainment to the

WISE HUSBAND

Suggested a Food Cure.

All of the medical skill in the world is powerless to cure certain diseases unless the patient is put upon pure, scientific food. Then the disease seems to cure itself in many cases, proving that nature was demanding proper food to build a healthy body from.

In this simple way the use of Grape-Nuts in place of bad food has worked many cures when medical skill has been exhausted. A lady of Plainfield, N. J., who had been an invalid for over ten years, says: "I have been treated by eminent physicians of New York, Brooklyn and Newark, besides taking innumerable proprietary remedies of a cathartic nature to regulate the bowels.

"My last physician advised a sanitarium, but my husband who had been reading one of your articles said, 'Not until we have tried the boasted virtues of Grape-Nuts.' So we got some, and I have now used Grape-Nuts for eight months. When I began its use I weighed 85 pounds, now I weigh 105½; my stomach has grown strong and normal, my bowels are so regular that I have thrown cathartic physic to the dogs, the vertigo has left me, and my whole system has gained vigor and tone. I can now take a 25-mile ride on my bicycle and enjoy it.

"I am convinced that the chief cause of my ill health was improper food that neither digested nor nourished. Since I have been fed right I feel right." Name furnished by Postum Co., Battle Creek, Mich.

poorer classes, health laws, tenement regulations and other sanitary devices for the prevention of disease; and public parks, baths, and gymnasiums for individual development. Brief sketches of the history and work of many social and factory settlements are given, together with a short discussion on industrial training, pleasure resorts and kindred subjects.

FRIENDS' LIBRARY,

142 North Sixteenth St., Philadelphia.

Open on weekdays from 11.30 a.m. to 2.00 p.m., and from 3.00 p.m. to 6.00 p.m.

The new additions include the following:

Burroughs, John.—"Literary Values."
Ely, H. R.—"A Woman's Hardy Garden."

Hilprecht, H. V.—"Explorations in Bible Lands During the Nineteenth Century."

Miller, M. R.—"Brook Book."

Ottley, R. L.—"Short History of the Hebrews."

Rexford, E. E.—"Home Floriculture."
Van Vorst, Bessie, and Van Vorst, Marie.—"The Woman Who Toils."

Wordsworth, Dorothy. — "Journals." Two volumes.

Woods, R. A. (Ed.)—"Americans in Process: A Settlement Study."

Lawrence, Wm.—"Phillips Brooks."

YEARLY MEETINGS IN 1903.

Philadelphia Yearly Meeting, at Philadelphia, Fourth month 20th. Wm. Evans, clerk, 56 North Front Street, Philadelphia, Pa.; Anna P. Haines, clerk, West Grove, Pa.

New York Yearly Meeting, at New York, Fifth month 29th. James Wood, clerk, Mt. Kisco, N. Y.

New England Yearly Meeting, at Portland, Me., Sixth month 12th. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, at Whittier, Cal., Sixth month 24th. John Chawner, clerk, El Modena, Cal.

Canada Yearly Meeting, at Toronto, Ont., Sixth month 26th. William I. Moore, clerk, 60 Bleecker Street, Toronto, Can.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 7th. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 5th. Lewis Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 13th. James B. Unthank, clerk, Wilmington, O.

Ohio Yearly Meeting, at Mt. Pleasant, O., Eighth month 27th. W. Mahlon Perry, clerk, Central City, Neb.

Iowa Yearly Meeting, at Oskaloosa, Iowa, Ninth month 8th. Wm. Jasper Hadley, clerk, 109 South Ninth Street, Marshalltown, Iowa.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Many debaters weaken their style by "a fatal faculty in the use of strong expressions." At a recent conference this fault was very apparent. The words "extraordinary," "wonderful," "glorious," "terrible," and others lost their force by being applied to commonplace things. When will speakers learn that the strength of an expression is in the noun, and that many a speech is spoiled by the excessive use of adjectives, particularly superlatives? Where everything is emphasized nothing is emphasized. Exaggeration soon palls upon intelligent hearers, and bombast is always offensive to an audience of cultivated taste.—"Canadian Epworth Era."

REDUCED RATES TO ST. LOUIS.

Via Pennsylvania Railroad, Account Dedication Louisiana Purchase Exposition.

For the benefit of those desiring to attend the Dedication ceremonies of the Louisiana Purchase Exposition, at St. Louis, Mo., April 30th to May 2d, and the National and International Good Roads Convention, April 27th to May 2d, the Pennsylvania Railroad Company will sell excursion tickets to St. Louis and return from all stations on its lines, April 26th, 27th, 28th and 29th, good going only on date of sale and good returning to leave St. Louis not later than May 4th. Tickets must be executed by Joint Agent for return passage, for which service no fee will be charged.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

These trade-mark crisscross lines on every package.

Gluten Grits AND BARLEY CRYSTALS,

Perfect Breakfast and Desert Health Cereals. PANSY FLOUR for Biscuits, Cake and Pastry. Unlike all other goods. Ask Grocers. For book of sample, write FARWELL & RHINES, Watertown, N. Y., U.S.A.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

King Christian of Denmark celebrated his 85th birthday on the 8th instant. He was in the best of health, and was the recipient of very many congratulations and gifts.

Returns from all the towns in Kansas which held elections last week disclose the fact that the vote in favor of enforcing the Prohibition law is the most overwhelming in the history of the State.

The distance of 206 miles from Burlington to Chicago was covered by a Chicago, Burlington and Quincy special fast mail in 210 minutes, actual running time, recently, breaking the record for that distance.

Yung Lu, the Controller of Finances and First Grand Secretary of China, is dead. He was said to be the real author of the anti-foreign outbreak in Peking and Tien Tsin, and he commanded the best-disciplined troops which opposed the allies.

It will be observed that strikes are not confined to America this spring. Rome is in the agonies of a labor trouble, affecting particularly street transportation, while Holland seems entangled in a mesh of strikes which have hindered travel and defied government orders.

State's Attorney-General Webb has rendered an official opinion declaring the use of the Bible in the public schools of California as unconstitutional. Not only may teachers not use Scriptures as a text-book, but even reading from them, as is the custom frequently at the opening exercises, is barred.

A contest among the typewriters in the Patent Office at Washington has revealed some remarkable records for speed. The first place is held by a Philadelphia girl, who sustains an output of 20,600 words a day, doing first-class work on jobs where great care and accuracy is required.

Excavations in the Catacombs of St. Cecilia at Rome have revealed a large under basilica that was used by the early Christians. Traces of an altar and episcopal chair were found. There was also found a number of ancient paintings, including a Greek portrait of Christ. One of the tombs discovered is declared by local archaeologists to be that of the Apostle Mark.

Many emigrants are rushing into Harvard, Tex., on account of the new oil field recently discovered there. Land which sold for \$10 two weeks ago is now worth \$400.

The cable steamers Anglia and Colonia sailed from London last week to lay the remaining sections of the Commercial Pacific cable from San Francisco to Manila. It is expected that the cable from Honolulu to Manila, by way of Midway (Brook) Island and the Island of Guam will be completed Seventh month 4th.

President Palma's message to the Cuban Congress sounds another note of encouragement concerning the republic. The finances must be regarded as in a sound condition, with a surplus of \$2,638,000 in the treasury. Railroad building is going on rapidly, and the people display no sign of their old revolutionary tendency.

Congress appropriated \$12,500,000 for the rural delivery service during the next fiscal year, and the department will establish 15,000 new routes with the money. Thus it is expected by the end of the next fiscal year, which will be Sixth month 30th, 1904, to have 30,000 rural carriers in motion and 15,000,000 people living outside of towns and cities will have their letters and newspapers delivered daily at their doors.

Work on the Union Pacific Railroad's cut-off across the upper end of Great Salt Lake has met with an unexpected obstacle. At one point in the lake the builders do not seem to be able to strike bottom. They have sunk a vast amount of material into what appears to be a fathomless depth, including a construction locomotive that went down in a general cave-in, and now scientists and eminent engineers are being called in consultation.

European travel from the United States is beginning with a rush, and promises to exceed in volume even that of last year. All the principal transatlantic lines report a very strong demand for accommodations, and, although the season has hardly begun as yet, the outgoing passenger ships are sailing with nearly full cabins. "General prosperity and the increased luxury of ocean travel" is the explanation given by the steamship agents.

Two Boston society men are starting on an automobile tour of Europe. A big French automobile has been engaged in Paris and an expert chauffeur secured to look after the machine and the tour. The tourists expect to start from Paris and make the journey into Southern France and from there through Spain, Italy, Greece, and Turkey. Thence they will return via Austria and Germany to make a tour north through the Netherlands and into Russia.

The immigration records of North Dakota and the Canadian Northwest are being broken every day, and a large number of settlers are moving to new homes. The railroads leading west from Minneapolis are obliged to put extra cars on their trains to accommodate the homeseekers, many of whom are moving from Iowa and Illinois in search of more money and room. A large percentage of these people are probably attracted by the great wheat belt of the Northwest, and seek riches in the wheat fields.

QUIT AND EAT.

Some Coffee Tales.

Show a woman an easy, comfortable and healthful way to improve her complexion, and she is naturally interested.

Coffee is the one greatest enemy of fair women, for in the most of cases it directly affects the stomach, producing slight, and sometimes great congestion of the liver, and therefore causing the bile to be absorbed into the system instead of going its natural way. The result is a sallow, muddy skin and a train of diseases of the different organs of the body, which, in all too many cases, develop into chronic diseases.

A lady speaking of how coffee affected her says: "I was very fond of coffee, but while drinking it was under the care of the doctor most of the time for liver trouble, and was compelled to take blue mass a great deal of the time. My complexion was bad, and I had a pain in my side steadily, probably in the liver.

"When I concluded to quit coffee and take Postum Food Coffee I had it made carefully, and from the very first cup we liked the taste of it better than any of the old coffee.

"In a short time the pain left my side and my friends began to comment on the change in my complexion and general looks. I have never seen anything equal to the good I got from making this change.

"A young lawyer in Philadelphia named —, whose life was almost a burden from indigestion and its train of evils, quit coffee some months ago, and began on Postum Food Coffee. He quickly recovered, and is now well, strong and cheerful and naturally loud in his praises of Postum.

"Another friend, an old gentleman of seventy, named —, who for years suffered all one could suffer and live, from dyspepsia, and who sometimes for weeks could eat no bread or solid food, only a little weak gruel or milk, quit coffee upon my recommendation, and took up Postum. He began to get better at once. Now he can eat rich pastry or whatever he likes and is perfectly well."

Names given by Postum Co., Battle Creek, Mich.

The little things that count—twins.

Nearest the Market Street Ferries

W. L. BERRY

22 South Second St.

PHILADELPHIA

Watchmaker
and Jeweler

Easy of Access from Every Part of the City

Not a good
lamp chimney is
made without my
name on it.

MACBETH.

If you'll send your address, I'll send you
he Index to Lamps and their Chimneys, to
ell you what number to get for your lamp.

MACBETH, Pittsburgh.

Sin may be forgiven, but the consequences remain. It is not the wound but
the scar that we carry to our graves.—
"The United Presbyterian."

**BOYS
WANTED!**



We want a boy
in every town to
work for us after
school hours and
on Saturdays.

Over 3000 boys
now at the work.
Some make \$10.00
to \$15.00 a week.

ANY BOY
who is willing to devote a few
hours each week to this work can
earn many dollars selling

The Saturday Evening Post

Among neighbors and relatives. He
can begin at once. Absolutely no
money required to start. Write us
to-day and we will send the first
week's supply of ten copies free.
These are sold at 5 cents each, and
will provide capital to order the next
week's supply at wholesale rates.

\$225 in Extra Cash Prizes Next Month

Booklet containing photographs of some
of our most successful boy agents, with
letters telling how they work, sent free

The Curtis Publishing Company
435 Arch Street, Philadelphia, Pa.

THE BREAKFAST FOOD FAMILY.

Jack Spratt will eat no fat,
Nor will he touch the lean;
He scorns to eat of any meat,
He lives upon Foodine.

But Mrs. Spratt will none of that;
Foodine she cannot eat,
Her special wish is for a dish
Of Expurgated Wheat.

To William Spratt that food is flat
On which his mater dotes;
His favorite feed—his special need—
Is Eata Heapa Oats.

But Sister Lil can't see how Will
Can touch such tasteless food:
As breakfast fare it can't compare,
She says, with Shredded Wood.

Now, none of these Leander please;
He feeds upon Bath Mitts,
While Sister Jane improves her brain
With Cero-Grapo-Grits.

Lycurgas votes for Father's Oats;
Proggine appeals to May;
The junior John subsists upon
Unedda Bayla Hay.

Corrected Wheat for little Pete:
Flaked Pine for Dot; while "Bub,"
The infant Spratt, is waxing fat
On Battle Creek Near-Grub.
—"Chicago Tribune."

A FRENCH TRIBUTE TO AMERICAN PATRIOTISM.

There is an article in the "Revue
Bleue," of Paris, which should warm the
cockles of every American heart. It is
by M. Delfron de Vissec, a traveler who
has studied men and things in many
lands. The following extracts are from
a translation in the current number of
the "Literary Digest":

"It is wonderful to note how a people
so little military are gifted with a pa-
triotism so intense. What a contrast
between the towns of Germany, where at
every step we come across troops on the
march, where the very populace seems di-
vided into regiments, and those immense
cities beyond the sea, in which the sight
of a military uniform, the sound of a
trumpet, are practically unknown! In-
dividuals [in the United States] are all
the more citizens inasmuch as they are
not soldiers. It is from the profound
civism with which they are imbued, from
their devotion to the city and the State,
that they derive their patriotism. . . .

"In spite of this ardent patriotism,
capable of making the Americans, if
necessary, intrepid soldiers, did future
peace, to which the world aspires, depend
upon them, it would have solid guaran-
tees. The Monroe Doctrine binds them
to an exclusively defensive policy. It is
easy for them, therefore, to make peace-
ful professions. A menace of war will
never proceed from them."

Religion is not a little fenced-off en-
closure, within which all is sacred, and
outside of which all is secular and pro-
fane. Religion is life, character, con-
duct; it reaches up to God and down
into the smallest details of daily duty;
it covers everything.—Anon.

COOKING CONTEST

Right in the Family Kitchens.

The ladies have a champion interested
in the betterment of family cooks.

\$7,500.00 in cash has been donated by
C. W. Post, chairman of the Postum
Cereal Co., Ltd., to be distributed be-
tween now and July next in 735 cash
prizes to stimulate family cooks to bet-
ter service.

Less burned and greasy meat, and
potatoes; less soggy biscuits, cake, etc.,
and better coffee, Postum and tea is the
motto.

The girls are to compete in the pre-
paration of good, everyday dishes and in
general cookery. Probably Grape-Nuts
and Postum Coffee will come in for some
attention incidentally, but the tests will
be conducted under the daily direction of
the housewife and 735 cooks will win
varying cash prizes from \$200.00 down to
\$5.00. No one is required to pay anything
whatever to enter this contest, and each
winner will receive a large certificate or
diploma with the big Postum seal in
gilt, a badge of distinction much to be
sought after. Particulars can be had by
addressing Cookery Department, No.
412, of Postum Cereal Co., Ltd., Battle
Creek, Mich.

WHY?

If the wren can cling
To a spray a-swing
In the mad May wind, and sing and sing
As if she'd burst for joy,

Why cannot I
Contented lie
In His quiet arms, beneath His sky,
Unmoved by Life's annoy?
—Robert Haven Schaufler.

The great vitalizing element that
gives power to both faith and duty is
the living God with His personality and
character, and the possibility of holding
actual communion with Him. The glory
of religion lies in the reality of the
good God.—William Newton Clarke,
D.D.

CAROLINE RAU

Removed to
823 Spring Garden Street, Plain Millinery
On the north side below 9th, PHILADELPHIA

The Picturesque Shenandoah Valley

for Recreation and Rejuvenation
with its

LURAY CAVERNS, GROTTOES,
and NATURAL BRIDGE,

that one-time

SEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.

Double Daily Pullman Car Service
through this

BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.
398 Broadway, N. Y. 112 Summer St., Boston, Mass.
W. B. BEVILL, G. P. A., Roanoke, Va.

The law of the Sabbath rest is written on the nature of man and beast. The Decalogue did not create this law any more than it created the law of truth or honesty or purity. If there were no Ten Commandments, it would not be right to steal. The Decalogue was God's statement of the moral principles imbedded in the constitution of man. No nation destroys or ignores one of these principles without suffering for it. One day out of seven is to be different from other days. There is little difference of opinion on this question. Some laborers want to work seven days a week, and some employers want to make money seven days by compelling men to work, but the vast majority believe in the principle of one day in seven unlike other days.—Robert E. Speer.

The junior curate in an English Church was preaching on reasons for coming to worship. Some people, he remarked, come to church for no better reason than to show off their fine clothes. Pausing and glancing thoughtfully over his audience, he added, "I am thankful to see, dear friends, that none of you have come here for that reason."—Exchange.

ALL SEAMEN

know the comforts of having on hand a supply of Borden's Eagle Brand Condensed Milk. It can be used so agreeably for cooking, in coffee, tea and chocolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR Cincinnati.
ECKSTEIN }
ATLANTIC }
BRADLEY } New York.
BROOKLYN }
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

CONSUMERS should bear in mind that there are many brands of White Lead (so called) which are claimed to be "just as good" or better than Pure White Lead, which contain little, if any, White Lead, but are simply mixtures of Zinc, Whiting and Barytes, or other cheap, inferior materials.

Make sure that the brand is right. Those named in list are genuine.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted.

Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 52d & Media Sts., Philadelphia



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED
 Chair Cane, Rattan, Reeds, Spruce
 Flats, Open Woven Cane, Close
 Woven Cane and Rushes constantly on hand at the Old Stand.

GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.



THE

Hastings & McIntosh Truss Co

912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
 Consultation free.



Stops Dizziness

by washing away fermenting waste matters from the stomach and bowels.

At Druggists, 50c. and \$1., or by mail from THE TARRANT CO., (Bus. Est. 1834.) New York.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$41,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

457,613.08

Surplus, belonging to Insurance Account

317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
 RECEIVES MONEY ON DEPOSIT, returnable
 on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
 ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
 SIGNED, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
 separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,

T. WISTAR BROWN,

HENRY HAINES,

RICKARD WOOD,

CHAS. HARTSHORNE,

ASA S. WING,

PHILIP C. GARRETT,

JAMES V. WATSON,

WM. LONGSTRETH,

EDWARD H. OGDEN,

THOS. SCATTERGOOD,

J. PRESTON THOMAS,

ROBERT M. JANNEY,

MARRIOTT C. MORRIS

FRANK H. TAYLOR.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 North William Street, N. Y.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.

2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

Mr. World And Miss Church-Member Agents Wanted.

...OR A...
Twentieth Century Allegory.

LIST OF CHAPTERS

1. The Meeting of Mr. World and Miss Church-Member.
2. The By-Path.
3. Devil's Optical College.
4. Satan Interpreting Scripture.
5. The Devil's pawn Shop.
6. Satan's Law Departments.
7. The Hill of Remorse.
8. The Valley of Temptation.
9. The Tower of Temptation.
10. Dark Schemes of Satan.
11. Schools of Literature—First and Second Division.
12. The Theatre.
13. Schools of Literature — Third Division.
14. The Devil's Temperance College.
15. Infernal School System.
16. Expert Inventors of the Broad Highway.
17. The Wizard City.
18. The Festival.
19. The Missionary College.
20. The Rival Churches.
21. From the Valley of Conviction to the Devil's Auction.
22. The Devil's Hospital.
23. Satan's Secret Service.
24. The Last Warning.
25. The Valley of the Shadow of Death.

No other Allegory of Recent Times Has Received Such Instantaneous Recognition from Agents or the Public.

350 Pages. 18 Illustrations. Cloth \$1 Half Morocco, \$1.50. Send Postpaid.

Somebody will sell a lot of these books in your community. Will you do it, or will you leave it to another more enterprising agent?

Sell the book that sells.

One agent sold 92 in 5 days. Another 127 in less than 2 weeks. Another ordered 112 in 4 days after he received his outfit. Another sold 17 in 1½ days.

A Single Agent Sold Over 3000!

Liberal Terms to Agents.

Address,

P. W. RAIDABAUGH,

PLAINFIELD, INDIANA.

P. S.—We have a fine line of Subscription Books. Send for descriptive circular and terms to agent.

FINANCIAL.

I Can Sell Your Real Estate
no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 14 cities.
W. M. Ostrander, 2080 N. A. Bldg., Philadelphia

ONE CENT invested in a postal card, addressed to us, will show you "How to eat your cake and keep it, too." Did you ever hear of a real estate mortgage secured also by **Deposit of the Gold Coin?**
The highest development of the real estate mortgage is found in **Our Sinking Fund**. Full facts and highest references sent on application to
PERKINS & CO., LAWRENCE, KAN.

WILLIAMSON'S
North Dakota 5 per cent. First Mortgage Real Estate
INVESTMENTS

SALIENT FEATURES. (a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota

EUROPE Twelfth Small Party of Ladies, June 13th. "Minn-haha," Atlantic Transport Line, 94 days. For itinerary, address
Miss BARBOUR, Greyloch Hall, Far Rockaway, N.Y. City

"Queen of Sea Routes"

Between
Boston, Providence, Norfolk and Baltimore.
Philadelphia and Savannah.
Baltimore and Savannah.

Merchants & Miners Transportation Co.
Steamship Lines.

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial.

Spring term begins Fourth month 7th, 1903.

Terms moderate. Send for catalogue.

EDITION DE LUXE

THE LIFE OF CHRISTOPHER HOLDER

Pioneer Quaker and Missionary (1656), Author of the First Declaration of Faith of Friends, etc., and The Holders of Holderness. Illustrated by CHARLES FREDERICK HOLDER, LL.D., author of the Life of Louis Agassiz, Life of Charles Darwin. Published by the Heraldry Department of Bailey, Banks & Biddle.

"To no other one individual was the spread of Quakerism in New England so much due as to this man. . . . Few novels contain more marvelous situations."
THE AMERICAN FRIEND.

\$5.00 NET

Address

CHAS. F. HOLDER, Pasadena, Cal.

ACKERS

"Own Make" Nut Wafers are the daintiest nut candies imaginable. Made into thin, delicate wafers and filled with the choicest nuts.

No shells; no rancid nuts.

Crisp and delicious.

25 cents per pound.

PHILADELPHIA & ATLANTIC CITY

STENOGRAPHER
GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

WABAN SCHOOL, WABAN, MASS.
A superior school for thirty boys.
J. H. PILLSBURY, A.M., Principal.

EXTRA VALUES IN

Boys' Fine Clothing

Mothers can see more in five minutes than we could tell them on this entire page—see how these Suits are made, test the fabrics see the styles, and examine the trimmings. There can be no question as to the result of their investigations—they are sure to agree that no such values are to be had in Philadelphia outside of this department.

We invite the parents of all boys who need Clothing to come and see our special Easter showing of Suits and Overcoats at \$3.50 and \$5.00, which includes:

Spring Overcoats

Ages 3 to 6 years

Norfolk Jacket Suits

Ages 7 to 16 years

Sailor Blouse Suits

Ages 3 to 12 years

Two-Piece Suits

Ages 8 to 16 years

Russian Blouse Suits

Ages 3 to 6 years

\$3.50

AND

\$5.00

STRAWBRIDGE & CLOTHIER
PHILADELPHIA

EARLHAM COLLEGE LIBRARY

EARLHAM COLLEGE
LIBRARY.

The American Friend

Vol. X FOURTH MONTH 23, 1903 No. 17

	PAGE.
EDITORIALS.—Has Christianity Been Tried?—In Memory of Harriet Green.—Editorial Note, ...	279-280
Fitness to Enter in	280
<i>Delia Rees.</i>	
The Early Manumission Societies of Tennessee and North Carolina . .	281
<i>Charles W. Osborn.</i>	
Light at Evening Time	282
<i>Theodore L. Cuyler.</i>	
SOME VIEWS ON PRESENT TOPICS:	
“More Earnest Work”	283
<i>H. Lavinia Baily.</i>	
THE INTERNATIONAL LESSON	284
Lesson for Fifth month 3, 1903.	
CHRISTIAN ENDEAVOR	285
Topic for Fifth month 3, 1903.	
MISSIONARY DEPARTMENT:	
A Cuban Prayer Meeting	285
<i>May M. Jones.</i>	
THINGS OF INTEREST AMONG OURSELVES, .	286
BORN.—DIED	287



HARRIET GREEN.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA



A
Tablespoonful
of Pearlina to a gal-
lon of water. That's
enough to do
everything,
even the very
coarsest and
heaviest wash-
ing or cleaning.
Most people use
too much
PEARLINE. There's no
harm, even if you used a pack-
ageful to a gallon. But it's ex-
travagant—wasteful. Pearlina
used without waste, is the
cheapest thing you can wash
with, Pearlina 700

Saves at every point

Blessed be the discipline which makes
me reach out my soul's roots into closer
union with Jesus! Blessed be the dews
of the Spirit which keep my leaf ever
green! Blessed be the trials which shake
down the ripe, golden fruit from the
branches!—T. L. Cuyler.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

S. F. BALDERSTON'S SON

**Wall Paper and
Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

"IT COMETH TO ALL."

The night brought on the close of day,
The sound of the grinding was low.
The miller turned the stream aside,
It dashed along in all its pride,
Along its moonlit way.
The mill was silent and dark and chill.
The grain was ground and the wheel was
still.

A soul hath labored until the night,
When the sound of the grinding was
low.

A master's hand had turned the tide,
And stress and burden of life aside
Into the channel's flow.
The soul was resting while life flowed on
In endless sorrow and endless song.

—Mable Munns, in *University Life*."

PINHOLE PHOTOGRAPHY.

Photography without a lens would
seem at first glance to be impossible. It
is so generally understood that for good
work a good lens is necessary that it is
scarcely credible that some of the finest
photographic work is obtained without
the use of a lens at all, merely by the aid
of a minute hole in the side of a light-
tight box, which is arranged to contain a
sensitive plate. But the practicability
of this method of photography is amply
proved by the fine specimens that ac-
company an article on the subject by
Juan C. Abel, in the May "Delineator."
One of the distinct advantages of pin-
hole photography is the slight expense
incurred in apparatus; any kind of a
light-tight box will suffice, provided it
can be opened to insert the plate. Ex-
plicit directions for procedure are given
in the article.

What was true in the objective life
of Christ must be true of the subjective
life of the Christian. Only when Christ
is king in your heart will you have the
fullness of the Holy Ghost.—F. B. Meyer.

**We Want a
BRIGHT BOY
to work after
School Hours**



Any boy who
reads this ad-
vertisement
can start in
business on
his own ac-
count selling

*The
Saturday
Evening Post*

No money re-
quired. He can
begin next week.

Many boys
make over \$5 a
week. Some are
making \$15.

THE work can be done after school
hours and on Saturdays. Write
to us at once and we will send full
instructions and 10 copies of the maga-
zine free. These are sold at 5 cents
a copy and provide the necessary
money to order the next week's sup-
ply at the wholesale price. \$225.00
in cash prizes next month.

THE CURTIS PUBLISHING COMPANY
485 Arch Street, Philadelphia

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 457,613.08

Surplus, belonging to Insurance Account 317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

**INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT,** returnable
on demand for which interest is allowed.

**And is empowered by law to act as EXECUTOR
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc**

**All Trust Funds and Investments are kept
separate and apart from the assets of the Company.**

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

**SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAS. HARTSHORNE,**

**ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,**

**THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.**



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splines
Flats, Open Woven Cane, Close
Woven Cane and Rushes constan-
tly on hand At the Old Stand.

GEO. W. BRENN

1200 N. Marshall St., Philadelphia, Pa.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes
10 lbs. of best bread in 3
minutes. Sold subject to
trial and approval. Send
for booklet. Agents wanted.

Scientific Bread Mach. Co.
(CYRUS CHAMBERS, Jr.)
52d & Media Sts., Philadelphia.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without
internal medicine. Proprietors, W. EDWARDS & SON,
Queen Victoria St., London, England. Wholesale of
E. Fougere & Co., 30 North William Street, N. Y.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, FOURTH MONTH 23, 1903.

No. 17.

HAS CHRISTIANITY BEEN TRIED?

THE remark is sometimes made that Christianity has failed. On the contrary, it has not yet been fairly tried. Wherever it has really been tried it has proved to be a transforming force of the highest order. "Give me five hundred men," cried Phillips Brooks; "nay, give me one hundred men of the spirit that I know to-day in *three men*, and I will answer for it that the city shall be saved." Yes, so would we all answer for it, if we could get the hundred men. But Christianity means, or ought to mean, new men of this sort, the Spirit of Christ reproduced in men's lives. That is just what apostolic Christianity was, and does anybody think *that* was a failure? Why is it, then, that we look in vain for our hundred men who shall save the city? Because so few of us realize at all that we are expected to re-live and reproduce Christ's life in the world. Paul knew it, and John knew it, and they did it; and wherever they went there were dynamic results.

But little by little Christianity became something else, something quite different. The religion of personal spiritual life, lived in the power of the resurrected Christ, was changed into an Institution, with elaborate machinery for dispensing everything essential to man's salvation. Conformity to the Institution took the place of obedience to the living Lord. The simple, living faith in a personal Christ was changed into a system of thought, a body of intellectual views, to be "held" as a creed. Priestly meditation took the place of the free intercourse of the soul with the loving, forgiving Father whom Christ had revealed at such infinite cost. This seemed a much easier religion than the original apostolic type because it was not difficult to stand fairly well and yet be only a "nominal" Christian, i. e., a Christian in name. The bad habit grew, and alas, came right over into Protestantism. For lo, these hundreds of years Christians have been trying to settle a lot of questions which have no more bearing on real, essential Christianity than the question whether Mars is inhabited has. These questions have steadily kept Christianity run off on side tracks, and, worst of all, have continually produced dissension and bad blood.

Meantime, the world is losing all interest in these quarrels and discussion. They help

nobody, they comfort nobody, they save nobody. "The hungry sheep look up and are not fed." That sort of thing *has failed*. It does no good work in the world. Its knell is struck. But that does not mean that Christianity has failed. We are learning that the real question is, "Am I manifesting Christ"? We are coming back to the early basis of Christianity, which was faith in Christ, and obedience to Him. As soon as a man appears who has the spirit of Christ, and whose life reflects the divine goodness and love, he does what the apostolic men did—he moves and influences and transforms men. Those who live in the power of God shake the world as of old. The thing most needed now is just a genuine trial of real Christianity, which means HUMAN LIVES TRANSFORMED BY CHRIST AND FILLED WITH GOD. Our cities, our rural districts, aye, our nation itself can still be saved if we could get a living nucleus of such lives. Thou, dear Friend, who readest this, may be one of the hundred in thy community.

IN MEMORY OF HARRIET GREEN.

THE portrait of Harriet Green, which appears on our cover this week, is from a photograph taken in Indianapolis at the time of her first visit in 1898. The hearts of American Friends have been deeply touched by her death, and the influence of her consecrated life will long be felt among us. We hope soon to have a sketch of her life by Esther Tuttle Pritchard, giving an account of her work in the slums of London. We have used the word "consecrated" in reference to her, and no word fits her life more truly. She had learned the beautiful secret of dying to self and living to Christ. It is one thing to use the phrase, and it is quite another thing to *practice* it. She practiced it. She had the genuine apostolic love for human souls which made her forget herself. Nothing was too hard if she could only kindle love for Christ in one more heart. It was just because she had this spirit in such high degree that she could "do the work of an evangelist" so effectively. What a difference it makes whether Christ speaks through us, or self! One person who has died to self and

been raised with Him is worth an army of men who are self-centered and who have never cut the shore lines which keep them always in shallow water. Whether *she* lived or died it was unto the Lord. May we all learn the lesson, which is after all the "open secret" of the Gospel. It has been suggested by several that some testimonial of our appreciation should be raised to her memory. It would be most fitting. But those who know Harriet Green know full well that she would want no "pomp of marble." She would want nobody's money to go to build a tomb for her. Whatever is done must be done to carry on her work, to continue what she had begun. She laid down her life in North Carolina and her grave is at Guilford College. What more fitting memorial could there be than a memorial fund for Biblical work at Guilford College, to be called the "Harriet Green Endowment"? This work was deeply on her heart, and such a movement would prolong her noble life-work. If all who loved her and were helped by her would give something, a large sum could be raised. If it is to be done, it must be done gladly and spontaneously, without forcing or pushing, and we shall quietly wait to see what is the mind of Friends in the matter.

EDITORIAL NOTE.

ROBERT BARCLAY gives an interesting account of the origin of the name "Quaker," and he seems disposed to accept the name as suitable. These are his words: "Sometimes the power of God will break forth into a whole meeting, and there will be such an inward travail, while each is seeking to overcome the evil in themselves, that by the strong contrary workings of these opposite powers, like the going of two contrary tides, every individual will be strongly exercised as in a day of battle, and thereby trembling and a motion of body will be upon most, if not upon all, which, as the power of truth prevails, will from pangs and groans end with a sweet sound of thanksgiving and praise. [That sounds like an effective meeting.] And from this the name of *Quakers*, i. e., *Tremblers*, was first reproachfully cast upon us, which, though it be none of our choosing, yet in this respect we are not ashamed of it, but have rather reason to rejoice therefor."

For better or for worse we were born into this generation. It is the only generation we shall ever have anything to do with in this world. We have reason to believe that, on the whole, it is better than any generation that went before it. Certainly, one life will not be long enough to find out all the good things put at our disposal here and now.—Exchange.

FOR THE AMERICAN FRIEND.

FITNESS TO ENTER IN.

BY DELIA REES.

In the parable of the Ten Virgins, Jesus says that when the bridegroom came and went into the marriage feast, "they that were ready went in with him." Not those that were willing to go in, nor even those that positively desired to go in, but those that were *ready*, or fully prepared, for the occasion went in. And Jesus said that the parable illustrated the conditions of the kingdom of heaven. Now, whether we understand this as the kingdom of heaven within us or the kingdom of heaven above us, where Christ and God are, the lesson is one and the same. It is fitness, or preparedness, or character readiness, that opens the door for a man, and not expectation, nor willingness, nor strong desire, nor believing certain things about the King and the kingdom in a superficial kind of way. And I do not see how we can honestly get away from the clear teaching, whether it is to enter into life and service with God in heaven or life and service with Him on earth, that they are *fitted* to enter in.

We greatly need to recognize this principle in our preaching to the unsaved and to the Church as well. According to the parable, men shall certainly not enter the final abode of the blest by using the name of Jesus as a kind of shibboleth at heaven's gates. The meaning of heaven must be found far more in the spirit and nature of things than in place. In the true sense to be in heaven is to be with God, and in this sense Jesus uses the word when He speaks of Himself as "he that came down from heaven, even the son of man which is in heaven" (St. John 3: 13).

He was not the less in heaven that he was on earth, for He was always doing the things that pleased the Father; He was always one with God, and that meant heaven.

So does it now, and so will it ever, require a spiritual and mental fitness which means a character fitness to enter and live in His presence. And no kind of "outside declaration of faith will take its place. Repentance and humility and love and faith must be formed in the character of a man before he can enjoy God and know the meaning of heaven. On this same simple, sensible plane does the Christian figure in the real work of Christ for the world. Something more than a willingness (valuable as that is) is required to do effective service for humanity in bringing it to God. Yes, something more than a divine call is needed. A suitable preparation must accompany or follow the call. In the work of preaching the gospel we Friends have made a grave mistake in that we have largely taken it for granted that if a man or woman had a *gift* in the ministry, or felt called to preach, they were *therefore ready* to preach. And little, if any, other preparation was needed.

But Paul certainly had no such understanding of a fitness for ministering the gospel. When he declared himself "ready" to preach the gospel in

Rome he was not boasting of a willingness to undertake the task. He believed he was *fitted* by all the experience and discipline of the years past to carry this message to Rome also. Life's great school had thrown him into such varied and sympathetic touch with men as had developed an efficiency in presenting the truth to all minds. And no small part of the reward of those hard and trying years was this sure sense of ability to do in Christ's strength that which the world needed. In this confidence and ability, which is the fruit of years of faithfulness and service, he went to Rome and won converts even in Caesar's household. He pressed this necessity for continued preparation for the ministry on the young men who would follow him, Timothy and Titus among them. They must know not only the author of this gospel; they must acquaint themselves with men as well. They must know the gospel message experimentally, but they must also study to adapt themselves to their time and generation. With what urgency he tells Timothy that it is not enough that he has a gift to preach; he must "stir up" that gift. He must awake to its possibilities and learn how to use it. He must give himself "with all diligence" to reading and exhortation, that is, to study and practice, that he may be a wise and helpful preacher of the word to men. And a gift in the ministry without this preparation which the apostle so earnestly insists upon is as unfruitful as an untilled field or an uncared-for vineyard. Nothing seems clearer than that Paul felt always that a minister of Jesus Christ was also a minister to men, and knowledge must grow and develop both ways—God-ward and man-ward—in an efficient ministry. We need to learn this. Jesus, the boy, preaches, and the young man grew both ways, in favor with God and men. As His conceptions of God the Father and His own relations to Him grew and developed to a perfect understanding, He also studied life and men. He applied Himself to an understanding of the Father's will and to an understanding of the people to whom He must express that will. He studied the times and fitted in to His day. He was the perfect preacher, the pattern minister, but He has left us no rule of method, and not even one of his sermons complete. For we have access to the same Father, and the promise of the same Spirit, and we are come to other times and other men. Our generation waits for the ministry of men and women who live in the presence of unfolding and eternal truths, and who see the fitness of unfolding truth to human need and growth. Such fitness for preaching cannot be gotten wholly from books, I well know; neither can it be gotten wholly without books. And many of us have been so afraid of merely human methods and preparation that we have failed to co-operate with the divine call and gift. And it is little wonder that we develop no great and strong men in the work of the ministry. If we fail to study and live in touch with the larger life of the world about us we shall naturally fail of what Paul calls "writing epistles" on the hearts of living men. For the world opens its heart only to those skilled in such writing.

FOR THE AMERICAN FRIEND.

THE EARLY MANUMISSION SOCIETIES OF TENNESSEE AND NORTH CAROLINA.

BY CHARLES W. OSBORN.

There is an ignorance even among Friends in regard to the origin of the early Manumission Societies of Tennessee and North Carolina, and they are frequently attributed to Benjamin Lundy. In the book entitled "The Life and Travels of Addison Coffin," in speaking of his father, he says: "When Benjamin Lundy visited North Carolina in 1816 he was among the first to join the Manumission Society organized by that celebrated man." The first society was organized by Charles Osborn, before Lundy had begun his public anti-slavery work. Lundy dates his public anti-slavery career as following his acquaintance with Charles Osborn in 1816 and 1817 at Mount Pleasant, O., where Osborn then lived, and was publishing a paper called "The Philanthropist," largely devoted to the discussion of slavery. Lundy's visit to North Carolina was in 1824, previous to the removal of his paper from Greenville, Tenn., to Baltimore, Md. On this tour he organized twelve or more Manumission Societies and delivered several lectures on slavery, speaking wherever he could get an audience; once at the close of a Friends' meeting; another time at a house raising. The first Manumission Society of the South was organized at the Lost Creek Friends' Meeting House in Jefferson County, Tenn., on Second mo. 25th, 1815. There were eight charter members, all perhaps members of the Society of Friends, as follows: Charles Osborn, John Canaday, John Swain, John Underhill, Jesse Willis, David Maulsby, Elihu Swain and Thomas Morgan.

The preamble and constitution of the organization were as follows:

"PREAMBLE."

"We whose names are hereunto subscribed, having met for the purpose of taking into consideration the case of the people of color held in bondage in our highly-favored country, are of opinion that their case calls aloud for the attention and sympathy of Columbia's free-born sons, and for their exertions in endeavoring by means calculated to promote and preserve the good of our government to procure for that oppressed part of the community that inestimable jewel, *freedom*, the distinguished glory of our country, without which all other enjoyments of life are or must become insignificant. And, while we highly esteem the incomparable constitution of our country for maintaining this great truth, 'that freedom is the natural right of all men,' we desire that the feelings of our countrymen may be awakened, and they stimulated to use every lawful exertion in their power to advance that glorious day wherein all may enjoy their natural birthright. As we conceive this to be the way to ensure to our country the blessings of heaven, we think it expedient to form into a society to be known by the name of the Tennessee Society for Promoting the Manumission of Slaves, and adopt the following:

" CONSTITUTION.

" Article I. Each member to have an advertisement in the most conspicuous part of his house in the following words, viz. : (Printed in capitals) ' Freedom is the natural right of all men; I therefore acknowledge myself a member of the Tennessee Society for Promoting the Manumission of Slaves.'

" Art. II. That no member vote for governor, or any legislator, unless we believe him to be in favor of emancipation.

" Art. III. That we convene twelve times a year at Lost Creek Meeting House; the first on the 11th of the Third month next, which meeting shall proceed to appoint a president, clerk and treasurer, who shall continue in office twelve months.

" Art. IV. The requisite qualifications of our members are true republican principle, patriotic and in favor of emancipation, and that no immoral character be admitted into society as a member."

Charles Osborn was a minister of the Society of Friends, who from 1809 to 1840 traveled extensively, visiting most, if not all, the Friends' meetings on both sides of the Atlantic, and many of them several times. In the spring of 1816 he says in his journal: " During my stay at home I visited all the meetings belonging to our quarter, and had much service therein, as well as some disagreeable impressions respecting the state of society here, which I apprehended to be rather on the decline. I had also many cares respecting my family resting upon me at the same time, and these not all, for the Manumission Society of Tennessee, which I had been the chief instrument in organizing about a year before, and for the welfare of which I felt deeply interested, in the meanwhile claimed a considerable part of my attention."

Leaving home on the 22d of Fourth month, 1816, for an extensive religious visit, coming to Deep River Settlement, Guilford County, N. C., he says: " Here I was at their monthly meeting, and also had a meeting with a number of them on the Manumission business. From here I went to Springfield, and there had a large public meeting; thence to Center the next day and had another at the usual hour; and, finding here a society of Manumissionists, who had organized in consequences of some papers they had received from us in Tennessee, I had a meeting with them in the afternoon. All these meetings were to satisfaction."

Before the close of 1815 similar societies had been formed in six or more counties of Tennessee, each forming a constitution to suit their own views. But later on delegates from these individual associations met November 21st, 1815, at Lick Creek Friends' Meeting House, in Greene County, and adopted a constitution governing the whole. It will be seen from the above that Friends were leaders in this early Southern anti-slavery work. Slaveholders were soon admitted to membership and colonization urged as a condition of manumission, and the association became known as " Manumission and Colonization Societies," with colonization soon to the

front as the means of strengthening slavery by removing the free colored people from the slave States. These Southern abolitionists, finding themselves unequally yoked with slavery, removed with their families in large numbers to the North and West, where their principles grew and multiplied till they ruled the country and slavery became a thing of the past. Six of the eight charter members of the Lost Creek Manumission Society removed to Wayne County, Ind., and were personally known by the writer in his boyhood days.

Economy, Ind.

LIGHT AT EVENING TIME.

BY THEODORE L. CUYLER.

I once ascended Mount Washington with a party of friends on horseback, and we were overtaken by a violent storm, followed by a thick, blinding mist. After our rough scramble over slippery rocks it was a woful disappointment to find, on our arrival at the " Tip-top House," that we could not see any object two rods from the door. But late in the afternoon the clouds began to roll away, and one mountain after another revealed itself to our view. At length the sun burst forth and over-arched the valley of the Saco with a gorgeous rainbow; we came out and gazed upon the magnificent panorama with wondering delight, and as the rays of the setting sun kindled every mountain peak with gold, we all exclaimed " at evening time it shall be light! "

My experience on that mountain top is a striking illustration of the experience of God's people in all ages. Faith has had its steep Hills of Difficulty to climb, and often through blinding mists and hustling storms Unbelief says " halt," and Despair cries " go back! " But hope keeps up its steady, cheery song, " It will be better further on." The poor old patriarch Jacob wails out that all things are against him, and that he will go down to his grave mourning. Wait a little. Yonder comes the caravan from Egypt laden with sacks of corn and bringing the good tidings that Joseph is the prime minister of Pharaoh's government! To the astonished old man at evening time it is light!

The office of faith is to cling to the fact that behind all clouds, however thick, and all storms, however fierce, God is on the throne. It is the office of hope to look for the clearing of the clouds in God's good time. If we had no storms we should never appreciate the blue skies; the trials of the tempest are the preparation for the afterglow of the sunshine. We ought never to think it strange that difficulties confront us, or trials assail us; for this is but a part of our discipline, and in the end all things work for good to them whom God loveth and who trust him. It is according to God's established economy that we should be exposed to temptations, and often to trials which threaten to drive us to despair. All this is to teach us our dependence upon him. No climb of duty is so high, so steep, or so hard, but God is standing at the top! No honest work for him is ever en-

tirely in vain. I will go farther and affirm that no honest prayer was ever yet uttered in the right spirit, and failed to get some answer; if not the thing asked for, yet some other good thing has been granted. And oh, how often God surprises us after a long day of struggles and discouragements by a glorious outburst of light at evening time!

This beautiful passage of the bright eventide is finely descriptive of a Christian old age. Some people have a pitiful dread of growing old, and count it a disgrace. They possibly think that if the line in their family Bible that records the day of their birth were subjected to the fashionable process of the "Higher Criticism," it might prove to be erroneous! But if life is spent in God's service its later years may be well described in the quaint Scotch version of the ninety-second Psalm:

And in old age when others fade,
They fruit still forth shall bring;
They shall be fat, and full of sap,
And aye be flourishing.

—Exchange.

Some Views on Present Topics.

"MORE EARNEST WORK."

BY H. LAVINIA BAILY.

Edwin D. Mead, at Lake Mohonk, last year, in a plea for "More Earnest Work for the World's Peace," said some things so pointedly clear and true that upon a recent reading it has seemed to me appropriate they should be brought renewedly to our notice.

Having looked the subject over, both in our own country and in Europe, he says: "I am convinced that there is no movement on earth, of anything like equal importance, which is so poorly provided for, so inefficiently administered, or kept so inadequately before the eyes of the people." Then, after referring with deserved encomium to the excellent work of the American Peace Society, he regrets that "the money available for its work is ridiculously small," and adds: "It accuses every one of us that it is so small. . . . It accuses every one of us if the organ of the Peace Society is not in his family; it accuses us that the machinery of this work in America is not made adequate, and is not properly and generously supported."

It has seemed to the present writer that these words might apply with at least equal force to the relation of Friends to their organization—The Peace Association in America.

A cursory estimate of the statistics of twelve yearly meetings shows an adult membership of 41,578. Now if one-half of this adult membership would contribute annually ten cents to the Association it would give an excess of \$900 over the expenditures of last year, which sum would enable the Association to greatly extend its usefulness in the dissemination of lectures and literature. And which

of these 20,000 adult members could be the poorer for having made this contribution of ten cents for the promotion of a righteous cause?

Again, if one-fifth of this adult membership would send in subscriptions to the paper published by their Association, it would increase the circulation more than three-fold, render "The Messenger of Peace" self-supporting, and send it with fresh bits of thought and information into many a household hitherto indifferent and uninformed upon this most important theme.

I quote further from this excellent address of E. B. Mead: "The literature of the peace movement is large and is magnificent, but almost all of it is unavailable in cheap and attractive form. . . . Much must be done to bring this literature into the hands of the clergymen of this country, into the newspaper offices, into the public libraries, and into every center where public opinion is formed. You and I can co-operate here; and it is a commanding duty."

He calls attention to the fact that "not half enough is done to bring this matter of international peace and order to the attention of the young men and women of our colleges." The Peace Association of Friends in America has sent some of its choicest literature to most of the colleges in three States, and if funds are supplied hopes to greatly extend this line of distribution.

We cannot help feeling, when Dr. Mead says further, "We peace people have been very shabby; we have been very parsimonious in supporting and pushing our cause," that Friends ought to prove themselves a noticeable exception to such a rule as this.

"Why," he asks, "why are we spending our thousands and millions upon our arsenals and forts and gunboats and great engines of destruction? It is because we have not spent our hundreds and thousands with a decent generosity upon the spread among the people of such ideas as would make the wars which we lament impossible. . . . It is melancholy—the failure of the Christian Church to do its part to promote the brotherhood and order of the world!" And I italicize his added words: "*Now is the time to change all this.*"

It is with the hope that these very practical points may be prayerfully considered and generously acted upon that they are here presented anew. Our yearly and quarterly meeting peace committees are probably planning and working more wisely and more widely than they have done in years before, but their best efforts will be emphasized and accelerated in proportion as the Central Association is supported and patronized.

Dear Friends in all our favored land—North, South, East, West—a tithe of what you could contribute without any sense of loss would give fresh impetus to our part in the peace movement and place it upon a basis of increased usefulness and respect.

"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty."

The International Lesson.

SECOND QUARTER.

LESSON V.

FIFTH MONTH 3, 1903.

PAUL ARRESTED.

Acts 21: 30-39.

GOLDEN TEXT.—If any man suffer as a Christian, let him not be ashamed.
1 Pet. 4: 16.

DAILY READINGS.

Second-day, Fourth mo. 27.—In the temple. Acts 21: 17-29.
 Third-day, Fourth mo. 28.—Paul arrested. Acts 21: 30-39.
 Fourth-day, Fourth mo. 29.—The first persecution. Acts 4: 1-22.
 Fifth-day, Fourth mo. 30.—The second persecution. Acts 5: 25-42.
 Sixth-day, Fifth mo. 1.—Stephen arrested. Acts 6: 1-35.
 Seventh-day, Fifth mo. 2.—Paul's sufferings. 2 Cor. 11: 23-33.
 First-day, Fifth mo. 3.—More than conquerors. Rom. 8: 31-39.

In the last lesson we left Paul and his companions at Cæsarea. The verses following (Acts 21: 15-29) describe the rest of the journey to Jerusalem, and the incidents of the first few days of his stay there.

It is likely that Paul did not reach the city until the day before the feast of Pentecost, which has been reckoned to be in the year of Paul's visit (A. D. 58) the Sabbath, Fifth month 28th. The mob described must have been some time the following week, about Sixth month 1st. This reckoning is based on Paul's statement made to Felix. (See Acts 24: 11). It must have been about twenty years since Paul had left Jerusalem on his journey to Damascus, and seventeen since he had been actively at work spreading the Gospel. There had doubtless been great changes in the membership of the church at Jerusalem, and we hear nothing of the Apostles except James.

The incident of Paul's vow must be passed over, though very many interesting questions are raised by it. The direct charge brought against Paul was, that he taught that which attacked the Jews, the Law and the temple. Moreover, that he had brought uncircumcised Gentiles within the enclosure where none but Jews were allowed to go. Verses 28, 29. The temple, as is known, consisted of several courts—court of the priests, court of Israel, court of the women and court of the Gentiles. No Gentile was permitted to pass farther than this latter court under pain of death. It is interesting that a stone bearing an inscription embodying this prohibition was discovered, not many years ago. Paul was accused of taking Trophimus into the forbidden enclosure, or as the account says: "Whom they supposed that Paul had brought into the temple." Immediately the gates of the temple were closed. Whether this was done to protect the temple or to prevent Paul from taking refuge at the altar is not stated, but though both views are held, it was probably for the former reason. Here the lesson begins.

30. "Moved." Excited. "Took." "Laid hold on." Revised Version. "Drew." Literally, "dragged." "Out of the temple." Paul had probably been in the court of the women.

31. "The chief captain of the band." Literally, "the chiliarch," the commander of a thousand men. This band answered to the modern regiment, and, like it, often fell below the theoretical number. Here it was the Roman garrison of Jerusalem.

32. A graphic account.

33. "Laid hold on." Revised Version. In the original the same word as in verse 30, and indicates that the chiliarch's action was very rough. "With two chains." This was only done in the case of violent prisoners, or those charged with some great crime; it was a great indignity. A chain was fastened to each arm and then to a soldier on each side of him, so he could walk with comparative ease. See Acts 12: 6, and 21: 11.

34. "The castle." This was a fortress near the temple enclosure, with which it was connected by flights of stairs. It was built by Herod, and was used by the Romans as their headquarters in Jerusalem.

35. "The stairs." The steps leading from the temple enclosure to the citadel. The mob became so violent that the soldiers carried Paul bodily.

36. "Away with him!" The same cry which some twenty-five years before had been raised against his Master. John 19: 15. Compare Acts 22: 22. It was a cry for his death.

37. Paul was always ready to speak to his countrymen. "Dost thou know Greek?" Revised Version. This question shows that Paul addresses the Roman officer in Greek. The Roman was evidently greatly taken aback. He had expected to find an ignorant Hebrew brigand, and he was addressed in excellent Greek.

38. "Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?" Revised Version. The captain appears to have referred to one of the numerous insurrections among the Jews which had recently occurred, led by an Egyptian who was an impostor. The affair is mentioned by Josephus. The movement was put down by Felix (Acts 23: 24), but the leader and many of his followers escaped.

39. "I am a Jew of Tarsus in Cilicia, a citizen of no mean city." Paul had an honest pride in his lineage and his citizenship. Tarsus was an important place, a free city, and its schools of Rhetoric and Philosophy had a high reputation.

40. It seems rather strange that Paul should have gained permission to speak, but the captain was doubtless taken by surprise. "In the Hebrew tongue." Called Hebrew, but really the Aramaic, which was the usual language of the Jews in Palestine.

Pruning a crab apple tree will increase the crop of sour apples, but if you want sweet fruit you must graft in the old stock a saccharine variety. You cannot substitute morality for religion. A new principle produces the fruits of righteousness. Morality prunes; religion engrafts.—"Ram's Horn."

There is a current idea that the best way to start a revival is to preach to the Christians in a church. I do not accept that idea. If you want to raise up a lazy crew on board ship set them to hauling in that man who has fallen overboard.—Theodore L. Cuyler.

Christian Endeavor

[Communications for this department should be addressed to
Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIFTH MONTH THIRD.

WHAT DOES THE PARABLE OF THE PRODIGAL SON TEACH US ?

Luke 15: 11-32.

Second-day, Fourth mo. 27.—The far country. Rom. 1: 21-25.

Third-day, Fourth mo. 28.—A sensible decision. Lam. 3: 39-41.

Fourth-day, Fourth mo. 29.—A penitent prayer. Luke 18: 13, 14.

Fifth-day, Fourth mo. 30.—Our Father's remembrance. Isa. 49: 14-16.

Sixth-day, Fifth mo. 1.—His promise to receive. Jas. 4: 7-10.

Seventh-day, Fifth mo. 2.—Rejoicing over the found. Luke 15: 4-7.

This setting forth of the course of sin and of the pursuing love of God that draws the wanderer to return, and welcomes him while yet on his way, is called the crown of parables. The first view is of a son whose whole life and sustenance have been drawn from the bounty of one from whom he asks henceforth to be free. Not at once is the outward departure made, but when God is no longer looked to for daily supply and daily guidance, we may expect the agreement of the outward life with even the form of godliness to come to a speedy end. So not many days pass before the complete separation: the fountain of living waters is forsaken, and the wanderer goes to hew for himself cisterns which prove indeed to be broken cisterns that will hold no water.

His substance is soon spent and he begins to be in want. The independence that allured is found to be but a snare, and the "portion" that promised such abundance melts away before the wastefulness of unrestrained desire. Companions in riotous living are woefully deficient as helpers in a time of need, and the prodigal is constrained to put himself under a taskmaster. Father, home and sonship are exchanged for servitude; poverty supplants abundance, and degradation takes the place of honor.

What a discipline there is in the simple necessities of our natures! The prodigal begins to speak of his hunger; but it is not uncaused hunger, and he soon comes up squarely against its cause—"I have sinned." A prompt, humble return and a prompt, joyous welcome follow. The rehearsed speech is never made; the fatherhood is so tender and the forgiveness so freely given that talk of a servant's position seems out of place. And so he who thought his own will and his own way the best, tried them to his heart's sorrow, and comes again to say, "Father," and the father rejoices over the son as one received from the dead.

When we go, we risk our own eternal welfare and grieve the Holy Spirit of God; when we return, we are coming "to ourselves"—to our better selves—and to the Father's house, our rightful abiding place. And besides his own loss, every spendthrift of God's grace charges himself with a fearful responsibility. The effects of his evil example on some one whom he may have influenced may last long after his repentance and resist all efforts toward reparation.

God lets men choose their course; otherwise they

would be mere puppets, and only willing sonship is to His glory. While He uses the constraints of love and of wise discipline, He lets those who will, take their journey into the far country, following them with such longings for their return as we know only when we remember the great gift of a Father's love to bring salvation to the lost.

Missionary Department.

[Communications for this department should be addressed to
Herman Newman, 718 Arch Street, Philadelphia, Pa.]

A CUBAN PRAYER MEETING.

I want to invite you to attend an early morning prayer meeting, in which all the members of the church are present except those out of town or sick. We will go in a little early and sit down a little to the side, and I will tell you the history of each one as they may claim your attention. The first, of course, must be Ruberta Noris. She is that portly negro woman seated near the front, black as coal with bandana on her head, but with a dignified, self-respecting bearing that indicates her intelligence and strength of character. She was the first convert in Gibara. Full of faith, energetic in the work of the church, zealous for the salvation of the souls of her countrymen, she has proved to be a fit pillar in the little church which is being built up here. With her beloved Bible as a daily companion, and the Holy Spirit as her Guide and Comforter, she has continually grown in grace and in the knowledge of our Lord and Saviour, laying aside, one after another, old habits and beliefs, as she has come to recognize them as sinful, such as the worship of saints, and the use of tobacco and beer. But the meeting is going to begin now. I will tell you more later. Ah! Ruperta has called for "Onward, Christian Soldiers!" one of her favorite hymns. It has indeed taken true Christian courage to carry her victoriously through all the sneers and taunts and persecutions she has endured.

There comes our "deacon." He always comes in and sits down as staid and grave and devout as if he had been born a Friend. His smooth-shaven face, the palsied tremble in his chin, add to the illusion. Often he sits down away back among the noisy boys, erect, silent, attentive, as if by the very power of his example to rebuke all disorder. He and Ruperta and that young colored woman sitting just behind her are all the colored people who have joined Friends. The latter has a sad history. Betrayed and deserted by a handsome American when only fourteen years of age, her little boy, now five years old, and her invalid mother, largely dependent upon her earnings, though she herself has very poor health, her life is a continuous struggle, not only for a mere physical existence, but also to overcome the multitude of temptations toward her former life of sin, which enabled them to live in comfort. Young, attractive, yet with the freshness of youth snatched away from her, and many weaknesses yet to overcome, her favorite passages of Scripture are, "Cre-

ate in me a clean heart," and "Let not your heart be troubled." "Whiter than Snow," and "Only Waiting," are the songs she most loves.

That young man over there is one who lately joined the candidates' class. Formerly a teacher, he seems like a very earnest, thoughtful young man. In his testimony in a prayer meeting, last week, he said: "All that I can desire is that I may always be as happy as I am now, that I may always have this same joy and peace in my Saviour that I have now. I have perfect faith in Christ as my Saviour." "I Have Found a Friend in Jesus" is his favorite song.

That attractive, neat-looking woman with the little girls by her side comes from Pueblo Nuevo, the reconcentrado village near by. Ignorant, unlettered, yet with the simple childlike faith and receptive attitude toward the truth which the Lord promises to bless, she has surely made great strides toward better things, even learning to read for the sole purpose of being able to study the Bible. Taunted, laughed at, accused of being paid by the "Protestantes" when new chairs, table, etc., appeared in her home as the result of new thrift and a desire to offer better accommodations to those who attend the meetings held in her home, her simple, humble, kindly life has been a shining light in the midst of the darkness about her, a crystal fountain gushing forth pure and clear from a bed of filth.

I must not forget Don Manuel, an old blind man over ninety years old, his exact age being unknown. Although entirely blind, every day we see him pass briskly by alone, touching the stones or the fence here and there with his cane, going from the house of one daughter to that of another. Although so old and so blind, he seems to have truly been born again, and to be rejoicing in the light of the gospel. Just the other day he was telling how he is now at peace with all men. "Christ has pardoned me all my sins, and I have pardoned all men," he said. "I am a changed man, and want, if I can sell my land (he is now dependent on relatives) to help support the work of the Lord with my means."

I would fain take you to the home of one member who has never been privileged to meet with us in the house of the Lord, Flores, a bedridden invalid for over three years from inflammatory rheumatism. After seeing his freshly-whitewashed room, full of sunshine, and, best of all, his happy face and cheery smile, you could hardly imagine the sorry plight in which we found him on our first visit, about a year and a half ago, shut up in a tiny room without a ray of sunshine, filthy in body, without a bath for months, according to Cuban custom, melancholy almost to desperation from his acute sufferings of body and mind, a sad specimen of humanity. Just as an indication of the change wrought in him by the power of Christ, as made known to him by our visits, and the reading of the Bible and religious books, here are translations of parts of testimonies sent by him to be read in the prayer meeting:

"My brother, I cannot tell you how great is the

joy I feel in my soul since I came to know our dear Saviour, who has taken away my every sorrow, and has made me understand that my sickness is only to prove my faith."

"Although day by day my physical forces have decreased, I have grown stronger in spirit each day, thanks to the felt arm of our Saviour, who has sown in my heart an imperishable peace."

These testimonies make me think of the testimony given last week by that young woman there to your left. She said: "You all know how I used to think of nothing but balls and dances and such things. I don't know what is the reason, but I don't care for them at all now. I have dedicated my thoughts and strength to God, and find my joy in His service." A fairly good solution of the amusement question!

But listen, the meeting is closing, and I have kept up such a whispering in your ear that I am afraid you have heard very little of what has been said. Well, come again in two weeks, and I will let you get the good of the meeting.

MAY M. JONES.

Things of Interest Among Ourselves.

Dear Editor: "I have nothing but praise and thankfulness and appreciation to offer you for your work on THE AMERICAN FRIEND."

Herbert P. Cash, Berkeley, California.

John Wilhelm Rowntree arrived in New York on the 19th, and is spending some time at Haverford.

Francis G. Peabody, of Harvard University, is to give three lectures at Haverford College the 30th instant, and the 1st and the 2d of next month, on "The Religion of a College Man."

The article, "The Book of God in the Hand of Man," which appeared in our issue of Fourth month 2d, was translated into Spanish and published in "El Catolico Convertido" in its issue of Third month 15th.

Arrangements are being made to hold the Annual Biblical Institute of Kansas Yearly Meeting at Lawrence, Kan., early in Seventh month. The exact date and program will be announced in the near future.

F. W. Thomas, of Dunreith, Ind., who has been confined to his room for some time, is convalescing, and is able again to attend meeting. He recently held services at Fountain City, Ind., and preached an edifying sermon.

Our friend, Edward Grubb, of London, secretary of the Howard Association, is helping on the cause of prison reform. His recent contribution on "Prison Industries" is a very thoughtful study of an important problem in prison life.

Sophia M. Fry sailed for England on the Atlantic transport steamer Minnehaha last Seventh-day, after visiting Friends in Philadelphia and spending a few days of rest at Mount Kisco, N. Y. She expects to go directly to Harriet Green's home.

At the call of the yearly meeting's committee, a special meeting for worship was held at Twelfth Street Meeting House, Philadelphia, on the 8th instant. A large number attended, and some able and edifying addresses were given. A light meal was served from 6 to 7.30 o'clock for attenders of Twelfth Street Meeting and their friends, and a pleasant social hour was enjoyed by a number just before the religious services began.

Buffalo Monthly Meeting, Kansas, at its last meeting received into membership a prominent minister of the Baptist Church, who has become convinced of Friends' principles and doctrine. Friends at Buffalo are spiritually healthy, and there is a fine interest in the prayer meeting.

The Friends at Bois   City, Idaho, recently lost their church property, but will unite with Friends at Star, a place some twenty miles from Bois   City, and continue their monthly meeting organization and meetings for worship. They are in need of some one with a gift for organization and aggressive evangelistic work.

Fred T. Coppock is now at Stanwood, Kan., holding a series of meetings. Oscar T. Myres is with him to aid in singing. Success attends their labor. Fred T. Coppock goes from Stanwood to other places in Kansas, and then to Oklahoma, to continue the work through the year. He may be reached by letter at any time at East Des Moines, Ia., general delivery.

New York Yearly Meeting's Boarding School, the Oakwood Seminary, at Union Springs, N. Y., will lose Francis N. Maxfield as its principal next year. He will teach in Friends' School, Germantown. Samuel H. Hodgins, superintendent of graded schools in Oxford, N. C., will take his place. He is a graduate of Guilford College, Haverford and Harvard, and has been for some years governor and teacher of English at Guilford College.

Obadiah Chace, a minister for many years of Swansea Meeting, Mass., after a few appropriate remarks at meeting on Easter Sabbath, announced that he was that day 85 years of age. The large audience was perceptibly moved by the announcement, and at the close of the meeting the people thronged the front of the meeting-house to extend their congratulations and love to the aged Friend and to his faithful and good wife, who stood by his side.

Knightstown Meeting, Indiana, was never in a more prosperous condition than at the present time. Ten new adult members were welcomed into church fellowship on a recent Sabbath morning. The attendance is large and the services command the respect and support of the entire community. The resident minister, Morton C. Pearson, has recently divided the entire membership into departments for Christian work, as follows: Foreign Mission, Home Mission, visiting, social, prayer meeting, temperance, Bible School and Christian Endeavor Departments; each of these are well organized, and are expected to produce a written report of work done at each regular monthly business meeting. The plan is working well, and is developing a working church. There is an ever-enlarging field for those who labor, and the church should occupy it in the name of the Lord.

"The attention of Endeavorers of Indiana Yearly Meeting is called to the fact that the annual convention of the Christian Endeavor Union of the yearly meeting will be held this year on Seventh month 28th and 29th, at Earlham College, Richmond. The convention will convene on Third-day morning at 10 a.m., and continue until the Fourth-day evening session, which will be made the opening service of the Biblical Institute of Indiana, Wilmington and Western Yearly Meetings, as well as the closing service of the Christian Endeavor Convention. Splendid accommodations, reduced rates on all railroads and an excellent program will be provided for all who may come. Please arrange to be present.

"MORTON C. PEARSON, President of Union."

In a personal letter George A. Barton gives an interesting account of a ten days' trip through the country east of the Jordan: "We were delayed two days on our way by rains, but on the whole were much favored. We went down through the Jordan Valley, camping one night by the river up by Ain Musa (the Spring of Moses), to Mount Nebo and on to Pisgah, and got a view of the promised land. Then we went on to Medebah, on the plains of Moab, and got a view of Baal Meon and the wonderfully rich country about there; next

northward to Heshbon, the capital of Sihon, king of the Amorites, and from there on to Ammon (the Rabbah Ammon of the Old Testament). The country in this part is more mountainous and not so fertile as about Medebah. Then we went on northward across the Jabbok to Jerash, the Geresa of the New Testament. It was a Greek city, one of the towns of the Decapolis, and had many fine buildings. The ruins are the finest which I have seen, except those at Athens. In this part, north of the Jabbok, the hills are covered with oak forests; they are the first tree-clad hills we have seen in Palestine. It was in one of these forests that Absalom got hung up by the hair. If my hair had been long enough, and I had not worn a cork helmet, I might have had a like experience. We visited the Mizpeh of Genesis 31: 47-49; from there went up to an old crusading castle near Ajlun, where we could look over into the Hauran, the East Jordanic land of the tribe of Manasseh, after which we turned southward, crossing the Jabbok on the line of Jacob's march, and passing over Penuel, the highest point east of the Jordan, 3,595 feet above the Mediterranean, from which a view equal, if not superior, to the view from Pisgah, was obtained. Then, via Es-Salt and Jericho, home. It was a great trip. I wish I had time to write thee of it in detail. It makes a great many things clearer. One understands now why the East Jordanic tribes played so small a part in the religion of Israel. Their land had no natural frontier. Arabic or Moabite tribes were always upon them; they experienced no sense of salvation. Then, their country was as fertile almost as the Philistine plain, and if ever they got a little respite from war they gave themselves up to flesh pots. As compared with Judea, it stands like Pennsylvania to New England. We had a quite severe earthquake about 1 o'clock this morning (Third month 30th). Some jars which were on bookcases were thrown to the floor. Further than cracking the plastering, no damage was done in the hotel. I learn, though, that other houses were injured."

BORN.

HOBSON.—At Amboy, Ind., Fourth month 8th, 1903, to Herman S. and Emma C. Hobson, a son, Merle Lowell.

DIED.

HAWKINS.—At Onaway, Mich., Fourth month 7th, 1903, Emma Chaney, wife of John R. Hawkins, in her 41st year. She, with her husband, united with Friends by letter from the Methodist Episcopal Church in 1893. She remained faithful to her Christian vows until death.

HOBSON.—At the home of her daughter, Rhoda A. Goodman, Third month 28th, 1903, Amy P. Hobson, a member and elder of Friends' Meeting of Gilead, Ohio, and widow of Joseph Hobson, aged nearly 88 years. She was a birthright member of Friends, who gave her heart to God at the early age of 7 years, and ever after lived a faithful Christian life.

OSBORN.—At the residence of his daughter, Cora Semans, Indianapolis, Ind., on Third month 31st, 1903, Calvin Osborn, aged 72 years. He was a lifelong member of Friends, an active worker in the meeting, always faithful in the duty at hand. He was superintendent of the Orphanage of North Carolina Yearly Meeting for almost four years.

ROGERS.—At the home of her brother-in-law, William Bundy, Carthage, Ind., Fourth month 3d, 1903, Charlotte Elizabeth Rogers. The deceased was the youngest child of the late Levi and Amelia Rogers, of Ontario, Canada, where she was an active member of Canada Yearly Meeting for many years. During the past two years she made her home at Carthage, Ind. The remains were interred in Friends' Cemetery at that place.

SCAFE.—In Council Grove, Kan., Second month 13th, 1903, Almira E. Scafe, daughter of Benjamin and Margaret J. King, in her 49th year. The deceased was a Friend, and her patient Christian spirit was an inspiration to those with whom she lived.

RECIPROCAL APPLAUSE.

During a Congressional campaign in a Western district largely settled by Scandinavians there was a lack of speakers. Richard Golden, of Chicago, was there on a vacation, and accepted the invitation to make a speech.

"While I was speaking," says Mr. Golden, "I noticed one old graybeard down in front who seemed to be greatly impressed by what I said. He laughed at all my jokes, and applauded vehemently whenever I made a point.

"When I had finished, my old friend down in front was introduced. He spoke in the Swedish language, and, although I could not understand a word he said, determined to show my appreciation of the applause he had given me. So, guided by the inflections of his voice, I applauded vigorously every time he seemed to reach a climax. I was making myself conspicuous, and I noticed that some of the people in the hall were looking hard at me and smiling. Finally a man in the row behind leaned over and whispered to me.

"Do you know what he is saying?" he asked.

"No," I said; "I really can't understand a word he says."

"Then I'll tell you for your guidance that he is translating your speech."

"It is no sign of a great heart for a young man to be generous with that which his old father has worked hard to obtain."

BUILT OVER.

Food That Rebuilt a Man's Body and Built It Right.

By food alone, with a knowledge of what food to use, disease can be warded off and health maintained; also many even chronic diseases can be cured. It is manifestly best and safest to depend upon food to cure rather than too much drugging.

A case in point will illustrate. A well-known man of Reading, Pa., treasurer of a certain club there, says: "I have never written a testimonial letter, but I have been using Grape-Nuts about a year and have recovered my health, and feel that I would like to write you about it, for the case is extraordinary.

"For five years I was a sufferer from a dreadful condition of the bowels; the trouble was most obscure." Here follows a detailed description, and the condition certainly was distressing enough (details can be given by mail.)

"Nothing in the way of treatment of drugs benefited me in the least, and an operation was seriously considered. In May, 1901, I commenced using Grape-Nuts as a food, and with no idea that it would in any way help my condition. In two or three weeks' time I noticed an improvement, and there was a steady gain from that time on, until now I am practically well. I don't know how to explain the healing value of the food, but for some reason, although it has taken nearly a year, I have recovered my health, and the change is entirely attributable to Grape-Nuts food, for I long ago quit medicine. I eat only Grape-Nuts for breakfast and luncheon, but at my night dinner I have an assorted meal." Name furnished by Postum Co., Battle Creek, Mich.

HOW DID YOU DIE?

Did you tackle that trouble that came your way

With a resolute heart and cheerful,
Or hide your face from the light of day
With a craven soul and fearful?

Oh, a trouble's a ton, or a trouble's an ounce,

Or a trouble is what you make it,
And it isn't the fact that you're hurt
that counts,

But only how did you take it.

You are beaten to earth? Well, well,
what's that?

Come up with a smiling face.

It's nothing against you to fall down
flat,

But to lie there—that's disgrace.

The harder you're thrown, why, the
higher you bounce;

Be proud of your blackened eye!

It isn't the fact that you're beaten that
counts;

It's how did you fight—and why?

And though you be done to the death,
what then?

If you battled the best you could,

If you played your part in the world of
men,

Why, the Critic will call it good.

Death comes with a crawl, or comes
with a pounce,

And whether he's slow or spry

It isn't the fact that you're dead that
counts,

But only how did you die?

—Edmund Vance Cooke, in "Saturday
Evening Post."

"IT TAKES TWO TO MAKE A
TEMPTATION."

A lad of seventeen was telling an older friend, recently, of an experience he had that day. As the apprentice of a carpenter, he had been sent to a saloon to take the measures for a new counter. It was very cold weather, and he arrived with his teeth fairly chattering in his head, for his coat was thin. The saloon-keeper immediately mixed a hot drink, and pushed it over the counter to him. "It will cost you nothing," he said. "Drink it down, and you'll soon stop shivering, my boy." "He meant it kindly, too, and didn't think any harm," said the apprentice, as he told the story. "That's what made it harder to push it back—and I didn't want it." "It must have been a big temptation," said his friend. "That saloon-keeper might have started you on the road to ruin." "Well," replied the lad, "it takes two to make a temptation. There is no saloon-keeper and no cold weather can make me drink when I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink, and, if I had taken it, why, I wouldn't have put all the blame on the saloon-keeper, as some folks do. It takes two, every time, to make a successful temptation."—"Sunday School Times."

Conflict is the word that defines man's path from darkness into light. No holiness is won by any other means than this, that sin should be slain day by day and hour by hour.—Maclaren.

THE OLD RELIABLE

ROYAL



**BAKING
POWDER**

Absolutely Pure

THERE IS NO SUBSTITUTE

YEARLY MEETINGS IN 1903.

Philadelphia Yearly Meeting, at Philadelphia, Fourth month 20th. Wm. Evans, clerk, 56 North Front Street, Philadelphia, Pa.; Anna P. Haines, clerk, West Grove, Pa.

New York Yearly Meeting, at New York, Fifth month 29th. James Wood, clerk, Mt. Kisco, N. Y.

New England Yearly Meeting, at Portland, Me., Sixth month 12th. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, at Whittier, Cal., Sixth month 24th. John Chawner, clerk, El Modena, Cal.

Canada Yearly Meeting, at Toronto, Ont., Sixth month 26th. William I. Moore, clerk, 60 Bleecker Street, Toronto, Can.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 7th. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 5th. Lewis Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 13th. James B. Unthank, clerk, Wilmington, O.

Ohio Yearly Meeting, at Mt. Pleasant, O., Eighth month 27th. W. Mahlon Perry, clerk, Central City, Neb.

Iowa Yearly Meeting, at Oskaloosa, Iowa, Ninth month 8th. Wm. Jasper Hadley, clerk, 109 South Ninth Street, Marshalltown, Iowa.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 6th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

Within a month the telegraph system
of Alaska will be complete, and by fall
the cable connecting Seattle with Juneau
and the far North will be in operation.
At present there is a gap of fifty miles
between the eastern and western
branches of the Alaska system.

The five Missouri packing companies
which were fined \$5,000 each on Third
month 20th for violation of the Anti-
Trust law, through their attorney,
Frank Hagerman, of Kansas City, have
mailed to the State Supreme Court a
draft for \$27,136 in payment of fines and
costs incident to the action against them.

The Czar and Czarina of Russia spent
Easter day at Moscow. Their Majesties
had a simple, semi-state reception, which
was in great contrast to the receptions
in former years. Not a soldier was seen
along the whole two miles of the route
from the railway station to the Krem-
lin, and there was no sign of the usual
precautions.

The Sabbath School Lesson Committee
appointed by the International Sabbath
School Convention held in Denver last
summer held its initial meeting at the
Cochran Hotel, in Washington, D. C.,
last week. The committee took up the
work of revising the Sabbath School les-
sons for 1905, and of outlining plans for
the five years from 1906 to 1911.

The information received from several
missionary stations in the inland prov-
inces of China concurs in the view that
the country is at present in a condition
which does not justify fears of renewed
trouble, though the indemnity taxation
will possibly cause local disturbances.
The missionaries' relations with the offi-
cials and people are unusually cordial.

Portland, Ore., is to have an exposition
in her midst in two years to commem-
orate the Lewis and Clark expedition, and
her people have hit upon one of the pret-
tiest advertising schemes that have yet
been thought out. Hundreds of thou-
sands of rose bushes are now being sent
there from California, and Portland will
be transformed into a city of roses.
Each person who owns a front-door yard
or a garden is expected to fill it with
rose bushes, so that all may be in bloom
when the exposition opens and the un-
usually beautiful city made even more
beautiful.

A letter received from Honolulu states
that a very considerable emigration of
Japanese from Hawaii to the United
States has taken place of late, and that
the Japanese Government is making
earnest efforts to stop the movement.

The United States Fish Commission,
at its station at Bryant Point, on the
Potomac, has begun the taking of spawn
for hatching purposes. Between now and
the middle of Fifth month, when the sea-
son closes, many millions of young shad
will be hatched at the station and will
be shipped all over the country to stock
streams where the conditions are favor-
able for the growth of the fish.

Men connected with the Smithsonian
Institution have liberated 1,000 night
herons, the birds which furnish the long
white plumes for milliners. An alumi-
num tag is attached to each bird, and
people have been asked to report to the
institute if they kill any of these tagged
birds. The herons were youngsters, and
from the reports sent in the institute
hopes to find out what is the average
age of the heron.

A careless workman kicked over a lan-
tern at one of the Caldwell oil wells on
the Hogg-Swayne tract on Spindle Top,
near Beaumont, Tex., one day last week,
and started a fire that resulted in the
loss of property valued at \$1,000,000 and
the bankruptcy of twenty or more of the
smaller companies. There were 175 wells
on the three blocks of the tract, and
only five of the derricks and pump-houses
are left standing. Every company that
had property in the Hogg-Swayne tract
is a loser.

Wheat sown last fall in the United
States comes through the winter in the
best condition ever reported. The acre-
age sown was much larger than common,
and the combined effect will be a crop
breaking all records, provided serious
damage does not overtake it before the
harvest. This is possible, but experience
has shown that for fall-sown wheat the
winter is the most dangerous season. If
it comes through the winter in good con-
dition, the summer has few terrors for
it.

An immense tract of coal has just
been discovered in Hanover Township,
south of Wilkes-Barre, Pa., in land
owned by the Delaware, Lackawanna
and Western and the Lehigh and
Wilkes-Barre Coal Company. Eight new
veins have been discovered, which were
never before found in the upper coal
field, while underneath them are the
twelve veins now worked in other parts
of the upper region. These twenty veins
aggregate 150 feet of coal, the lowest
one being 2,300 feet. It is estimated that
there are 300,000,000 tons of coal in the
tract. The discovery is by far the most
valuable ever made in the anthracite re-
gion since its general development.

Dr. Adolph Lorenz, the eminent Vi-
enna surgeon, who visited the United
States in Twelfth month primarily for
the purpose of treating Lolita Armour,
of Chicago, who was suffering from con-
genital disease of the hip, is again in
this country. He removed the plaster
cast from the child's hip last week, and
the little one, who had been a cripple
from birth, actually ran to her mother.
The operation was pronounced entirely
successful, and a fee of \$30,000 was paid
for the treatment.

A split has occurred in the ranks of
the Japanese diet, eighty members of
which declare themselves unable to ren-
der blind obedience to leaders who pur-
sue the policy of endless waiting, events
demanding that all party officials hence-
forth be elected by general vote, and
that all grave questions be similarly de-
cided. This plainly indicates a revolt
against the authority of Premier Ito and
the Moderates, and may involve an im-
portant recasting of parties.

REDUCED RATES TO NEW ORLEANS
Via Pennsylvania Railroad, Account
Meeting American Medical Associa-
tion.

For the benefit of those desiring to
attend the meeting of the American
Medical Association at New Orleans, La.,
May 5th to 8th, the Pennsylvania Rail-
road Company will sell excursion tick-
ets from all stations on its lines to New
Orleans, on May 1st, 2d and 3d, good go-
ing on those dates and good to return
reaching original starting point not later
than ten days from date of sale, at re-
duced rates. By depositing ticket with
Joint Agent at New Orleans between
May 1st and 12th, and payment of fifty
cents, an extension of final return limit
to May 30th may be obtained.

The editor of THE AMERICAN
FRIEND desires to secure a com-
plete set of *The Christian Worker*.
Any person who possesses an
entire or partial set, and is willing
to sell the same, will please inform
him as soon as convenient.

RUFUS M. JONES,
718 Arch Street, Philadelphia.

The British Friend

Published on the 15th of each month.

Being the only religious and literary
review written chiefly for the general
public, but from the standpoint of the
Society of Friends, *The British Friend*
offers a unique opportunity for spreading
"The Truth" among thoughtful en-
quirers.

The contents of the April issue include :

"Insincerity," by May Vendall.
"James Martineau," by May A. Wallis.
"Members One of Another," by Mary L. Cooke.
"An Unseen God," by Emily Follows.
"Stopford Brooke's 'Browning'," by Wm. Graveson.
"The Society of Friends and the Adult Schools," by
J. Wilhelm Rewntree.
"The Negro Problem in America: Action by Friends
of Philadelphia," by J. W. B.
"The Meaning of Quakerism," by John W. Graham.

A distinct feature is made of Reviews
and Notices of Books, especially such as
are likely to be helpful to preachers and
social workers.

Subscription : 6s. 6d. (\$1.58) per annum, post free
Specimen copy on application.

Editor and Publisher :

EDWARD GRUBB, M.A.

Devonshire Chambers, Bishopsgate, Without, Lon. E C

The Roots of Christian Teaching as Found in the Old Testament

By GEORGE AARON BARTON, A. M., Ph.D.

12mo. 275 pp. Size $7\frac{1}{2} \times 5\frac{1}{4}$. Cloth. Gilt Top. Uncut edges. Price \$1.25 net. Postage 10c.

"Devotional books of this sort are rare, and one which can be read with satisfaction, undisturbed by contradictions of modern learning, is especially welcome."—*The Outlook*, New York.

"It presents the gist of the best scholarship."—*Chicago Tribune*.

"The book is stimulating and suggestive."—*Epworth Herald*.

Practical Christianity

By RUFUS M. JONES.

12mo. 208 pp. Oxford laid paper. Bound in Silk Cloth. Gilt Top. Price \$1.00 net. Postage 10c.

This is a collection of short, practical articles on important religious subjects. It deals with questions which every thinking man must meet in a practical way, and it contains a positive message of the times. In these fifty-three essays many of the most important phases of the spiritual life receive consideration.

Penelvé: or Among the Quakers

An American Story by
RICHARD H. THOMAS, M. D.

8vo. 360 pp. Handsomely bound in cloth. Price \$1.15 net. Postage 10c.

"The story is intended to portray home life among the Society of Friends in the Eastern Middle States."

A BEAUTIFUL PICTURE A Quaker Wedding

By PERCY BIGLAND.

Photogravure from the original exhibited in the Royal Academy, London, 1806. India proof, signed by artist. Size 22 x 30. Price \$15.00. Only a few left.

THE JOHN C. WINSTON CO.
718 Arch St. PHILADELPHIA, PA.

"Think of God not as one before whom we shall stand, but as one before whom we do stand."

Nearest the Market Street Ferries

W. L. BERRY

22 South Second St.

PHILADELPHIA

Watchmaker
and Jeweler

Easy of Access from Every Part of the City

THE WORLD IS TOO MUCH WITH US.

"The World is too much with us." Night and day
No time have we to pause beside the way,
Where roadside flowers in tender beauty bloom,
Or violets veil the dust above the tomb.

"The world is too much with us." Pelf and sin,
The stress of self, and Earth's tumultuous din,
The ceaseless probing into things unknown,
Eat through our lives as acids through a stone.

"The world is too much with us,"—yet, if we
Linked earnest effort to high purity,
Then we would cease through sordid care to grope,
And see, at times, the shy, sweet face of Hope.
—William H. Hayne, in "S. S. Times."

NOT HIGHER PROFESSION, BUT HIGHER LIVING.

The call is not for higher profession, but for higher living. High professions of personal attainment only advertise low conception of personal duty, and many a boaster of his own spiritual attainments, if his blindness were dispelled, would cry out like the prophet: "Woe is me!" It is not the pretension of piety, but the actual expression of it, that must give power to the pulpit. Nor are we an advocate at all for a piety in which the sentimental or emotional type is dominant. Spirituality in a church is not measured by those fervors which are awakened even by appeal to religious sentiments. Many a one has shouted over an imaginary love of the Saviour, just as those Jews who thought themselves the true servants of God while they crucified the Son of God. The proof of spirituality is in right living day by day. The holy fire of the sanctuary burns steadily. It sheds its light in the home, in the social circle, in the office, at the counter, in the shop, and in the field. It is exhibited in faithfulness, philanthropy, official integrity, good citizenship, brotherliness, benevolence. A church which can be commended in these respects gives the best proofs of spirituality that can be given, and a preacher should be a representative and leader in all those things.—*Arkansas Methodist*.

MEAL TIME DRINKS

Should be Selected to Suit the Health as Well as the Taste.

When the coffee toper, ill from coffee drinking, finally leaves off coffee the battle is only half won. Most people require some hot drink at meal time, and they also need the rebuilding agent to build up what coffee has destroyed, Postum is the rebuilder, the other half of the battle.

Some people stop coffee and drink hot water, but find this a thin, unpalatable diet, with no rebuilding properties. It is much easier to break away from coffee by serving strong, hot, well-boiled Postum in its place. A prominent wholesale grocer of Faribault, Minn., says: "For a long time I was nervous and could not digest my food. I went to a doctor, who prescribed a tonic and told me to leave off coffee and drink hot water."

"I did so for a time and got some relief, but did not get entirely well, so I lost patience and said: 'Oh, well, coffee isn't the cause of my troubles,' and went back to drinking it. I became worse than ever. Then Postum was prescribed. It was not made right at first, and for two mornings I could hardly drink it."

"Then I had it boiled full fifteen minutes and used good cream, and I had a most charming beverage."

"I fairly got fat on the food drink, and my friends asked me what had happened, I was so well. I was set right and cured when Postum was made right."

"I know other men here who use Postum—among others the cashier of the Security Bank and a well-known clergyman."

"My firm sells a lot of Postum, and I am certainly at your service, for Postum cured me of stomach trouble." Name given by Postum Co., Battle Creek, Mich.

In days of slowly fretting care.
Then most we need the strength of prayer.
—Margaret E. Sangster.



Clears the Brain

and urges lazy livers into natural action.

At Druggists, 50c. and \$1, or by mail from

Used by American Physicians for 58 years.

The Tarrant Co., New York

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed." Don't you be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza
and as a specific remedy for
Typhoid
and Malarial Fevers.
E. FOUGERA & CO., 26-30
N. William St., N.Y.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 26c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

WANTED.—The undersigned, for some years an active Friends minister, desires situation as clerk or wagon driver for a retail store near some needy Friends' meeting. Seven years experience. Address A. S., Box 106, Yorktown Heights, N. Y.

WANTED.—By a Friend, position as private secretary, Remington operator, or traveling companion, nurse for semi-invalid, or housekeeper. Address, Amelia D. Featherstone, 21 North Carey Street, Baltimore, Md.

ANY CLOTH, LIFE OF TALMAGE, 35 cents. Any McKinley, 25 cents. St. Pierre, on Martinique, Cloth, 35 cents. Battle, 1900, the \$2.00 Edition, 35 cents. Address HOWARD BOOK HOUSE, Windfall, Indiana.

WANTED.—Position as nurse or attendant by young man, a Friend, graduate of a Friends' College, now junior in Medical College. Hospital experience. Best references. Can begin service after May 23d. Will travel, if desired. Address "S," care AMERICAN FRIEND.

MATRON WANTED for one of the Training Homes at Ramallah, Palestine. A woman of mature years and good, religious experience. Send references with application to CHARLES M. WOODMAN, Corresponding Secretary of Foreign Mission Committee of New England Yearly Meeting, Friends' School, Providence, R. I.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

NEW OPENING for Friends in Oklahoma. New Hope Meeting is located nine miles southwest of Manchester, Okla., in Grant Co., twenty-two miles northeast of Stella Friends' Academy, and about ninety miles southwest of Friends' University, Wichita, Kansas, in a rich farming valley. Plenty of good water—good school. The soil is well adapted to corn, wheat, oats, alfalfa, etc. Fruit of all kinds grow in abundance when planted. First-class farms, well improved, can be bought for \$20 to \$25 per acre, and those not so well improved for \$10 to \$20 per acre. We invite Friends to come and see for themselves, and buy while the land is cheap. Land is advancing rapidly. For further information correspond with ERNEST HOWARD, Pastor in New Hope Meeting, Manchester, Oklahoma. Please inclose stamp for reply.

Rufus M. Jones wishes to rent his house at Haverford from Sixth month 15th to Ninth month 15th. Address him for terms.

Y. F. A. Building,
140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hôte, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone 1-33-55. Clerk

BOOKS.

THE FRIENDS IN WAR TIME.

I have just come into possession of some 90 copies of Fernando G. Cartland's "Southern Heroes." These books are of the fine first edition published at \$3.00 per copy. They are all that remain of the work unsold, and, as no further edition is likely to be printed in the near future, those wishing a copy of this valuable work would do well to secure one now. I have them for sale at \$1.00 per copy, net, or \$1.25, postpaid. Benjamin F. Trueblood, 31 Beacon St., Boston, Mass.

LIGHT AND SHADE FROM THE
LAND OF THE MIDNIGHT SUN

By JOHN F. HANSON.

Contents of the Book.—Friends in Norway and Denmark. Rise and Progress of the Society. Battle for Liberty of Conscience. Story of the Sloop crossing the Atlantic. Matchless Description of Journeys and Scenery. Kloster, the Apostle of Total Abstinence. Visits of many English and American Ministers. The Apostolic Character of their Services. Illustrated. Cloth. Price, postpaid, \$1.25. Address the author John F. Hanson, Oskaloosa, Iowa.

EDITION DE LUXE

THE LIFE OF
CHRISTOPHER HOLDER

Pioneer Quaker and Missionary (1656), Author of the First Declaration of Faith of Friends, etc., and The Holders of Holderness. Illustrated by CHARLES FREDERICK HOLDER, LL.D., author of the Life of Louis Agassiz, Life of Charles Darwin. Published by the Heraldry Department of Bailey, Banks & Biddle.

"To no other one individual was the spread of Quakerism in New England so much due as to this man . . . Few novels contain more marvelous situations."
THE AMERICAN FRIEND.

\$5.00 NET

Address

CHAS. F. HOLDER, Pasadena, Cal.

REDUCED RATES TO ST. LOUIS.
Via Pennsylvania R. R., Account Dedication Louisiana Purchase Exposition.

For the benefit of those desiring to attend the Dedication ceremonies of the Louisiana Purchase Exposition, at St. Louis, Mo., April 30th to May 2d, and the National and International Good Roads Convention, April 27th to May 2d, the Pennsylvania Railroad Company will sell excursion tickets to St. Louis and return from all stations on its lines, April 26th, 27th, 28th and 29th, good going only on date of sale and good returning to leave St. Louis not later than May 4th. Tickets must be executed by Joint Agent for return passage. This done free.

EUROPE

Twelfth Small Party of Ladies, June 13th. "Minnehaha," Atlantic Transport Line, 94 days. For itinerary, address
Miss BARBOUR, Greyloch Hall, Far Rockaway, N. Y. City

NEW ORLEANS, ATLANTA, FLORIDA
AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

"Queen of Sea Routes"

Between

Boston, Providence, Norfolk and Baltimore.

Philadelphia and Savannah.
Baltimore and Savannah.

Merchants & Miners Transportation Co.
Steamship Lines.

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

The Picturesque
Shenandoah Valley

for Recreation and Rejuvenation
with its

LURAY CAVERNS, GROTTOS,
and NATURAL BRIDGE,

that one-time

SEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.

Double Daily Pullman Car Service
through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.
398 Broadway, N. Y. 112 Summer St., Boston, Mass.
W. B. BEVILL, G. P. A., Roanoke, Va.

Where Will You?
Spend the Summer?

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp,

T. E. FISHER, Genl. Pass. Agent,
DENVER, COLORADO.

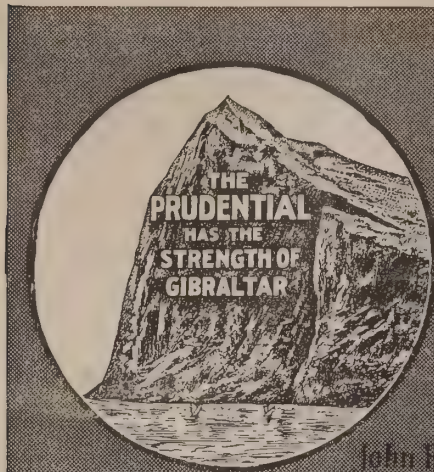
ESTERBROOK'S
THE STANDARD PENS EVERYWHERE.

STEEL PENS



150 Styles Fine, Medium and Broad Points.
Sold by All Stationers.

Works, Camden, N. J. **The ESTERBROOK STEEL PEN CO.** 26 John St., New York.



Life Insurance for Protection and Profit

The Prudential

John F. Dryden, Insurance Co., of America, Home Office
 President Write for information, Dept. 67, Newark, N. J.

"Character will win where controversy would fail."



THE
Hastings & McIntosh Truss Co
 912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

CAROLINE RAU

Removed to
 823 Spring Garden Street, Plain Millinery
 On the north side below 9th, PHILADELPHIA

New and Dressy Gingham

We show many hundreds of patterns, comprising everything new and good from all the famous makers of both continents; a variety probably unequaled in America. Our prices are most favorable—but that our customers know in advance.

American Gingham

A large variety in plaids and stripes; two hundred styles, suitable for shirt-waist suits and children's dresses; 27 inch. From 8c. to 15c. a yard

Good Scotch Gingham

A large variety of styles and all the newest color combinations; make stylish shirt-waist suits; 28 inch. At 18c. a yard

Mercerized Gingham

The mercerized gingham is even more thoroughly well-made than ever; and the finish gives them a rich, silk-like effect. A hundred pretty styles; all 27 inch. At 20c. and 25c. a yard

Natty Linen Gingham

The linen gingham (half linen, half cotton), are cool and comfortable for the hot weather, and especially desirable for children's dresses; 24 inch. At 35c. a yard

D. & J. Anderson's Gingham

The name Anderson is so well known that no particular mention of these goods is necessary. Mostly white grounds with neat and medium stripes; a few in Scotch plaids; all 32 inch. At 40c. a yard

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

It may be easier to write a guide-book to heaven than it is to go there.

FINANCIAL.

ONE CENT

Invested in a postal card, addressed to us, will show you "How to eat your cake and keep it, too." Did you ever hear of a real estate mortgage secured also by a Deposit of the Gold Coin?

The highest development of the real estate mortgage is found in Our Sinking Fund. Full facts and highest references sent on application to PERKINS & CO., LAWRENCE, KAN.

WILLIAMSON'S INVESTMENTS

North Dakota 5 per cent. First Mortgage Real Estate

SALIENT FEATURES.—(a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

ACKERS

"Le Chevalier Olives" are large, perfect and handsome and of most delicious flavor.

They represent the "pick of the pack."

The most popular olive in the city of Philadelphia to-day.

Full pint bottle 49c.; \$5.50 dozen. Quart bottle 85c.; \$9.75 dozen.

PHILADELPHIA & ATLANTIC CITY

"Solitude with God is companionship with the universe."



"Our Grand Success Collection"

18 splendid O. & J. Roses, including the wonderful Hardy Ever Blooming Climber, Climbing Climber Souper, and our New Philadelphia Crimson Rambler, and 16 other choice selected varieties, making

18 Superb for \$1.00
 Roses

Sent postpaid on receipt of price. Also hundreds of other choicest varieties in different sizes and prices to suit all wants. Our new Floral Guide, 136 pages—FREE. Address The Conard & Jones Co., Box X, West Grove, Pa. "Growers of the Best Roses in America."

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Spring term begins Fourth month 7th, 1903. Terms moderate. Send for Catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncrowded profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

ROME CORRESPONDENCE SCHOOL, Philadelphia

The American Friend

Vol. X

FOURTH MONTH 30, 1903

No. 18

	PAGE.
EDITORIALS.—“If the Light in Thee Be Darkness!”—Philadelphia Yearly Meeting.—Editorial Notes. . .	295-297
The Three Periods in the Development of Friends.	297 <i>Edward Gardner.</i>
Doukhobor Whims	299
The Mote and the Beam	300 <i>Alix.</i>
SOME VIEWS ON PRESENT TOPICS: A Plea for More Temperance In- struction among Colored People. .	301 <i>Hannah M. Pope.</i>
THE INTERNATIONAL LESSON	301 Topic for Fifth month 10, 1903.
CHRISTIAN ENDEAVOR	302 Topic for Fifth month 10, 1903.
MISSIONARY DEPARTMENT	303
CORRESPONDENCE.	304
THINGS OF INTEREST AMONG OURSELVES,	304
BORN.—MARRIED.—DIED.	305
EVENTS AND COMMENTS	306

NO UNBELIEF

There is no unbelief!

*Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.*

*Whoever says, when clouds are in the sky,
“Be patient, heart, light breaketh by and by,”
Trusts the Most High.*

*Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.*

*Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.*

*Whoever says “to-morrow,” “the unknown,”
“The future”—trusts unto that Power alone
He dares disown.*

*The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.*

*There is no unbelief:
And still by day and night, unconsciously,
The heart lives by the faith the lips decry,
God knoweth why.*

—CHARLES KINGSLEY.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❖ ❖ ❖ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free

WANTED—A man and wife of experience in Christian Work to act as Superintendents of the Friends Training Homes for Boys and Girls at Ramallah, near Jerusalem, Palestine. Send references to C. M. Woodman, Friends School, Providence, R. I.

WANTED—The undersigned, for some years an active Friends minister, desires situation as clerk or wagon driver for a retail store near some needy Friends' meeting. Seven years experience. Address A. S., Box 106, Yorktown Heights, N. Y.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

"The best companion for a long journey is a conscience at peace with God."

FINANCIAL.

I Can Sell Your Real Estate
no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 14 cities. W. M. Ostrander, 2080 N. A. Bldg., Philadelphia

ONE CENT invested in a postal card, addressed to us, will show you "How to eat your cake and keep it, too." Did you ever hear of a real estate mortgage secured also by **Deposit of the Gold Coin?**
The highest development of the real estate mortgage is found in **Our Sinking Fund**. Full facts and highest references sent on application to **PERKINS & CO., LAWRENCE, KAN.**

WILLIAMSON'S

North Dakota 5 per cent. First Mortgage Real Estate

INVESTMENTS

SALIENT FEATURES:—(a) Twenty years' residence; seventeen years' active banking and real estate business in Southeastern North Dakota. (b) Personal knowledge of every loan; of the borrower as well as the security. (c) Never has there been a foreclosure made on one of my loans and not a delinquent coupon January 1st, 1902. (d) Interest and principal collected without expense. Remittance in New York Exchange. Correspondence solicited.

WALTER L. WILLIAMSON, Lisbon, North Dakota

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.



Business men find that the profuse quick lather of Ivory Soap readily removes the dust and grime of the office. The Ivory is pure soap, made in part of vegetable oils which are soothing to the skin. It can be used as often as necessary, without causing chapping or roughness.

IT FLOATS.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Spring term begins Fourth month 7th, 1903.
Terms moderate. Send for Catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

WABAN SCHOOL, WABAN, MASS.

Summer Camp in Maine.

J. H. PILLSBURY, A.M., Principal.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, FOURTH MONTH 30, 1903.

No. 18.

"IF THE LIGHT IN THEE BE DARKNESS!"

It is a very old remark that we see what we are looking for, that we find what we carry with us, that we must always illuminate that which is without by a light from within. Two persons stand looking at the western sky; one sees a revelation of glory and beauty which makes his whole being thrill with lofty emotion; the other sees only an indication of what the weather will be next day. Two travelers are climbing a hill. Each step of the ascent makes one of them rejoice at the wider view out upon a world full of marvellous color and the richness of far-away tints. The other thinks only of the sweat and weariness of the hard climb. Two reformers are trying to set the crooked world right. One of them catches constant glimpses of the better society which is slowly being won, and enjoys the privilege of sharing the travail and pain which means at last the unveiling of the sons of God; the other sees only the repellant forms of evil and the dark shadows of vice, and he labors away in a sad and stolid pessimism. What makes the difference? Each person in each of the groups has the same world to look upon that the other has. The difference comes from within. The man finds what he is looking for. There is beauty and harmony and joy and peace only for those who have some kindred quality within themselves. As soon as a person ceases to have a loving heart he looks in vain in the world for love. He has become blind to it and does not recognize it when he sees it. You waste your music on the person who lacks a musical ear and a musical soul. The fine harmony is nothing but noise for such.

Do you ask what all this has to do with religion? Very much, indeed. No man's religion begins in real earnest until he gets some spiritual vision, i. e., until he gets some genuine light in his own soul. Christ walked everywhere in Galilee, and crowds looked upon Him "after the flesh," but only a little group of men who had light within them really *saw* that He was the Son of God. He that had ears to hear was the one who heard "words of life." We hear today all sorts of opinions about the Bible. Some almost worship it; others do not care about it at all. The worth of the Bible must always depend upon the seeing eye. Those of us who have fed our souls on

its marvelous pages and found within it the message which has made God as real to us as the friends about our hearth—we go to it with a spiritual light within us by which we read it and which makes us see a divine lesson in every part of it. We find in our religious services, too, very much what we carry to them. Some persons wonder how we can sit so long in a meeting which seems to them dull and devoid of nourishment, when to us perhaps it seems as though the ancient Bethel ladder rises from the place where we are sitting.

All this has an important bearing on the religious issues of our time. It is already plain that the stronghold of religion cannot be in something external to the inner spiritual life itself. The facts of ancient record are being put to the severest tests which science knows. The customs and traditions which have accumulated through the ages are being examined in the blazing light of twentieth century scrutiny. Will every one of our precious heirlooms survive the test? We must wait for time to tell, though for ourselves we rest as calmly as the child on its mother's breast.

But in any case, whatever the outcome, the heart's experience will stand. The soul which is lighted up from within will always find God real and near. Christ will always be, for such souls, the Son of God; the Bible will always reveal the will of God; the Holy Spirit will always be a near-felt Presence, and religion will be as abiding as the sky over us. The eating storm may slowly wear away the iron base of Mount Katahdin, but no course of years will weaken the force of the heart's testimony when it has found God and knows its own life in Him. But if the light *in thee* be darkness, if religion is for thee only outward and foreign to the soul itself, how shall it go with thee then in the swelling of the Jordan!

PHILADELPHIA YEARLY MEETING.

ONE of the most important events in the history of this continent was the landing of a band of Quakers on the shores of the Delaware River in the year 1682. For the first time the lofty conceptions of life, which the Leicestershire shoemaker had proclaimed with freshness and power in the towns and cities of the English Commonwealth, had a chance to show to

the world their practical worth. The time had come at last when the experiment of a holy commonwealth could actually be made. A man could now live his free religious life without fear of stocks or cell. He could at the same time take his part in making the State, in controlling the course of social development, and in determining the character of the laws and government under which he was to live. These men believed this freedom to be possible and safe, because they had learned to believe in the reality of a divine light in the hearts of men. They had discovered this light for themselves, and they trusted that a great commonwealth could be builded of those who were ready to obey this spiritual guidance. Their little commonwealth became swallowed up in a greater national life in which much of this genuine freedom has been preserved and safeguarded, though the great religious principle which lay back of it in the mind of the Quaker has not yet leavened the commonwealth of America.

In the heart of the city which these men founded—a city now containing more citizens than were to be found in the entire country when Penn landed, the descendants of these Quakers still meet to transact their annual business and to examine their inward state and condition. The fervor and hope and enthusiasm of those first years have been sadly tested. The belief that they should be able to carry their spiritual principle into practical operation in the commercial, the political and the social world has long ago died out, and the serious question now is whether “the remnant,” “the seed” itself, can preserve its existence in the midst of changing conditions. Each year the outlook, from a merely human point of view, grows more discouraging. Numbers slowly decrease, meetings are laid down, death thins the ranks of those in the ministry. Once this body held the key to the destinies of the new world. Once the Friends had the chance of leading the spiritual progress of our country and of opening a new era in the religious life of the world. Now we anxiously ask whether this body, whose annual meeting has just closed, can survive. Two-thirds of the meetings are now held without vocal ministry and without vocal prayer.* Can men and women, however saintly their lives, continue to exist apart from the great currents of religious and social life around them? Can the “peculiar people” idea maintain itself? We do not know. In any case the wise man will do well to withhold his predictions. Philadelphia Yearly Meeting still has tremendous possibilities. It is, spite of facts which seem to indicate decline, a remarkably vigorous body.

* Taken from the report of the Yearly Meeting's Committee.

Those who judge only from the outside do not know what forces are within. Its members have profound convictions and they have character and life to match their conviction, and that is a combination which is not easily defeated. No onlooker can foresee just how the hidden forces are to work themselves out. Will the need of the Quaker message for our times make itself felt in the hearts of the younger members so powerfully that they will obey the call and rise to the great tasks of modern life? Will this evident potentiality become actual? If these questions can be answered in the affirmative, then there is light ahead. Once let a real passion to share the task of spiritualizing humanity sweep over these meetings and a strength would appear which would astonish those who now see only defeat and discouragement ahead. But will it come? The next decade will answer that question.

EDITORIAL NOTES.

A SHORT, but very interesting, epistle from the general meeting in Australia was sent to Philadelphia Yearly Meeting. An exception was made to the almost universal custom which has prevailed for years in this yearly meeting, and the epistle was read. Samuel Morris and Jonathan Rhoads had, in their religious visit to Australia a few years ago, won a warm place in the hearts of Friends there, and the epistle was a loving tribute to their appreciation of that visit.

JAMES WOOD delivered a valuable address at the temperance meeting during Philadelphia Yearly Meeting, in which he gave the history of the call for the conference of all the American churches on the subject of the Liquor Traffic. It is much to be hoped that Philadelphia Friends may join in this great undertaking, and it was a matter of importance that the conception of the conference should be clearly presented to them at this time. The company which listened to the address was a large one, and the interest manifested was very encouraging.

OUR friends Joshua and Isabella Rowntree, of Scarborough, who were sent out by London Yearly Meeting to attend the opening of the Australian General Meeting, have performed their service in Australia and have come to America for a short visit before their return home. They reached Philadelphia on the 21st, having come directly across the continent from San Francisco. They have been attending Philadelphia Yearly Meeting, and they now

look forward to a stay of two weeks in New York and New England. They will then sail for home in time for the last week of London Yearly Meeting. Joshua Rowntree gave a brief address at the interesting foreign mission meeting held at Twelfth Street Meeting House during yearly meeting week.

THE meetings held at Twelfth Street Meeting House during yearly meeting week were very interesting this year, and they were well attended. The outreaching work which is carried on by the membership was reported at these meetings and stirring addresses were delivered. The Peace meeting was one of the best in recent years. The work for Negro Education is really progressing. The Bible School reports were in the main encouraging. The average attendance for the year in schools taught by Friends has been 735. The Foreign Mission work is in Japan and Syria, and it has taken deep hold upon the hearts of many Friends. The work of the Indian Association is mainly at Skiatook.

THE most important business of the sessions of Philadelphia Yearly Meeting this year was the report of the committee which has been laboring for a year with marked results in the subordinate meetings. It has been a work full of hope and encouragement, and seemed likely, if continued, to help solve the problem of the small country meetings. Notwithstanding the strong feeling on the part of the majority of the committee itself, that this work should go on, some of the members of the committee felt that their work was done and that the committee should be released. This request was therefore made in the report. The discussion which followed on this proposition was very general, and took deep hold of the meeting. It soon became evident that the feeling in the minister's gallery was against continuing the work of the committee, though for a time it seemed that the general sentiment was almost unanimous for it. In the face of the conflicting sentiment it was not possible for the work to go on, and therefore the committee was released. It was a sore disappointment to many, and one can only hope that in some way what has been so well begun during the past year may have a future fulfillment.

Friendship is the holiest of gifts;
God can bestow nothing more sacred upon us.
It enhances every joy, mitigates every pain.
Every one can have a friend,
Who himself knows how to be a friend.

THE THREE PERIODS IN THE DEVELOPMENT OF FRIENDS.

BY EDWARD GARDNER.

(Continued from Fourth month 16th.)

THE PERIOD OF CONSERVATIVE QUAKERISM.

The beginning of the eighteenth century found the Quakers in a prosperous condition. Their Society was no longer an experiment. Its early zeal and enthusiasm had carried it safely through persecution and trial into a period of quiet. A great future seemed to be before it. The opportunity of becoming a leading church in the evangelization of the world seemed to be within its grasp. It did many good and great things during the century and a half that followed, but at the end of that time its gain in membership had been very slight. It is evident that it was not very active in gaining converts during this time, and that its early zeal was abated. An attempt will be made to trace the leading events of this period and to offer some opinions as to the causes and results of what took place.

The eighteenth century was a materialistic age. The reaction from the religious faith of former times became very powerful. Religion became subordinate to the State, and affairs of government, both in America and England, became the center of thought and action. Infidelity and atheism, which more or less pervaded these countries, were still more marked in France, culminating with the French Revolution at the close of the century. No doubt the Quakers, in common with other churches, were greatly influenced by the spirit of the age.

The great counter-movement of religious activity came in the first half of the eighteenth century under Wesley and Whitefield. The Quakers in the seventeenth century had carried the banner of religious progress and evangelization. In the next century it passed into other hands.

That a reaction in Quakerism took place in the eighteenth century is conceded by all who have written concerning the Society. However the historians of that period speak of it in such a general way that no satisfactory account of the middle age of Quakerism has yet been written. As early as 1675 an attempt was made by some members to weaken the powers of the London Yearly Meeting and to forego that custom of open worship in the face of danger by which Friends so greatly advanced the cause of religious freedom. The attempt failed, but it is believed that some concessions were made that furnished the seed for the Quietism of the eighteenth century.

During the first half century of their existence the Quakers had become stronger because of persecution; when this ceased, they reformed their ranks, leaving fewer vacant places for new converts. The aggressiveness of early days was largely gone, and in its stead was a growing tendency toward crystallization which is apparent in the Discipline. Nearly all the ministers who visited England during the first half of this period speak of the decay in the spiritual

life of the Quakers. In some places the Society, once vigorous and strong in numbers, had become very weak numerically. In other places, where it prospered in numbers, it was discovered that the form more than the spirit of early Quakerism animated the membership.

These conditions did not prevail so much in America till the latter part of this period. The country was new; the people were vigorous and were descended from the best English stock. However the journals of Friends, the records of the meetings, and the fact that the Society failed to make any material growth in numbers for over a century all show that the state of affairs prevailing in England also existed in America.

In its early days the Society had been held together largely by the spiritual zeal of its members. Later, confusion and disorder had crept into the Society so that it was necessary to adopt a Book of Discipline. This was done by the London Yearly Meeting in 1738, and in America about 1759. For many years after this the Discipline occupied a place of first importance among The Friends. It is greatly to their credit that they have always had a high reputation for righteousness, honesty, and careful living. They now realize, however, that too much stress was laid upon strict observance of forms, customs and rules.

This view did not prevail for about a century after 1750, for the Discipline was rigidly enforced. The error was not in having a Discipline and enforcing it, but it came from failing to distinguish between what was vital and what was harmless and unimportant. Plain language and plain dress were insisted upon. A ban was placed upon members marrying non-members or upon marriage contrary to a prescribed form. Music, painting, fiction and many innocent forms of diversion were practically forbidden.

A great many were disowned for infractions of the Discipline. Many of these had been valuable members. Some of them remained outside the church and became embittered against Christianity, but most of them, perhaps, became efficient members of other churches. That a church could lose members as constantly as the Friends did during the middle period and yet retain its organization and influence shows the strength and vitality of the principles for which it stood. And yet, if the Friends had been a little milder in what now seem to have been the minor points of discipline and doctrine, and had devoted their energies to missionary work, they would have been much stronger and more influential.

Another element of weakness in the Society was birth-right membership, which was adopted in England in 1737. The minute of the yearly meeting was in part as follows: "The wife and children to be deemed members of the monthly meeting of which the husband or father is a member, not only during his life but after his decease." This rule was adopted in America a little prior to the adoption of the Book of Discipline. This step "changed the Society of Friends from a church of believers, at least in

theory, to a corporation or association of persons some of whom would always be unconverted."

After this action was taken the standing of a birth-right member was determined not by the fact of his conversion and real spiritual life, but rather by the measure of obedience he gave to the Discipline. This added greatly to the value put upon it, and we find all the ministers of that period exhorting Friends to be faithful to the "testimonies" and to be diligent in upholding the Discipline.

This right of membership by birth, while it has been regarded with favor by many, probably lessened the desire of the Friends to gain members from the outside world. According to the Uniform Discipline adopted by most of the yearly meetings of America within the last two years children of members are enrolled as associate members, and become "active members of the church when they shall have made a credible profession of faith in Jesus Christ as their Saviour and Lord, and shall have accepted the doctrines of the gospel as held by the Friends." This action shows the present trend of thought on the question, and future developments will determine how wise the change has been.

The history of the middle period indicates that, although many ministers traveled both in America and England, their labor was largely with the members in encouraging and strengthening them. A relatively small part of the preaching was for those outside of the Society, and the efforts to gain proselytes were neither systematic nor aggressive. In fact, the caution exercised in receiving new members, the great amount of silent worship then practised, and the strict enforcement of the peculiar outward observances required from members, no doubt discouraged many from joining the Society, whom the real spirit and essential doctrines of Quakerism would have drawn to it.

Too much power for forcing all men into the same mold was given to the elders, overseers and committees. This is shown by the action of Philadelphia Yearly Meeting as early as 1718, when it placed on record a minute recommending to monthly and quarterly meetings, among other things, that members be dealt with who "write, print or publish any books or writings . . . that have not first had the perusal and approbation of the Friends appointed by the yearly meeting for that purpose." Practically the same requirement was insisted upon by Indiana Yearly Meeting in 1841. During all that period Friends in official capacity were exercising a power not only inconsistent with the early practice of Friends, but also inconsistent with the principles of civil liberty for which they had contended.

During this period the belief, on the part of some, had become prevalent that inward guidance alone was essential. This caused a lighter estimate to be placed upon the Scriptures. Some Friends objected to having a definite time for Bible reading as being a lifeless form. Bible Schools were unknown, and the instruction of the children in the Bible was very much neglected. Preaching was not rightly esti-

mated as is shown by the decrease in the number of ministers and the fact that many meetings were held in absolute silence. This combination of undue power in the hands of the officials of the Church, of conformity to a strict discipline, of a body of members, many of whom were unconverted, of ignorance of the Bible on the part of some, and of lack of enthusiasm on the part of many paved the way for the Separation of 1828, the most serious event in the history of the Society.

This separation came as a result of the preaching of Elias Hicks. He had been a very active and influential minister of Long Island, N. Y. For some years his preaching had been considered unsound, and the trouble culminated in the Philadelphia Yearly Meeting of 1827; the separation was accomplished by the close of 1828.

The essential point in dispute was the teaching of Elias Hicks in regard to Jesus Christ. While Hicks believed that Christ was free from sin, yet he denied that the Father had sent the Son into the world to suffer, or that the death of Christ is of any value to us beyond the example of it. This schism caused a division in Philadelphia, New York, Baltimore, Ohio and Indiana Yearly Meetings; in the first three yearly meetings named, the Hicksites had a strong majority. In the whole Society they were considerably in the minority, for the yearly meetings of London, Dublin, New England, Virginia and North Carolina declared in favor of the Orthodox body. In 1830 the Hicksites probably numbered 37,000, while in 1890 they had a membership of about 22,000, with seven yearly meetings.

(To be continued.)

DOUKHOBOR WHIMS.

[This article is reprinted from "Whims," Vol. 5, No. 1.]

So the Doukhobors have gone crazy! Refusing to serve in the Russian army and to kill their fellow-men, they journeyed two or three years ago to Northwestern Canada in search of a country where their consciences might create their own environment (and that is the main business of consciences). They were at that time moderate vegetarians. But now they have come to the conclusion that it is wrong to make their animals work for them and they have turned them loose and propose to draw their own ploughs, and then in a spasm of enthusiasm they started out in procession to find Christ, and all our good re-actionary friends of the press cry out in glee, "We told you so, we told you so! It is the *reductio ad absurdum* of trying to improve the world. Let's try to make it worse. Let's have more wars and more abattoirs and keep sane!"

They talk as if man could be perfectly sane, forgetting the elementary proposition that man is the insane animal par excellence. The new-born child has his choice of lunacies, but I have yet to meet the man or woman who rejected them all. He usually chooses

the popular hallucinations of the majority,—the money-making craze for example, which consists in the insane belief that it is good for a man to have more than he can use, and the more the better. It is a delusion which fills our insane asylums and causes murders and suicides without end. Its principal votaries gather in the temple of Jupiter-Mammon on Broad Street, known as the Stock Exchange, and jump and shout like wild beasts, but as we all are infected by the same madness more or less, we pay no attention to it. Then there is the military madness, militaritis, as the doctors call it, with its aggravated forms of militaritis clericalis and acute strenuitis. Those who are afflicted with these sad diseases go out into the open country decked in gold-lace and spangles, beating bass drums, and there they proceed to blow each other up with dynamite. No rational explanation has ever been offered of this mystic rite, but it is popularly believed to have some connection with the Christian religion, whose professors surpass all other sects in the effective performance of it. Another form of this strange malady shows itself in the torture and killing of the lower animals, and the patient suffers from the delusion that it is manly to take pleasure in another's pain.

Now the mistake of the Doukhobors was the belief that they could be completely sane and the magnificent effort to attain this unattainable ideal. They saw the self-evident lunacy of the money-worshippers, filling the world with factory slaves, with congested slums, with alms-houses and asylums and hospitals and jails, and they determined to escape the contagion. They saw the mad antics of the blood-spillers, doing less damage indeed, but doing it more conspicuously, and they succeeded in resisting its insidious germ. But in unloading all this precious lumber on one side of their minds they have lost their balance a little on the other, and the world stands aghast, like the prize lunatic that it is!

If the Doukhobors had remained in Russia and obeyed the Tsar and adopted the habits of their fellow-Christians there and elsewhere, they would by this time have been massacring and massacred in China, and they would have been busily engaged in getting their neighbors' property away from them. Some of them would have become rich and would have become expert in grinding the faces of the poor and pushing them to the wall, and the rest would have been duly ground and pushed. All this they have escaped, and the hundreds who would have died in consequence are to-day alive,—and because these new life-saving ideas of theirs may cause the death of a few of them from exposure, the dear old lunatic world stands aghast! For the violent kind of lunatic hates the mild kind, and the madman who thinks he is a locomotive will ruthlessly run over the madman who thinks he is a lamb.

And what kindly lunatics they are, these Doukhobors! There is a saving grace in their gentleness. The Canadian Government—which is proving itself the noblest specimen of a bad breed—sends them home again, and they go. Do you think the madmen

of Wall Street or those of West Point and Annapolis and Washington could be disposed of so easily? Not much!

There is a fair chance for a difference of opinion in the choice of lunacies. I admit the advantages of preferring the prevailing diseases. It is reassuring to be able to say, as you look into the troubled eyes of a friend, "Why, old man, so you've got it, too!" In their search for the deeper fellowship, the Doukhobors have had to give up this species of following-feeling. A new kind of insanity is likely to cause friction in your environment, and I do not wonder at the fact that most people stick to the old brand. Nevertheless I choose to side with the Doukhobors, and I propose to do my very best not to be carried away by the crowd. May the bacilli of insanity in my heart (and as a human being I must confess that they are there)—may they be the rare germs of excessive humanity, too great self-forgetfulness, and overmuch love, rather than the common ones of greed, violence and hate.

And my heart warms to some of the good people in Canada who have felt the truth of all this, S. G. Bland, for instance, who defended these crazy Doukhobors in a Methodist pulpit at Ottawa, "When a Canadian dreams a dream," said he, "or sees a vision he does not start next day for the goal he has dreamed about, but is willing to wait until a railroad has been built and he can go there in a parlor car. The Doukhobor does not stop and ask is this or that thing practicable; his eyes are fixed on God, and he stumbles on, blind to all obstacles. We cannot expect that they will at once conform to the customs of the prudent, practical and worldly-wise Canadian."

And the "Montreal Star" and the "Kingston Whig" are equally generous. Listen to the former: "It is very possible that a strain of that enthusiastic blood may lift the future of Canada above the slough of materialism, breed us many a seer, many a poet, many a man with courage to stand in the gap when colder spirits fail."

May the Doukhobors prove to be an effective leaven for the whole continent. Leaven is not intended to be lumped together. Let their influence become altogether sane by spreading.—"The Whim."

THE MOTE AND THE BEAM.

BY ALIX.

"The idea of Tom Harris claiming to be a Christian. Why, he was as mad as mad could be this morning when the boys shouted 'Saint Red Head' after him. We are going to fix him to-morrow though. It's Valentine Day, you know, and we have the ugliest valentine we are going to send him. He will be perfectly furious, for it is the very image of him. We will see where his Christianity will be then."

Fred's little brothers, to whom he was talking, laughed merrily, as if they thought this would be a very good joke indeed; but his father looked up gravely from his writing.

"Boys," he said, "what was the text you learned last Sabbath?"

"Let us not, therefore, judge one another; but judge this rather, that no man put a stumbling block, or an occasion to fall in his brother's way," responded the little voices. When they stopped speaking, the room was quite still for a moment, for their father quietly went on with his writing.

"Now, father," said Fred, flushing, "I know you meant that for me, but I must say I do hate fellows that think themselves better than anybody else. Now I get mad often enough myself, but then I don't make any profession."

"Stop a moment, my son, what do you mean by not making a profession. Do you not consider God to be your heavenly Father?"

"Why, of course He is."

"Then, if He is, are you not bound to obey His laws as much as Tom is?"

"I must say, father, you put it in a very odd way."

"Not at all. It seems you are both quick-tempered boys, children of the same heavenly Father. One of you has said that he is going to be an obedient child; the other does not care whether he is obedient or not, but means to make it as hard as he can for the one who is trying to do right."

"But I think that when a boy claims to be a Christian, more is expected of him."

"Suppose you heard a man say, 'I have not spoken to my father for the past ten years, or attended to a single request or command he has laid upon me. I don't profess to be a good son, and neither he nor anybody else expects anything of me, so I am free from all responsibility,' would he be free from his responsibilities as a son?"

"Why, certainly not."

"And if you heard him continue to say, 'Now, there is my next door neighbor; he does pretend to love his father, to be devoted to him, in fact, yet I heard him speaking quite disrespectfully in his presence the other day, and I think he ought to be ashamed of himself,' what would you think of him then?"

"I should think he was either a hypocrite or a self-deceiver. I see what you mean, father, and I guess I will persuade the boys not to send that valentine to Tom. It is a little queer, though, when I have so often called him a hypocrite, to find it fitted on to my own shoulders so nicely."

"Your mistake is one that is often made by wiser people than yourself, my son. Always remember that a Christian is only a weak human being, after all, who is fighting against the temptations that you perhaps yield to without a struggle. 'Judge not therefore that ye be not judged,' and be very, very careful how you place 'a stumbling block, or an occasion to fall in a brother's way.'—From "Olive Leaf."

Self-love is an excellent critic, but only of others, not of one's self.

Some Views on Present Topics.

A PLEA FOR MORE TEMPERANCE INSTRUCTION AMONG COLORED PEOPLE.*

BY HANNAH M. POPE.

The great need of temperance work among the colored people of this city, numbering many thousands, has induced me to come before you again, to ask for workers in this field which is so ready for harvesting. You all know how near this department is to my heart, and that I am unable to keep up the active work I once did, and because I believe we are not content to be priests and Levites, passing on the other side of this great question, but rather, good Samaritans, wise enough to stop awhile in the rush and hurry of the present day, to consider whether we are doing our duty to this race so suddenly thrust into freedom. I pray some one may come forward and enter into this service. A high dignitary of the Episcopal Church. says, "Coming generations will hold us in judgment for the manner in which we have dealt with these people." Without preparation, no education, except to sail under the Master's guidance, with neither churches, homes, friends or money of their own, knowing the way to nothing, but hoping everything, the negro found himself the victim of misplaced confidence, and the emissaries of Satan were swift to catch him in their toils, while thou who should have aided him stood aloof. Was it wonderful the press of the country teemed with records of unheard-of crimes? To those of us who lived through these years, it is scarcely worth while to enter into details, but the piercing question comes home to each one of us, "Is it nothing to you, all ye who pass by?" I will state on the other hand some facts which may cause an arrest of thought. Wherever the white churches have had definite, regular Christian work, steady and strong, their debasement has been stayed to a marvelous degree. In 1865 probably not one in ten thousand of the negroes in the South could read. In 1895 more than twenty-five thousand were professors and teachers in colleges and schools. Some may say what kind of education had they, and are getting? And I answer, the kind the white people are giving. Only two of the hundreds who passed through the normal school at Hampton, during twenty-two years were arrested for crimes. Time is too limited to quote further from statistics, but enough is given to encourage any one to go into this work. Let us not be compelled to say, "While thy servant was busy here and there the man was gone," for we all know the fate of the keeper, whose life was forfeited for neglecting his trust. As I have so often pleaded, let the white unions take this work into their care, and if it is not feasible to form Women's Christian Temperance Unions, they can gather the children into Loyal Temperance Legions, for it is said that "he who helps a child helps humanity with a distinctness, with an immediateness, which no other help given in any other stage of their hu-

man life can possibly give," and we must recognize that in the race so long despised and rejected of men, are young people, hungering and thirsting for light and knowledge. In them are powers and attributes that if developed will do good in the world. Let us then be earnest in sowing the good seed, which, when rooted, will, in God's providence, bear fruit somewhere, sometime, and out of this unpromising material bring forth self-respecting and self-reliant men and women. Responsibilities are opportunities, and opportunities are responsibilities, and formation is better than reformation.

Baltimore, Md.

The International Lesson.

SECOND QUARTER.

LESSON VI.

FIFTH MONTH 10, 1903.

THE PLOT AGAINST PAUL.

Acts 23: 12-22.

GOLDEN TEXT.—The Lord stood by him, and said, Be of good cheer.—Acts 23: 11.

DAILY READINGS.

Second-day, Fifth mo. 4.—Paul's address. Acts 21: 40 to 22: 21.

Third-day, Fifth mo. 5.—Result of the address. Acts 22: 22-30.

Fourth-day, Fifth mo. 6.—Before the council. Acts 23: 1-11.

Fifth-day, Fifth mo. 7.—The plot against Paul. Acts 23: 12-22.

Sixth-day, Fifth mo. 8.—Sent to Caesarea. Acts 23: 25-35.

Seventh-day, Fifth mo. 9.—Safety in God. Psalm 121.

First-day, Fifth mo. 10.—The Godly delivered. Psalm 124.

The passage intervening between the last lesson and the present should be carefully read to gain the connection. The incidents which occurred are truly Oriental in their character, and the words and actions of the people are wholly in accord with the accounts which we find elsewhere in the New Testament. The strict and narrow-minded Jews could not bear to hear of the Gentiles being deemed worthy of missionary effort or being made partakers of the Jewish privileges. Compare Luke 4: 28. Another interesting incident is Paul's declaration of his Roman citizenship. He was at all times ready to make use of any lawful means in his power when it seemed right. Compare Acts 16: 38. It was this fact which he had ascertained that made the Roman officer anxious to bring Paul before the Sanhedrin in order to find out more about him. He himself had run a great risk in binding a Roman citizen uncondemned, and he wished to clear himself. The action of the high priest in commanding Paul to be struck was quite in accord with his character as depicted by Josephus. He is not the Ananias of Acts 4: 6 and John 18: 13.

12. "And it was day." The day after the trial (Acts 23: 1-11). "The Jews." Possibly some of the "Assassins" mentioned in Acts 21: 38, R. V.

13. "More than forty." This number shows how bitter was the feeling against Paul.

14. This verse shows how strong was the hatred to Paul among the priests in that they would lend themselves to such a plot, and yet they looked upon a Jew who forsook the religion of his fathers as an outlaw, for whom no treatment was too bad. Such a one, in their view, had no rights which they were bound to respect. The statements of Philo and Jo-

* A paper read before the W. C. T. U. in Baltimore, Md.

sephus, contemporary Jewish writers, confirm this fact. Now Paul was just such a renegade in their estimation.

15. Their idea was to fall on Paul as he was taken to the Sanhedrin and assassinate him.

16. "Paul's sister's son." Or better, "the son of Paul's sister." Paul's "kinsmen" are mentioned in Romans (16: 7, 11), but what was the relationship is not even hinted at. This is the only exact mention of any of Paul's relatives. Numerous conjectures have been made concerning him. Possibly he was a student, just as Paul had been one under Gamaliel. It is not known whether he was a Christian. Some think not, as he would be more likely to hear of the plot if he were not. In any case, he was not a bigoted Jew. "Entered into the castle." It is clear that Paul's friends had easy access to him. Compare Acts 24: 23; 28: 30.

17. Paul again makes use of human means for his protection, though he had received assurance that he would be preserved (Acts 23: 11). "God helps those that help themselves" is a proverb which has much truth in it. "This young man." The narrative implies that he was quite young—perhaps a youth.

18, 19. "Took him by the hand." Probably to reassure him, for the young fellow doubtless was flustered by being brought into the presence of the Roman officer.

20, 21. Compare this account of the young man with verses 14, 15. "As though." Literally "intending to." Note that, while the Authorized Version says "as though they would," the Revised says "as though thou wouldest." In the one case it is the pretext offered by the conspirators; the other is more in accord with the deference of the youth. "Looking for the promise." Awaiting the expected promise from the captain. They took it for granted that he would comply with their request.

22. The "chief captain" evidently was glad of an excuse to send Paul away. As between the turbulent Jews and the intelligent, quiet prisoner there could have been little hesitation in his mind. Again, it gave him an opportunity of explaining from his own point of view how he happened to have a Roman citizen in custody. It offered also an easy way of extricating himself from what might prove a very unpleasant position.

23. "Tell no man that thou hast signified these things to me." It was very important that the utmost secrecy should be observed, or the captain could not carry out his plans. It was also needful for the young man, for he would surely have been assassinated himself had his part become known. Read the rest of the chapter describing Paul's journey to Cæsarea.

As a general rule, those truths which we highly relish, and which shed a degree of practical light upon the things which we are required to give up for God, are leadings of divine grace, which we should follow without hesitation.—Fenelon.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIFTH MONTH TENTH.

WHAT DOES THE STORY OF ZACCHEUS TEACH US?

Luke 19: 1-10.

Second-day, Fifth mo. 4.—Seeking Christ earnestly. Matt. 20: 29-34.

Third-day, Fifth mo. 5.—Graciously received. Ps. 63: 3-9.

Fourth-day, Fifth mo. 6.—Joy in obeying. Ps. 100: 1, 2, 4, 5.

Fifth-day, Fifth mo. 7.—The chief of sinners. 1 Tim. 1: 15-17.

Sixth-day, Fifth mo. 8.—Sons of Abraham. John 8: 33-59.

Seventh-day, Fifth mo. 9.—Physician to the sick. Mark 2: 13-17.

The story of Zaccheus, given only in bold outline, yet abounds in lessons as to the seeking love of God and the power of that love working in those who accept Him.

As to the first, we see Jesus on the way to Jerusalem, with the cross so visibly overshadowing Him that the disciples looked upon Him with awe and followed Him in fear (Mark 10: 32). Yet He was Saviour not alone in His death, but in His life as well, and in such an hour He had time and thought for even a despised publican.

What a contrast between the seeker, Zaccheus, and Nicodemus, who came to our Lord by night! Hearing of Jesus had kindled in him a strong desire; little of stature, he needed and willingly made use of means to see over the surrounding crowds. Though a chief publican and rich, his need pressed him beyond dignity and bounds set by self-regard, and by this he secured his reward. Most of us like to proportion our efforts and keep them within set limits; we have done enough when we come to some conventional line which marks the boundary between the proper and the extreme. If Zaccheus had done this, his name would doubtless never have come down to us in the gospel story; what more he might have missed we cannot know, but what he won by earnest seeking is clear. We need sometimes to do more than "our best."

The joy Zaccheus felt in the proffered companionship found its expression in prompt obedience, and his sincerity was demonstrated by the gift of half his riches to the poor. We cannot know when this resolve was formed. It certainly did not buy the blessing, but it no less certainly increased it. Being ready to give, he was likewise ready to receive. Perhaps as a sort of Roman official, he felt less concern as to the restoration of the temporal power to Israel, and so had clearer vision for the spiritual nature of Christ's work. From the quick and worthy fruitage, the soil would seem to have been prepared before the word of grace came to his ear from the lips of his Lord.

We need not try to settle the question as to wrongful exactions. It is not unlikely there had been some; certainly there would be charges by those who felt the yoke of Rome a bitter reproach as well as a burden. But Zaccheus's gifts were not to be drawn from the plunder of a robber, for a fourfold restitution would encroach upon the legal profits of his call-

ing. It has been charged that some latter-day munificence would better go as restitution money than as beneficence. We may not know how to judge another, but there is here apparent the working of the true spirit of righteousness, and we may be sure that if we owe any such debts it will never be well with us until they are discharged.

The opposition that comes from third parties is ineffectual to keep Christ out of the heart; it is only our own resistance that can do that. Those who are willing to receive Him may have Him as guest, despite the criticism of Pharisee or Scribe.

To be lost and to refuse to know it is to be beyond the saving power of even the Son of God.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

Friends' Mission, Kotzebue, Alaska,
First month 15th, 1903.

Editor AMERICAN FRIEND:

At this date the sun of day is creeping back to us here in this northern outpost of Friends' missionary work, and the glorious Son of righteousness is shining brighter and clearer, bringing light and warmth into many hearts, though sometimes the Prince of Darkness seems to prevail and snatch from us our weaker lambs. Only a few days since we learned that some old followers of Shamanism (medicine men) had prevailed upon some of our younger members living at a distance to take part in their annual dance of superstition. So, accompanied by a native convert, I set out with dog sled over the ice on a thirty-mile journey. When several miles out from land a severe blizzard arose, and the air became so filled with snow, so that we could only see a few feet; but the dear Master directed our "goings," and we reached in safety our desired haven. We found fifty-three Esquimaux in their log dance-house, which had no windows, only one entrance, and that practically under ground. It was heated and lighted by native seal oil lamps, made out of stone. The medicine men gave us permission to hold a service, and we did so at once, earnest attention being given to the speaker. The greater part of the audience were probably in sympathy with the Shamans, who were most soundly denounced as frauds, etc. Only seven of our converts had taken part in dance and feast; four of these stopped at once when I told them it was sinful, and the three who continued were disowned. Their "wolf dance" followed our meeting. Three men, being dressed as wolves, with their "howls," the beating of the native drums and the native sing-song chant, sleep became impossible in my "bed room," so, about 2 a.m., I took my "sleeping bag," and, going out, found a native "igloo," or house, and, without knocking at the door or awakening the sleeping inmates, I crawled in and occupied the only vacant place on the floor, which happened to be at the feet of the other sleepers, and,

as I soon found out, was the space usually allotted to the dogs, for many a canine growl reached my ears as belated dogs arrived and found their bed occupied by a stranger. Between these "growls," the voices of two or three babies, with voices sadly out of tune, and the kicks of Esquimaux, who doubtless in their sleep thought that they were kicking a dog, didn't get much sleep. So about 7 a.m., long before daylight in this latitude, I crawled out of the house, where fifteen people were still asleep in a 12x12 room, and, going into the deserted "dance house," cooked breakfast on the little tin stove, and was soon on our way to the mission.

The weather is much warmer now, only about 20 degrees below—coldest registered on our thermometer this season, 54 degrees, which means 86 degrees below freezing point.

I might add by way of explanation for our going into a house without knocking or awakening the people that neither thing was necessary here. No matter how crowded an Esquimaux house, there is always room for one more, and I have never heard of any man being refused hospitality for this reason. It is very hard for us to explain to Esquimaux why our Saviour was born in a manger, because there was no room in the inn.

Pray for the work up here in this great white field—this northland corner of His vineyard.

Faithfully His and thine,

DANA THOMAS.

WHAT LACK OF FUNDS MEANS.

Yesterday a deputation of sheiks from Bzibdeen, the third deputation within the last few months, came to see us. They had come four hours' walk to receive the final answer to their petition, which had been sent to our committee in London two months ago. I rose to my desk and read the minute to them: "We regret that in the present condition of the Friends' Foreign Missionary Association finances we cannot see our way to sanction the opening of a school at Bzibdeen." Their faces fell. After some minutes of silence one man, falling back on his fatalistic faith, said, "Alas! this is our lot. What can we do?" Another grasped the word "present," and asked what it meant. I said, "For this year, at least." A long silence. "Will you not write again and plead for us?" he said. I replied, "No; Friends mean what they say; it cannot be done. I am sure it was as painful to our committee as it is to me to give this answer, but it is the only answer possible now." "Well," replied the spokesman, "we will come in Eleventh month and renew our appeal." They drank a cup of coffee, and with sad faces they slowly rose. "Do not cut us off from thy remembrance. Think of us; and may the outpouring of thy love reach our children in Bzibdeen!" they said. A warm grasp of the hand—we followed them to the door—they waved a parting salute, with that beautiful dignity and grace peculiar to the Arab, and sadly said, "We will come again."—Daniel Oliver, in "Our Missions."

Correspondence.

AMERICAN FRIEND:

It has been on our hearts for some time to write you a few lines. When we sailed from Boston, on the 10th of Third month last, we were expecting a severe voyage over the Atlantic, but were agreeably surprised. After a pleasant voyage of eight days, we landed in Queenstown on a very bright and pleasant morning. On the next day morning we attended meeting in the Cork Meeting House, which stands on the spot where William Penn was sitting when arrested and imprisoned for having a public meeting. At this time we can sit in reverent silence, with no expectation of being interfered with. How different all things are here from what we are accustomed to in America. No one seems to be especially in a hurry, and yet everything is done just on time.

Engagements are kept strictly to the letter and time. Such warm hearts and open souls met us! After a few days we began to make our way toward Dublin, where we attended Leinster Quarterly Meeting, held in Dublin at this time on Fourth-day of the week. It had not been so formerly, but for a trial it was so arranged, and proved very satisfactory, so they tell us. We had a very good meeting, and were much refreshed after the long voyage. We then visited many meetings in this province, where we had acceptable service in His name, returning to Cork the 4th of Fourth month to attend Munster Quarterly Meeting. The membership of this quarterly meeting is slowly decreasing, being at this time 301. Our hearts ached as we visited many meetings where a few years ago there was a large gathering of Friends. And now they show us a large room once filled at each meeting, and then turn us to a small cosy room, somewhere in the building, where the dozen members which still remain meet from time to time for worship and service of the Master. As we sat with some Friends in their meeting a sense of desolation crept over us, for, as we thought of the hundreds who met there a few short years ago, and now, so soon, only a few—in two cases a dozen would tell the meeting. We felt as though we sat by a friend who was slowly, but just as surely, passing away, and it would be only a question of time until he would be gone. And, after looking over the situation, we really saw no remedy. We are now in Ulster Quarterly Meeting, where Protestantism predominates, and here we find Friends growing in spirit and gaining in power. We have been in some of their meetings, where evangelistic services are being held regularly. These are precious meetings, where many hungry souls receive food for their daily needs. We shall remain in the north of Ireland until Dublin Yearly Meeting, the 29th of this month, after which we purpose going to London, where we can be addressed at Devonshire House, 12 Bishopsgate, Without, London, E. C., in the care of Isaac Sharp.

Thy Friends,

CHARLES AND MAY REPLOGLE.

Fourth month 11th, 1903.

Fruitfield, Richill, Ireland.

Things of Interest Among Ourselves.

Dear Editor: THE AMERICAN FRIEND grows better from week to week. The Lord bless thee and give thee strength and wisdom for thy difficult task. A recent editorial gave me a new impetus in my work.

A. Edward Kelsey,
Winthrop Center, Me.

John Wilhelm Rowntree was greatly favored in the ministry at Twelfth Street Meeting, Philadelphia, on Fifth-day of yearly meeting week.

William P. Haworth, local minister in Kansas City Meeting, has removed from 502 West Fifteenth Street to 306 Indiana Avenue, Kansas City, Mo.

Allen Jay preached a very beneficial sermon to Poplar Run Friends, Ind., on the 16th inst. He also solicited funds to apply on the Earlham College debt, to which a hearty response was given.

The postoffice address of William P. Angell for the summer will be New Castle, Ind., where he is engaged in religious work.

The annual oratorical contest of Friends' University will take place on the evening of Fifth month 2d. Several have entered for the contest.

Francis Thomas, of Dunreith, Ind., is more than 80 years of age, and is still active in religious service. He has a remarkable memory for the Scriptures.

The reports from the quarterly meetings show that there are in Philadelphia Yearly Meeting 681 children of school age, i. e., between 6 and 20 years. This is one less than last year.

La Fayette Monthly Meeting, Stevens County, Kan., was held the 7th instant. William J. Thornberry, of Amboy, Ind., was present. His gospel labor was effective. He remained until Fifth-day, holding ten services to the building up of the church. A number took definite steps in their religious life.

Emma F. Coffin held a series of meetings of two weeks' duration at Marshalltown, Ia., beginning Third month 29th. A typhoid fever epidemic in the city had some effect upon the meetings, but they were well attended. A number were brought to Christ, and the work proved helpful to Christians.

Haviland Quarterly Meeting was held at Haviland, Kan., the 13th, 14th and 15th ult. The yearly meeting superintendent of evangelistic and pastoral work, Josiah Butler, was present and gave some very helpful advice. William J. Thornberry, from Indiana Yearly Meeting, was also in attendance. His service in preaching was very instructive and edifying. He visited and held some meetings in nearly all the monthly meetings in the quarterly meeting, and many were definitely blessed.

Woods County, Okla., is to have a grand gold medal contest in Fifth month. Arrangements are also being made to hold a diamond medal contest during the Territorial W. C. T. U. Convention, to be held at Alva Ninth month 30th and Tenth month 1st. The Territorial superintendent of the contest medal work, Melissa S. Fellow, who is a graduate of Friends University, '01, and county and city president of the W. C. T. U., is an active worker in the new Friends' Meeting at Alva, Okla.

President Edmund Stanley, of Friends' University, attended the regular meeting of the Board of the Friends' Academy Development Company in Cherokee, Okla., on the 14th instant. Arrangements are being made to move Stella Academy to Cherokee. The frame buildings already erected are to be used as dormitories, and a new brick building is to be erected for class and lecture rooms and laboratories. Everything is expected to be completed and ready for school work by the 1st of Ninth month.

Friends at Alamitos, Orange County, Cal., have enjoyed a gracious visitation from the Lord. John Riley began meetings at that place on the 26th of last month, assisted by the local minister, Caroline N. Hunnicutt. From the very beginning evidences of a real revival were manifest, and more than a score of souls were definitely blessed. The church members were much strengthened and encouraged to renewed activity. Some names were given for membership. J. H. Douglas, the evangelistic superintendent for that division of California Yearly Meeting, attended one of the meetings.

One year ago the prospecting missionary party went to British East Africa to find a healthful and otherwise suitable location for a permanent mission station in Kavirondo. The Lord went before, preparing the way, and a site was found combining more desirable features than were expected. This spring another party goes to this field, consisting of Edgar T. Hole's wife and little daughter, Leona May, and Dr. Blackburn and wife. They will sail from New York Fifth month 6th on the steamship New York, stopping a few days in London on their way to Africa. Let the prayers of the home Church follow these missionaries, and be unceasing for the advancement of God's kingdom in Kavirondo.

On First-day morning the 19th instant, Morton C. Pearson of Knightstown, Ind., preached at Carthage Meeting and Alpheus Trueblood preached at Knightstown. Good-sized and attentive audiences were in attendance at both places.

Some special meetings were held for two weeks recently under the auspices of Carmel Monthly Meeting at Carmel, Ind., which were attended by Harry R. Keates, of New York. The result of this labor was helpful and instructive. Harry R. Keates's able teaching on Paul's epistle to the Ephesians and his clear and definite application of it to the needs of the church was appreciated by all who were present.

The Friends' Africa Industrial Mission pamphlet is now ready. It contains a concise account of the work from the beginning, pictures of all the missionaries, scenes from the field, and a map showing the location of the mission station; also the route of the prospecting party. In the requests already received a number of persons have made inquiry regarding the price. To all such we would say no price is asked, but postage will be adding that much to the mission fund. We will gladly furnish the pamphlet to any one wishing to advance the cause of missions. Please address Emma B. Malone, secretary, 702 East Prospect Street, Cleveland, O.

Samuel R. Buffinton's death at his hospitable home in Fall River, Mass., on the 11th instant, removed one of New England Yearly Meeting's earnest workers. For many years he had been its treasurer, and at the last appointment he was continued on the Providence School Committee, having been a member of it twenty-eight years. His clerkship of Rhode Island Quarterly Meeting had been a service of twenty years, and of Swansea Monthly Meeting more than twenty. His usefulness in the affairs of his own city and the high esteem of his fellow-citizens are things of pleasant memory to his children and grandchildren. He was one of the founders of the Children's Friend Society (since incorporated), and served that institution as its treasurer for a period of years. His approach to the final change and entrance into "the Valley and Shadow of Death" evidenced the ripening of soul which is represented by the "shock of corn fully ripe." His beloved wife was gathered to her rest a few years ago, and soon after the event of their golden wedding anniversary.

Arbor Day was observed by Friends' University, Wichita, Kan., Fourth month 17th. A year ago James M. Davis had his landscape gardener in New York prepare a plan for decorating the campus. It calls for two rows of trees around the entire campus, with rows to either side of the four drives and walks leading to the university building. The main drive from the east will have six rows of trees. There are to be clumps of trees in other sections of the campus and in front of the main steps is to be a large flower bed. It will take a number of years to complete the design. Through the untiring efforts of Vice-President John G. Kirby, a large number of trees were secured. All of the college classes, several Sabbath School classes and a large number of individuals put out one or more trees, besides those purchased by general subscription. The elm and maple were favorites, although several other varieties were planted. After the planting was finished the Ladies' University Society, assisted by the students, served a bountiful supper in the college building.

The following extracts are taken from the minutes of New York Monthly Meeting, held at New York the 1st instant: "Third month, 1903, will be a sadly memorable one in the annals of our church, for in this month four of our members passed away—Robert I. Murray, 5th of Third month; Elizabeth C. Woodward, 12th of Third month; Benjamin Barrington, 20th of Third month; J. Howard Yarnall, 20th of Third month. Robert I. Murray was a birthright member and was prominently identified with this meeting as its treasurer for over seventeen years, and with a number of its important committees. Elizabeth C. Woodward, a birthright member and life-long member of this meeting, was in the 87th year of her age when called to her heavenly home. Older members will remember her regular attendance at meeting in days gone by. . . . Benjamin Barrington united with the Society in Fifth

month, 1874. He was an example of conscientiousness and honesty of thought and purpose. J. Howard Yarnall, a birthright member of the Society, became a member of this meeting through a certificate of removal from Chester Monthly Meeting, Pa., Ninth month, 1881. He served this meeting faithfully for many years as elder and overseer."

A very enjoyable occasion was the seventh annual dinner of the New York Alumni Association of the Providence Friends' School, which was given Fourth month 4th, at the rooms of the Aldine Association in New York. Among the speakers were J. Russell Marble, of Worcester, Mass., of class of 1870; wife of Philip Carpenter, president of the Society of New England Women in New York; Edward Hagaman Hall, secretary Scenic Preservation Society, New York, and James A. Robinson, class of 1857, and ex-president of the association. It was an occasion of great cordiality and interchange of affectionate reminiscences between the sons and daughters of that venerable institution, and will long remain as a delightful memory to the alumni present.

BORN.

DOAN.—At Thorntown, Ind., to John and Rachel Doan, Fourth month 16th, 1903, a daughter, Bernice.

MARRIED.

BREWER—STRATTON.—At the home of the bride, at Beloit, O., Fourth month 9th, 1903, Esther T. Stratton, widow of the late Joseph H. Stratton, and Jason W. Brewer, of Muncie, Ind. They are making their home at Beloit.

MURRAY—BARRETT.—At the home of the bride's parents, near Leesburg, O., Third month 4th, 1903, Russell J. Murray and Ruth Barrett.

DIED.

BUFFINTON.—At his home, in Fall River, Mass., Fourth month 17th, 1903, Samuel R. Buffinton, aged 80 years. He was a member and elder of Swansea Monthly Meeting, an elder of Fall River Meeting, and for many years a prominent coal merchant in the city.

HEDLEY.—At her home, in Medina, N. Y., Third month 14th, 1903, Eliza Park Hedley, in the 85th year of her age. The deceased was a native of Scarborough, England, who removed with her husband, William Hedley, to America in 1845. Soon after they settled within the limits of Farmington Quarterly Meeting, New York, where she has lived for more than half a century. She was a lifelong Friend and earnest Christian.

HOLDER.—At Austin, Ill., Fourth month 4th, 1903, Mary E. Holder, daughter of Sarah A. and the late Richard H. Holder, nearly 46 years old. The deceased was educated at the Friends' School at Providence, R. I. She then took a course in the Boston School of Oratory, and afterwards taught reading and elocution at the Providence School and in the public schools of Freeport, Ill. Later she fitted herself as teacher of the deaf and made that her life work, teaching in some of the prominent schools of the country.

HUNT.—Near Cleo, Oklahoma Territory, Third month 23d, 1903, Hannah, daughter of Laban and Rachael Hammer and wife of James D. Hunt, in her 64th year. She was a life member of Friends and a Christian for over forty years.

JOHNSON.—At 1022 High Avenue, East Oskaloosa, Ia., Fourth month 4th, 1903, William Alfred Johnson, son of William P. and Eliza P. Johnson, in his 19th year. He was a loving Christian, trustful and patient.

PEARSON.—At Colorado Springs, Col., First month 22d, Mary Fogg Pearson, daughter of Edwin and Eliza Fogg and wife of John Pearson, in the 49th year of her age. The home of the deceased was at Springdale, O., where she lived and labored a faithful Friend for many years.

WASHBURN.—At Whitewater, Wis., First month 12th, 1903, Isabel A. Washburn, daughter of Leander H. and the late Sarah H. Aldrich. She was a Christian and manifested much patience and resignation in her last illness.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

President Roosevelt summed up the results of his observations in the Yellowstone Park, dwelling upon the question of forest preservation as one of prime importance to the welfare of the country.

The seal fishery at St. Johns, N. F., this year will result in a total catch of at least 315,000 seals, as against 274,000 seals caught last year. The price this year is higher. The total value of the sealing product year amounted to \$833,000; it will probably reach \$1,000,000 this year. If it does it will have been the most successful seal hunt in the history of the colony.

A bachelor's degree for two years' work is to be granted by the University of Chicago. It is to be called the degree of bachelor of education, and is to be given for two years of strictly professional work in the line of pedagogical preparation. Students are to be admitted to this special course for teachers, either from the junior colleges at the university or from certain approved high schools.

The International Anti-Alcohol Congress that meets biennially on the continent of Europe, closed its session at Bremen, Germany, last week. In matter of attendance and well-known persons present it has been the most remarkable of any session of the Congress. This body of 1,400 delegates notable in science and in the service of humanity is made up of representatives from fifteen different nations. By common consent the Congress passed no resolutions, but the applause for the testimony of science and experience on behalf of total abstinence proved that the moderates were in a minority.

The immigrants now pouring into the country are poor in point of cash possessions, and it is said of most of them that if they could not get work at once they would become a public charge. As the present inrush is passing all previous records, it thus becomes highly important for additional reasons that prosperity be maintained; for a slump in industrial activity would leave thousands of these newcomers stranded on public charity. The average amount of money possessed by immigrants at present is about \$16 per person, varying from \$62 in the case of English arrivals and \$58 for Japanese, to about \$10 for Italians and \$8.50 for Lithuanians.

The corporation bureau of the new Department of Commerce and Labor is already at work compiling data by gathering all State laws, and the reports of all investigations within thirty years relating to this subject. As a repository of free-to-all information, hitherto widely scattered, the bureau promises to be a great success, whatever its luck may be in getting inside views of present corporation business.

A great storm of wind and snow visited Central Europe last week, varying in depth from two inches in Central Germany to three feet in the Hartz Highlands and on the Polish plains. The damage wrought by the gale on the grounds of the Palace at Potsdam, Germany, was very great. Many splendid trees dating from the time of Frederick the Great, one of them the largest of all the fir trees, were uprooted. The imperial wild park was also seriously damaged.

The governments of Prussia and of the Grand Duchy of Mecklenburg have decided to expel the Mormon missionaries, of whom there are 145 in Germany and 90 in Prussia, on the ground that they are propagating a form of religious belief incompatible with the laws of the State and public morals, and because polygamy is not excluded from their doctrines. The missionaries, who are all Americans, and who come from Utah, will be allowed sufficient time to settle up their personal affairs.

Russia has presented seven new demands and conditions for carrying out the convention for the evacuation of Niuchwang and the two southern provinces of Manchuria. This action on the part of Russia is a breach of faith, being contrary to the "open-door" policy agreed upon among the powers. The United States, Great Britain and Japan are taking steps to compel Russia to carry out her agreement, which, if fulfilled, means the complete evacuation of Manchuria in Ninth month.

The report of the commission of British workingmen, who were brought to the United States at the end of last year by Alfred Moseley, a wealthy Englishman, to study conditions of labor here, was issued at London last week. It presents the views of twenty-three delegates, who separately synopsized their deductions resulting from the American trip. The reports agree in that British employers are not as far advanced as the Americans in their treatment of their employees. Alfred Moseley says that the American workman has a far better education, "is infinitely better paid, housed, fed and clothed, and moreover much more sober."

A salute of 100 guns will announce to the world at noon Fourth month 30th, the close of the first century of an inland empire that Napoleon sold for a song. Seldom in the official life of a great democratic nation will the pomp and pageantry of monarchy have been so overshadowed as at the dedication of the international exposition to commemorate that event. For the first time in the history of the government the entire diplomatic corps leaves the capital on a special train to travel into the heart of the nation. The presence of the President of the United States, his Cabinet, Congress and the Supreme Court at the head of the armed column is intended to symbolize a government by the people and its achievements.

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Without justice courage is weak.



We'll Start BOYS in Business

We have started over three thousand boys in various parts of the country in a profitable business on their own account. We want a boy to represent

The Saturday Evening Post

In every town. The work can be done after school hours and on Saturdays. It is pleasant, as well as profitable. The magazines are sold among neighbors and friends in offices, stores, as well as in homes.

No Money Required to Begin

The first week's supply is sent free. These are sold at five cents a copy and provide the money to order the following week at wholesale prices.

\$225.00 IN EXTRA CASH PRIZES
will be distributed among boys
who sell five or more copies.

Our FREE booklet gives portraits of
some of our most successful boy
agents and their methods.

The Curtis Publishing Co.
485 Arch Street
Philadelphia

THE AUTHOR'S CREDIT.

An English novelist tells of a literary friend of his that went into the country to secure a house. The business went on smoothly on both sides.

Presently he asked, "Would you like some references?"

"No, no," said the farmer, genially. "You are a gentleman; I can see straightforwardness written across your face. Don't bother about the references. I expect you want to get back to your business in the city."

The friend mentioned that he had no business in the city.

"Oh, then," said the farmer, "I suppose you have business outside the city."

"No," he replied "I am an author."

"What!" cried the farmer, "not an author that writes books?"

Yes, he admitted that he had written books.

A look of doubt crept over the honest farmer's face. "Well, well," he said, "to turn back to the business we were talking about. I think, after all, mister, I'll have to trouble you for a couple of them references."—Exchange.

There is no service like his that serves because he loves.—Sir Philip Sydney.

WHY MODIFY MILK

for infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the perfection of infant food? Use it for tea and coffee.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

ARMSTRONG & McKELVY
Pittsburgh.
BEYMER-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR } Cincinnati.
ECKSTEIN }
ATLANTIC }
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY } Cleveland.
SALEM } Salem, Mass.
CORNELL } Buffalo.
KENTUCKY } Louisville.



DWELLING house in the city of Elizabeth, N. J., built one hundred years ago, has always been painted with Pure White Lead and Linseed Oil—nothing else.

There is not a crack, blister, blemish or imperfection of any kind in the paint. Makers of mixtures, beat this record if you can!

Be sure the brand is right. Those in margin are genuine, and made by "old Dutch process."

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted.

Scientific Bread Mach. Co.
(CYRUS CHAMBERS, JR.)
52d & Media Sts., Philadelphia



ESTABLISHED 1860

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Close
Woven Cane and Rushes constantly on hand at the Old Stand.

GEO. W. BRENN

1308 N. Marshall St., Philadelphia, Pa.



THE

Hastings & McIntosh Truss Co

912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a. m. to 12.30 p. m. and 2 to 4 p. m.

Consultation free.

RELIEVES
SICK STOMACHS

and aching heads; keeps the natural channels of the body open.

At druggists, 50c. & \$1,

or by mail from

Warranted free from narcotic drugs.

THE TARRANT CO., New York

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$41,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAR. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

HOOPING-COUGH
AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without
internal medicine. Proprietors, W. EDWARDS & SON,
Queen Victoria St., London, England. Wholesale of
E. Fougere & Co., 50 North William Street, N. Y.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

EUROPE Twelfth Small Party of Ladies, June 13th. "Minnehaha," Atlantic Transport Line, 94 days. For itinerary, address Miss BARBOUR, Greyloch Hall, Far Rockaway, N. Y. City

NEW ORLEANS, ATLANTA, FLORIDA AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

"Queen of Sea Routes"

Between
Boston, Providence, Norfolk and
Baltimore.
Philadelphia and Savannah.
Baltimore and Savannah.

Merchants & Miners Transportation Co. Steamship Lines.

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

The Picturesque Shenandoah Valley

for Recreation and Rejuvenation with its

LURAY CAVERNS, GROTTOS, and NATURAL BRIDGE,

that one-time

SEVENTH WONDER OF THE WORLD, is an ideal section for tourists.

Double Daily Pullman Car Service through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.
398 Broadway, N. Y. 112 Summer St., Boston, Mass.
W. B. BEVILL, G. P. A., Roanoke, Va.

**Where Will You?
Spend the Summer?**

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp.

T. E. FISHER, Genl. Pass. Agent,
DENVER, COLORADO.

The firmest possible persuasion that every word in the Bible about God and Christ is true is not faith. These truths and doctrines reveal God in Christ only so far as they point to God in Christ, and teach the soul how to find him by an act of trust in his person. When we firmly trust in his person and commit our souls to him in an unwavering act of confidence in him for all that he is affirmed to be to us in the Bible, this is faith.—Charles G. Finney.

I shall rest no more in the fading dreams of time,
I must have what their joys can ne'er bestow;
Let me press my pilgrim way, the Mount of Vision let me climb,
There is glory gleaming yonder—let me go!
I can see the Holy City whose foundations sure remain.
The homes where the saints forever dwell;
I can hear familiar voices, I shall find my friends again;
Fare thee well, delusive world, a long farewell!
—E. S. Lewis, in "Western Christian Advocate."

CAROLINE RAU

Removed to Plain Millinery
823 Spring Garden Street,
On the north side below 9th, PHILADELPHIA

EDITION DE LUXE

**THE LIFE OF
CHRISTOPHER HOLDER**

Pioneer Quaker and Missionary (1656), Author of the First Declaration of Faith of Friends, etc., and The Holders of Holderness. Illustrated by CHARLES FREDERICK HOLDER, LL.D., author of the Life of Louis Agassiz, Life of Charles Darwin. Published by the Heraldry Department of Bailey, Banks & Biddle.

"To no other one individual was the spread of Quakerism in New England so much due as to this man. . . . Few novels contain more marvelous situations."
THE AMERICAN FRIEND.

\$5.00 NET

Address

CHAS. F. HOLDER, Pasadena, Cal.

ACKERS

Japanese Napkins in many new and exclusive designs.

Our assortment is complete and will please the most fastidious.

Prices and patterns to suit all tastes.

Comical Napkins, too.

PHILADELPHIA & ATLANTIC CITY

A woman has used a lamp chimney of mine for fourteen years.

What a jolly good time she has had!

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

"Do you have trouble with your cooks boiling coffee too long?" "Goodness, no! They don't stay long enough for that."—"Puck."

These trade-mark crisscross lines on every package.

GLUTEN FLOUR For
DYSPEPSIA.
SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
Unlike all other goods. Ask Grocers.
For book or sample, write
Farwell & Rhines, Watertown, N. Y., U.S.A.

Clothing for Boys

Our label is never placed upon Boys' Clothing that will not stand every proper test as to service and style; and the price must mean economy.

We have mastered the vital points in this business—there is no experimenting. Our garments are cut generously full, and there are no weak seams. "Substantial" is the best word to describe the quality.

Mothers who take care to make the money they expend bring the greatest value are our best customers.

Boys' Sailor Blouse Suits

It is not so much a matter of profit on these "S. & C. Special" Suits, but we expect them to do good advertising for this department. Five fine shades of blue serge. Also, a dozen styles in mixed chevrots. Neatly trimmed with silk soutache braid; trousers lined and sewed with double seams. Ages 3 to 12 years at \$3.50.

Boys' Norfolk Blouse Suits

A value hard to believe without seeing the Suits. Fast-color blue serge, or neat mixed chevrot. Blouse has long, loose plaits; trousers lined; patent bands; 8 to 16 years at \$3.50.

Boys' Regulation Suits and Reefers

Values such as have not been seen in this city before. Correct Regulation Suits in all the wanted shades of serge and chevrot. Blouses cut with yoke; trousers lined and made strong; regulation chevrons and stripes; ages 3 to 12 years at \$5.00.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

The Parthenon

The

American Friend

Vol. X

FIFTH MONTH 7, 1903

No. 19

	PAGE.
EDITORIALS.—Religious Education among English Friends.—The Kind of "Peculiarity" Which Is Needed.—Editorial Note	311-312
The Three Periods in the Development of Friends	312
Edward Gardner.	
Common Sense	314
John Ellwood Paige.	
A Minister's Needs	315
Caroline W. Pumphrey.	
TEMPERANCE DEPARTMENT	317
THE INTERNATIONAL LESSON	319
Topic for Fifth month 17, 1903.	
CHRISTIAN ENDEAVOR	320
Topic for Fifth month 17, 1903.	
MISSIONARY DEPARTMENT:	
Jamaican Impressions	321
H. D. Lane.	
THINGS OF INTEREST AMONG OURSELVES, ...	322
BORN.—MARRIED.—DIED.	323
CORRESPONDENCE.	323
EVENTS AND COMMENTS	325

TULIPS.

*Out of the clod they come,
Scarlet, and straight, and dumb,
The lanterns of the dust,
That blaze awhile, and then go down the gust.*

*If all so sure is bloom,
Why keep I in the gloom?
Must tulips by the wall
Break into flame, and I burn not at all?*

*If clod, and bulb, and spring,
Can make this quick, red thing,
Can I not strike a spark,
From these pale days, and fire the wintry dark?*

*These lanterns of the dust
Shall soon go down the gust;
Let mine be such an one
Shall light me to the grave, when all is done!*

—LIZETTE WOODWORTH REESE,
in *The Congregationalist*.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

"Books to Read and Keep"

A BOY'S RELIGION

From Memory

By RUFUS M. JONES

12mo., 75 cents.
Illustrated, 144 pages.

"We heartily commend this little book to every one of our readers."
—*Christian Work*.

"Helpful for its generalizations on the religion of boyhood, and on wise methods of saving youth."
—*Congregationalist*.

"All those concerned in the training of boys will find matter of profit in this simple recital."
—*Christian Advocate*.

FERRIS & LEACH,
Publishers,
29-31 N. Seventh Street,
PHILADELPHIA.

THE DOUKHOBORS

Their History in Russia and Their Migration to Canada. By JOSEPH ELKINTON
8vo, 344 pages, 3 maps, 50 illustrations. Postpaid, \$2.00.

"Timely, interesting and valuable."
—*Public Opinion*.

"An extremely interesting book to all in sympathy with religious idealism."
—*The Outlook*.

Only adequate account in English of this unique people, and their great migration.

FERRIS & LEACH, Publishers, 29-31 North Seventh Street, PHILADELPHIA

THE IMMIGRATION OF THE IRISH QUAKERS INTO PENNSYLVANIA, 1682-1750

With Their Early History in Ireland. By ALBERT COOK MYERS, M.L.
8vo, 500 pages, 61 illustrations. Postpaid, \$6.00.

"Full of illumination regarding Colonial times."
—*The Outlook*.

"A great contribution to American race-history."
—*The Dial*.

"Throws a flood of light upon the manners and customs of the time."
—*The Nation*.

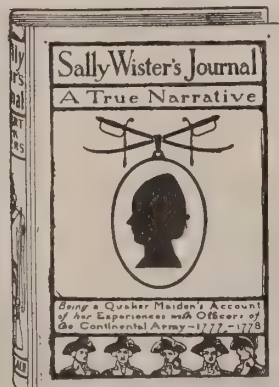
A limited subscription edition was printed from the type, of which but a few are left.

FERRIS & LEACH, Publishers, 29-31 North Seventh Street, PHILADELPHIA

Sally Wister's Journal

A CHARMING HISTORICAL ROMANCE—A TRUE ONE

SALLY WISTER, 16 years old, daughter of Daniel Wister, merchant, of Philadelphia, kept a journal of her experiences during the winter of 1777-1778, while exiled from Philadelphia during its occupation by the British. The family lived with relatives in an old farm house on the Wissahickon, which was occupied at times by various prominent officers of the Continental army, and was in the immediate vicinity of several important military operations. Sally saw much of the officers and heard much of the fighting, and comments on both freely and quaintly. Gen. Smallwood is "tall, portly, well-made: a truly martial air, the behavior and manners of a gentleman"; Capt. Furnival, "the handsomest face I ever saw, a very fine person"; Captain Finley is "wretched ugly"; Maj. Stoddert, "very reserved" but has "an engaging countenance and address," etc. Later the Major grows much less reserved. Another officer who throws off his reserve is Capt. Alexander Spotswood Dandridge, of Virginia, a relative of Martha Washington. Sally describes him in the Journal as "the handsomest man I ever beheld." He asks her if she is a Quaker, and on her saying "Yes," says, "Then you are a Tory," but this she vigorously denies. Gallantry, flirtation, sociability, war and humdrum country life jostle each other in the pages of this unpretentious journal, the whole making a picture of unequalled value for the historian—and of charm for the novel-reader as well.



It has been carefully edited from the original manuscript by ALBERT COOK MYERS, M. L., who has collected a great mass of material elucidating the text, and also many portraits, relics, documents, signatures and pictures relating to characters appearing in the Journal. It is beautifully printed on deckle-edge paper, profusely illustrated, and bound in antique style with a cover design by Walter Whitehead. *Circular on application.* Cloth, postpaid, \$2.00

Gift Edition, Half-Levant, in Satin-lined box, \$4.00

FERRIS & LEACH, PHILA.



Vacation Pointers

for those who can go.

A Vacation at Home

for those who can't go.

CHARMING Tales of Travel, and sketches of quaint spots, people and "properties," in the out-of-the-way corners of Canada. Written and illustrated (with sketches made on the spot) by Miss E. B. Chase. Postpaid, \$1.50.

* * For sale by all Booksellers, or will be delivered to any address, carriage prepaid, at these prices, by the publishers, **FERRIS & LEACH, 29-31 North Seventh Street, Philadelphia.**

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. X.

PHILADELPHIA, FIFTH MONTH 7, 1903.

No. 19.

RELIGIOUS EDUCATION AMONG ENGLISH FRIENDS.

THROUGHOUT their entire history, Friends have looked upon theological seminaries with considerable disfavor, for two reasons: (1) They have been intended only for a distinct class of individuals, who go into the ministry as a profession, and (2) because the theological training has usually been in large degree devoted to speculative and metaphysical matters, which lie too much beyond the realm of inward and personal experience. But while Friends have been bearing a "testimony" against places, which seemed to them to produce "man-made" ministers, the power and efficiency of our own ministry have been manifestly lacking. We have affirmed with all our might that our ministers were divinely called and divinely guided. But the question has often forced itself upon us, "Then why is not this 'divinely-called' ministry more convincing? Why is it that those who are anointed by the Lord so often fail to reach the life and feed the souls of those who hear them? If God is speaking through this person, why does so little come of it?" We have seldom faced the question squarely, because it has never been one which we have enjoyed asking. But there can be no doubt at all of the fact that God can use a person only up to the limits of his capacity. If he is ignorant, or unaware of the great facts of life, his ministry will by a sad necessity reveal this poverty. He may be a divine instrument, but *he can be only such an instrument as he actually is*. We have learned through long experience that God does not work miracles through us. He calls us rather to co-operate, or co-work, with Him, and to do this we must bring something for Him to use.

This all means that it is the solemn duty of each individual to be at his best, and it is the weighty responsibility of a Christian Church to make it as easy as possible for its members to get ready for lives of service. If we are to avoid a professional class, and the distinction of clergy and laity, then the opportunity must be given for *all Friends* to be equipped for the kind of life-work which the times demand.

Our English Friends are now facing just this fact, and they have taken a decided step toward a solution of the difficulties. George and Elsie Cadbury have

given their former home, with its beautiful grounds, near Birmingham, for a permanent center of religious education for Friends. The work will be so planned that "Woodbrooke," for that is to be the name of the institution, will furnish a very broad preparation for religious activity in many lines. It will not be a theological seminary, but it will be a place for furthering the spiritual life, and for gaining an insight into the historical development of religious thought and for studying the great social movements of our age. The result should be no loss, certainly, of the divine element which is essential to all efficient labor, but really a great gain of power through the increase of capacity in the active membership. We shall watch from our side of the water with deep interest the unfolding of this large plan, and we shall hope that year by year our colleges will become ever more awake to their responsibilities in this same direction for the development of our membership.

THE KIND OF "PECULIARITY" WHICH IS NEEDED.

THE newspaper reporters who write up Quakerism almost invariably hit upon the queer and odd features. They profess the most solemn respect for the followers of Fox and Penn, but through the lines one can see that they regard Quakerism as a sort of museum of curiosities and antiques. But is not this misconception in some measure our own fault? Have not we ourselves raised "peculiarities" to a place of importance which warrants the outsider in supposing that we are most fitly characterized by such things? The true religious import of Quakerism is almost never grasped. The idea for which our fathers died is well-nigh forgotten. But this is mainly the result, we insist, of our own feeble emphasis of the great *seed truths*, while we have kept public attention fastened on the odd aspects which were, even at their best, of very minor importance. We began our history with the vigorous proclamation of a *religion of personal revelation*. The startling "peculiarity" of the original Quaker was not that he wore leather breeches or a brim hat. It was that he knew that the Divine life—the living God—had come into his own soul. It was, of course, a very ancient truth, that

true religion means the life of God in the souls of men, but the churches had forgotten it. They had settled down to the view that God dwells afar. He once sent His Son to this world to make provision for human salvation, and to found a church which could mediate between Himself and the lost race of mortals. Then He withdrew to His distant throne and left the Church to represent Him. The pitiful results of this conception of a remote God, reaching humanity only through the sacred machinery of the Church, are only too evident in the world even to-day.

The first and stoutest word of Quaker protest was against this view, which had become entrenched through centuries of darkness, which even the Reformation had not dispelled. "God is not far off. He is no absentee Ruler. He has not left the world orphaned and helpless. We need no elaborate machinery to perform our religion for us. We know this because we ourselves have found a new and living way to God. His life comes directly into our lives, and we have the joy of God upon us and within us all the time."

That was the peculiarity of the first Quakers. They raised life to a new level. They abolished the division between sacred and secular, between divine service and daily work. They undertook to carry religion into every affair of life, to make the most common task reveal the will of God and to do everything as though it were as holy as the sacramental cup was to the devout believer. It was a difficult mission. It called for unparalleled devotion and fidelity. It meant that poor, frail, fallible men were called upon to live in this present world as though they were actually children of God and aware of their divine connection. It is no wonder that little by little this lofty "peculiarity" was shifted over to an easier "peculiarity"! Everything tends to slide down from the hard to the easy. But just as fast as this shifting went on the power of Quakerism declined. As the emphasis went from the necessity of inward experience and personal revelation to the importance of garb and speech and sacred customs, the world began to treat it as a curiosity and forgot the effect which it produced in the days of its white heat, when it proclaimed the reality of the life of God in the soul of man.

To-day there is a remarkable drift back again to the sanctity of tradition. In every denomination there is a high church party, which seeks to restore the medieval basis of religion. Some sacred custom is exalted to the place which belongs to God. In the

face of these facts where do our duty and our mission lie? Plainly not in encouraging an observance of form and external peculiarity. We ought to sweep away with a fresh breath of the Spirit all these dead issues and make once again the proclamation of the life of God in the life of man rise clearly above everything. There would be a new note about us in the newspapers if this age could hear some fresh revelation of the divine life expressed through human activities.

EDITORIAL NOTE.

JOHN WILHELM ROWNTREE purposes making a careful and thorough study of all movements and changes which have taken place in the Society of Friends in America during the nineteenth century. He has taken up this study in order to get a comprehensive view of the great forces which have been at work both within and beyond our denomination during this eventful century. He has no thought of stirring up past controversies or present differences, as his sole purpose is light for dealing effectively with the problems already before the Christian world. He will need for this study all the material which is available, and in another column he has specified some of his needs. The plan which he is pursuing is one which will commend itself to every thoughtful Friend, and we trust he may secure every scrap of information which could possibly throw any light on the subject.

THE THREE PERIODS IN THE DEVELOPMENT OF FRIENDS.

BY EDWARD GARDNER.

(Continued from last week.)

THE PERIOD OF CONSERVATIVE QUAKERISM.

While some of the tendencies of the Friends during this period have been presented, it must not be conceived that their whole energy was devoted to internal organization and development. Many great movements were conceived by Friends, to which the Church gave its active support, and which have been of very great importance to the world. They have been first or among the first in the organized efforts put forth for making the world better.

Before 1791 the insane had been treated in an unintelligent and brutal manner, very much as if they were prisoners for crime. William Tuke, a leading Friend, simultaneously with Pinel in France, inaugurated the plan of giving them intelligent care, and treating them with kindness and sympathy. In 1792 an asylum for the insane of the Society of Friends was established by William Tuke at York, England, and, in the course of time, it was supported

by the aid of all the Friends. The good results obtained here in caring for the insane attracted such attention that the civilized countries of the world have all adopted the methods first used by Pinel and William Tuke.

Another Friend, Elizabeth Fry, early in the Nineteenth century, like Howard, found her great mission in work in the English prisons. She accomplished a great work in elevating the moral standard of prisoners and in obtaining more humane treatment of them on the part of the authorities. The spirit of her methods is now being followed in all prisons where reformation instead of punishment is the main purpose kept in view.

In considering the history of the Friends, we must not forget that their honesty in business has been of no small importance in giving character and influence to the Society. They have been so conscientious and prudent in business that not only have the Quakers gained a high reputation for honesty, but as a result of their strict integrity they have been successful, both in England and America, in many lines of business enterprise.

The progress of the Friends in their opposition to the use of spirituous liquors as a beverage has been gradual. In their early history many Friends were engaged in the manufacture and sale of alcoholic beverages. As early as 1685 they saw how harmful rum was to the Indians, and in that year, the third after the landing of William Penn, the yearly meetings of Pennsylvania and New Jersey urged their members not to sell rum to the Indians. In 1687 Friends of each monthly meeting were asked to subscribe their names to this advice. In 1726 members were asked not to give rum to people at public sales. From this time on the subject has been kept alive in all the yearly meetings. At first Friends were cautioned against immoderate use of spirituous liquors. Late in the eighteenth century the use of alcoholic beverages at harvest time was condemned. As the evil effects of intemperance were more fully perceived Friends became more active in their crusade against it. Under the Uniform Discipline Friends are forbidden to use, sell or manufacture intoxicating liquors as a beverage, and the Western Yearly Meetings are working for the absolute prohibition of the traffic.

From the very first the Friends have been opposed to war. In the beginning they stood almost alone among the religious denominations of the world in their crusade against war, whether offensive or defensive. In all the wars fought by England or the United States the Friends as an organization have remained true to their early testimony, though always with a loss of membership. Their motives have been assailed and their property subject to confiscation.

In England, when the threatened invasion of Napoleon I. caused great excitement, The Friends lost many of their wealthy and influential members who were of a warlike spirit. During the American Revolution the Friends in the Colonies were accused of

hostility to the American cause. Imprisonment and fines were rigorously imposed upon those refusing to bear arms or to act as collectors of taxes which were for maintaining the war. The fines imposed for these reasons upon five of the eight quarterly meetings of Philadelphia Yearly Meeting amounted to about \$50,000 in 1779.

The well-known views of the Friends upon war prevented them, as they thought, from recognizing the warlike acts of either the Americans or the British as legitimate, but their sympathies were with the Colonies; with the return of peace they gladly gave their allegiance to the government of the United States, taking their place among its most loyal and law-abiding citizens.

In the War of the Rebellion Friends in the North were not forced to bear arms, for, since the war was being fought on account of slavery, against which the Friends had been so active, it was felt that they were not lacking in patriotism. In the South Friends proved even firmer in the maintenance of peace principles than in the North, where many of their young men were enrolled in the army.

The world to-day realizes the awfulness of war and has counted its cost in lives, money and morals. The peace movement is rapidly gaining ground, and arbitration, which Friends have always practised in settling individual disputes, has received the sanction of the civilized world as a means of settling international quarrels.

The continued interest of the Friends in the peace movement is shown by the Peace Convention held in Philadelphia, in December, 1901. This convention was composed of delegates from every branch of the Society of Friends, who, for the first time since their divisions, united for a common purpose. This was an important convention, not only because of its bearing upon the great question of peace, but also because it is an evidence of the kindlier spirit that is pervading the Christian world.

It was inevitable that a Society which was opposed to war should finally array itself in opposition to the system of slavery which is founded upon force. Early Friends were slave holders, and some in England were concerned in the slave trade. Very early in their history we find the agitation on behalf of the slave to have begun, and slowly, but steadily the Friends took advanced ground, till at last they demanded his freedom throughout the world. For a long time they were entirely alone in the struggle, till at length the conscience of mankind was aroused and slavery destroyed.

George Fox first witnessed slavery in Barbadoes in 1671, and urged the owners to treat their slaves with kindness and to set them free after a certain number of years.

Friends from the Upper Rhine, in Germany, settled at Germantown, Pa., in 1683, and in 1688 they addressed a strong protest to their monthly meeting against Quakers holding men as property. The monthly meeting was timid and referred the ques-

tion to the quarterly meeting. The subject was new to that body, and with equal timidity it referred it to the yearly meeting. That meeting considered it, but concluded that it was not proper to pass any specific judgment upon it at that time.

But good seed had been sown, and we find the yearly meeting, in 1696, discouraging the importation of slaves and urging Friends to give religious instruction to those already in their possession. In 1710 the Assembly of Pennsylvania, composed almost entirely of Friends, prohibited the importation of negroes. England wished the importation to increase, and so the law was annulled. Agitation of the question continued, and in 1730 Philadelphia Yearly Meeting warned its members against buying imported negroes, and in 1758 urged them to free their slaves.

Benjamin Lay, Anthony Benezet and Ralph Sandiford were very active in behalf of the slave. The most noted apostle of the slave was John Woolman. He was a minister of the gospel, and traveled extensively. Everywhere he pleaded against slave-keeping and probably did as much to promote the abolition of slavery as any one man.

For the next twenty years the question was agitated constantly, and many Friends freed their slaves. After 1774 sentiment against slavery had become so strong and the action of the yearly meetings had been so vigorous that by 1787 slavery no longer existed among Friends.

They were at last clear of slavery, but their work did not cease. They took a leading part in the Anti-Slavery Crusade, which continued to gain in power from this time on. By agitation, addresses, sermons and official action of yearly meetings, Friends aroused the public conscience. Much attention was given to the education and the proper care of free negroes, and everything possible was done to elevate the race. Not until 1834 were British dominions free to all men, and only thirty-nine years have passed since America freed herself from this great evil.

The Friends were the pioneers in this work. They labored in the face of hostile opinion and prejudice. They left their Southern homes by the thousands in order to be free from the evil influence of slavery. In their new homes they continued their work for the slave till he had been set free. In the part they took on the slavery question Friends carved an enduring monument, not in marble, but in the hearts of men. Their weapons were not guns and swords, but peace, kindness, meekness, earnestness and the spirit of brotherhood.

(To be continued.)

That soul is on the certain path toward light which, sincerely desiring the light, constantly submits to the claims of the light as they are made known. That soul cannot stay in darkness any more than a flower opening its petals broadly to the sun can stay in shadow.—Wayland Hoyt.

FOR THE AMERICAN FRIEND.

COMMON SENSE.

BY JOHN ELLWOOD PAIGE.

In the nature of things there must be a place somewhere for the exercise of strong common sense. It is a gift of God, and, like all gifts, it calls for development. The church needs it, and has suffered greatly for the wise application of it. Thus much it is safe to say without diminishing by a feather's weight the importance—the absolute necessity of divine leading. It is not a question of where divine guidance leaves off and good sense begins; the two go hand in hand, and they won't clash provided both are genuine. "Ye are workers together with God."

The sublime truth which we emphasize—of the immediate guidance of the Holy Spirit—cannot be too jealously guarded. And yet, like everything else that is good, it is liable to be counterfeited. You hear a sound in the night and think you know just what produced it, but following up the search with awakened faculties and in the clear light of day, you find that the sound had its origin in something entirely different from what you had supposed. There is hardly a Friends' meeting on the continent but has had its experience with insane people, cranks of every conceivable shade, every one of whom has claimed to be divinely led, and the consensus of opinion of the church or its officials based upon solid sense, clear judgment and spiritual insight, has had to determine whether or not the claim is genuine. A person stoutly maintains that he is called of the Lord to a certain line of work, and we are admonished that it is a fearful thing to put an obstacle in the way of the Lord's leading. Indeed it is; is it not also fearful to accept the voice of the stranger as authoritative?

Zeal is good, and the church needs a deal more of it, but a zeal not according to knowledge becomes dangerous. Steam is a tremendous power, but one would hardly sit quietly in his comfortable car if he knew an insane man had his hand on the throttle. Enthusiasm is good—would we were more enthusiastic—it is a delight to ride behind a mettlesome horse if you know the harness is strong and that he yields to the bit. Optimism is healthy and a necessity to spiritual growth; a ship under full sail headed for port is a beautiful sight, but she must carry ballast if she would ride steadily over the uneven waves. The strongest factor in optimism is a large hopefulness, but one needs to have a care that his earnest hope does not run away with his judgment based upon conditions as he finds them.

The church recognizes the value of good sense—level-headedness. It learns to know its membership as a merchant or manufacturer knows his employees, and places them in positions for which they are fitted. She makes mistakes even as the merchant or manufacturer makes mistakes, mistakes which she finds it more difficult to rectify than they.

The point I want to urge is that we shelve none of God's gifts; that we develop symmetrically; that our doings may bear the scrutiny of a cool, clear, sancti-

fied judgment; that our words shape themselves into "sound speech that cannot be condemned."

Lynn, Mass.

A MINISTER'S NEEDS.*

BY CAROLINE W. PUMPHREY.

The first thing is to know God, and so to know Him that we must make others know Him, too. In Deut. 5 we get the mind of the people and the mind of God on the subject. They say to their great minister, Moses: "Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak with thee; and we will hear it and do it." And the Lord says: "As for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do them in the land which I give them to possess it." So it ran under the Old Dispensation, and if we turn to the New, we find in Acts 1, that the great essential of apostleship was to have companioned with the Lord Jesus all the time.

The preacher must not only know about God, but, as Dr. Parker says, he must be a man who is "passing the gospel through his own soul." To be widely effective the preacher must know something experimentally of what he preaches. I have repeatedly heard people say one should never preach above one's own experience. I do not quite know what they mean by it. I think one should preach God's truth as nearly as one knows it, which is, I hope, a little ahead of one's experience, else what has one to press on to, but certainly we should so far practice what we preach, that while falling short of our standard, no one can think we do not steadily strive towards it. We must be real, through and through, in all we do or say.

If the first thing be to know the Lord from whom we receive the message, and make as sure as we can that we understand it, the next is as far as possible to know the men to whom we are to give it, so that we may make sure they understand it. The first purpose of a message is to be understood, and therefore we must so know the men to whom we give it that we shall know just what they understand by the words we use. For sometimes people understand widely different things from the same simple words. For instance, the other day, over the short phrase, "Love never faileth," I heard a preacher explain that it only meant that God's love never faileth. Now, while the unfailing love of God is most gloriously true, I had thought the words meant in the chapter where they occur that true love, whether God's or man's, never faileth, but flows on forever, and if it cannot accomplish its purpose in one way, it will ultimately in another. But the preacher is much more than a mis-

sionary sent with a message, he is a minister, servant of God and man, and should be ready for service wherever, whenever and however it is needed.

We must not limit our ideas of ministry. We should be all-round and practical, and not restrict ourselves or others in field or scope. "Be of universal spirit." The great object of Christian ministry is, as we have opportunity, to do good unto all men. To save, in its highest sense, is the prerogative of God alone. All men cannot be helped in the same way, and the true minister must keep alert to help individuals after their individual fashion. This will mean incessant watchfulness, self-forgetfulness, and will to learn. It may mean giving time to social duties that one would otherwise rather spend alone with God, or at the mission meeting. It may mean taking pains to keep oneself pleasant externally as well as in conversation. It is a pity when the King's message loses force because the messenger is dowdy in person, slovenly in mind, or careless in manner. Edward VII. would not allow it, and greater, not less, respect is due to the King of Kings and the potentates to whom He sends us. For we stand in the august presence of the souls of men, and the greatest reverence is due from us to each in view of their divine ancestry and boundless possibilities. Let us learn to talk well and to purpose. The man who falls asleep in a meeting-house keeps awake during a tête-à-tête. Be not only sociable, but genial. Look happy. More depends on looks than we think.

In all our social and business duties and enjoyments "the chief end of a minister's work," as Dr. Cuyler says, "must never be lost sight of. It is to awaken the careless, to warn the endangered, to comfort the sorrowing, to help the weak, and to edify believers; in short, it is to make bad people good, and good people better." Do not let us be afraid of people they are mostly nicer than we think. To quote again from the same preacher: "If you are shy and bashful, conquer your diffidence. A man has no business to be a shepherd if he is afraid of the sheep. Go and talk with people about anything and everything until you get in touch with them, and then, if you have any grace or gumption, you will certainly manage to say something to them about the one thing needful. It is not best that a minister should talk exclusively about things spiritual." So do not feel that you must be always dragging in religion somehow. Be natural. And, for their sakes, be really interested in whatever interests the people you are with.

In giving a message we have to think not only of the Giver and the receiver, but of its purport and the manner of its delivery. Therefore, as the King's message deals with the things of His kingdom, the messenger will be wise to know as thoroughly as he can the King's own Book on that wide subject, to "read, mark, learn and inwardly digest." "Let me tell you the secret of Mr. A.'s power," said a clergyman recently; "he loves the Bible, and he knows the Bible, so that whatever subject comes up he can aptly quote the Lord's own words concerning it, and, above

* "The Counsel, Encouragement and Help of Those Engaged in the Work of the Ministry," especially of the younger and more inexperienced. Paper read at Berks and Oxon Quarterly Meeting on Ministry and Oversight.

all, he lives out the Bible." Strive to know and understand the Bible. Do not grudge money on good explanatory works, by which I mean not commentaries only, but books of far wider range—historical, biographical, scientific, etc. It saves time to mark your books for rapid reference, and it multiplies the good of them to lend them diligently.

But while "men of *the Book*," don't be men of one book only. Don't limit your reading to certain lines, but make your interests expand as broadly as possible. Keep growing. It has been well said that "there is not a congregation in the land that does not know whether its minister is a learner, and if he is not a learner he cannot be a teacher." If we do not go on learning we cannot go on teaching. Keep fresh. The fire that is always burning must have some fresh fuel. If, as was lately said, "there is the necessity, even for the most fertile and brilliant mind, of constant replenishment," how much more must we need it who are only ordinary people. Therefore ministers must be afraid of hard work in many different ways. For them especially Pascal's words are true that "laziness is a deadly sin." Only do not let us try to do everything at once, but just plod on courageously as far as we can with one thing at a time.

A message is useful only so far as it is understood. Therefore we must take pains to use only such words as our hearers can make no mistake about. Don't let us fall into a denominational patois. While making no pedantic use of unusual words, do not let us cripple our message by keeping on with a poor, stunted, worn vocabulary. Do not let us have pet words, or phrases, or ideas which we bring out on all possible occasions. A harp has many strings, and if we twang continuously on only one we make no melody, and may end in breaking even that one string. Let us be audible, for "the use of speech is to be heard," and remember wherever there are a dozen people there is almost sure to be one, at least, who is more or less hard of hearing. We shall be better heard if we mind that very elementary piece of good manners instilled in our childhood that when we are listening or speaking to people we should look them straight in the face and not at our feet or the ceiling, or shut our eyes.

We may prevent an exhausted voice, and brain, too, by taking good heed to food, air and rest. Many meetings, as well as ministers, have been hurt seriously by lack of care in these respects. It is, I expect, the most potent cause of the fluctuation of feelings that so often hinders service. For manner, and sympathy, and serviceableness it would be well if we all deserved the praise in which a girl unconsciously betrayed the secret of one Friend's great and widespread helpfulness: "You see she's always the same, and we always know where to find her, and that when we've got her, we *have* got her. *Her* mind is never away in other things. She's always really glad to see us, always gives us the healthiest views of things, is always hopeful; it's the best of all tonics to go and be with her." We know the reverse of this, and how often we hear such remarks as: "X—— was not up

to his usual mark to-day." "How could you expect it when he was traveling all night to keep his appointment, and is nearly knocked up with overwork?" I once heard a wise little girl ask as she heard it: "But God is so very kind; did *He* really want Mr. X—— to get as tired as all that?"

If we are to "wait on our ministry" (Rom. 12: 7) with the applied common sense that it demands, we must give up a great many things for it. We shall find endless ways in which the grace is given to us to "minister in sacrifice" (Rom. 15: 16, R. V. margin) the gospel of God. And God values and fructifies the little sacrifices, that others know nothing about, and we forget directly they are over, and for which we have more frequent opportunity than for those which men think great.

Someone says, "The minister must give much time to prayer." Life is so full of other duties, I think I would rather put it that the minister should be always in the spirit of prayer, and never so full of his own message or service that he cannot pray for his brother. If we were always to pray before we criticised, we should more often do good, and rarely do harm, with that sometimes discouraging, and therefore dangerous, occupation. As ministers, I think we should find it helpful if we could oftener talk, read, and pray together, and encourage one another in our work for the Lord. A great deal of advice sometimes comes to us on the line of what *not* to do. It is a help sometimes to be told by others what to do. We may sometimes be puzzled as to whether it is our duty to say a certain thing at a certain time; but whenever anyone asks for help, if it is possible for us to do so, we need never be afraid to answer our brother's call.

I hope nothing I have said will make us look at ourselves unduly. I feel this so strongly that I had nearly begun my paper with, First thing, forget yourself. Let us catch Faber's spirit when he said:

"O God, that I could spend my life for others,
With no thought of my own!
That I could pour myself into my brothers
And live for them alone!"

I should like to have said a little on the minister's joy and pain in service, the joy of working for the Lord, and with the Lord, and therefore with the certainty of ultimate success, but I have been too long already.

I hope I have not said anything that can discourage anybody, because one of the final things I want to say is, Let us never be discouraged by anybody or anything, and never discourage anyone. Let us be patient, persevering, hopeful always. Someone says: "It is hard work to be a minister, because you can never be entirely off duty, you have to be always at it." Yes, and only the love to God and man which His spirit gives, can keep us so. And therefore may I end with two or three sentences from the charge of an African bishop that may apply to our district as well as to his:

"In our work there is much to commend, much for which we fervently thank God; there is a great deal of energy, of devotion, of capacity for organization; but we still need more love, the love of God, the

love of Christ, the love which is the gift of the Holy Ghost, the love which begets union, concord, agreement. Let us seek for this, pray for this, labor for this. The Church cannot fulfill her mission without this grace of love. We also need courage—the courage of faith, the courage of conviction, the courage inspired by the assurance in our hearts that Jesus Christ is to-day the living, ascended, and reigning King over all the world, ‘the same yesterday, to-day and forever,’ and that ‘the gospel is the power of God unto salvation unto every one that believeth.’ . . . To live and to preach the gospel of Christ, that is our mission. We do not need brilliant gifts of eloquence or intellect, although we should earnestly seek them, but what we do need and can obtain is that inspiration of the Holy Ghost, which is won by a careful study of God’s Holy Word, by prayer, by communion with God, by sympathy and by love. ‘Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.’ ”—“The Friend” (London).

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

REPORT OF THE EXECUTIVE COMMITTEE OF THE TEMPERANCE ASSOCIATION OF FRIENDS OF PHILADELPHIA FOR 1902 AND 1903.

The members of the Executive Committee have shown a continued interest in their work during the past year. The average attendance at the monthly meetings has been twelve. Three new members have been added to the Committee since our last annual meeting.

One public meeting was held in the second month, addressed by Prof. Martin G. Brumbaugh and Edwin P. Sellew. Considering the stormy weather, it was very well attended.

The Media and West Chester Auxiliaries have not held any meetings during the past year, but work at the Boys’ Parlor in Media has been continued as heretofore.

Our mailing list has been revised and enlarged and now comprises the names and addresses of about 1,700 Friends, to whom temperance literature may be sent as occasion may arise.

COFFEE STANDS.

Since our last report the coffee stand at Front and Margareta Streets has been enlarged and painted. It will now accommodate fourteen persons. The man in charge had typhoid fever soon after the stand was reopened for the season, but his wife did her part faithfully, and, with an assistant, had a good trade in serving coffee and breakfasts to the truckers. Many of these are men for whom the saloons

have a cordial welcome, and at this stand they have frequently been saved from a drunken spree. When the man who rents the stand had recovered, it was found necessary for him to have lighter work, so the stand was closed earlier than usual, but he and his wife would like to resume their work this summer. They are well fitted for the place, and, while they get the early morning customers, it is our desire that the noon customers may be attracted to the stand in order that our influence may be extended. If any Friends can help in this work, the chairman would be glad to hear from them.

POLITICS AND LEGISLATION.

A protest was made by the Committee on Politics and Legislation against the bill recently introduced into the Pennsylvania Legislature relative to granting licenses for the sale of liquor in Fairmount Park. It was sent through the Law and Order Society.

Afterward a remonstrance was sent directly to the Legislature against four bills introduced into that body. These bills provided for radical and dangerous changes in the license law of the State. We understand that they all failed to pass.

It is our belief that all persons who have the cause of temperance at heart would do well to learn the names of their representatives at the State capitals and at Washington, and as way opens for it, make their views known plainly respecting pending legislation on this subject, either by letter or by personal interviews with the representatives.

LITERATURE COMMITTEE.

The Literature Committee reports 29,499 pages of temperance literature distributed at the Reading Terminal, at coffee stands, the Joseph Sturge Mission, Philadelphia; Boys’ Reading Room, Media; also some literature has been sent to North Carolina, Iowa and Nebraska. A large proportion of these tracts have been given out on the small streets of Philadelphia, in the slums, and at the factories during the noon hour, by two of our faithful members, and by Elizabeth T. Colsher, who was engaged for the period of six months by the Executive Committee for this work.

Six endorsed physiologies and some temperance leaflets were sent to the workers in the girls’ school in Japan, belonging to the Friends’ Mission.

We feel that much effective religious and temperance work has been accomplished through the distribution of these tracts and portions of Scripture; and the benefit of the personal effort required in their distribution is not to be underestimated. Five hundred temperance papers have been distributed at Trenton and in colored Sabbath Schools at Snow Hill and Haddonfield, N. J. Cards and leaflets have been left at the House of Mercy, 411 Spruce Street, and the Deaconess’ Home, 611 Spruce Street.

In looking over the book at the Institute, we find a record has been kept of the number of tracts distributed each year since 1881. It is apparent that a much more general interest was taken by Friends of our yearly meeting in the distribution of tracts several years ago than at the present time, and we earn-

estly ask the members to provide themselves with tracts on every phase of temperance work, and thus help to bind in closer bands all human brotherhood.

The two pages in *THE AMERICAN FRIEND* devoted to temperance have been edited once a month during the past year (except for the summer months) by Anna Eastburn Willits, with the assistance of Rebecca N. Taylor. The cost at present for this work is \$16.50 a month.

The contributors to "The Friend" have kindly granted permission for the Temperance Association to have the use of one page of their journal monthly, free of charge, to be devoted to temperance, with the understanding that the matter sent in shall be subject to the approval of the editor of "The Friend." Plans for taking up this work are under consideration.

SCIENTIFIC TEMPERANCE EDUCATION.

Elizabeth Lloyd gave several talks on Scientific Temperance Instruction at Teachers' Institutes in Pennsylvania during the Tenth and Twelfth months.

Your Executive Committee has for a number of years past recognized the principle of "reclaiming society by redemption of the children"; efforts have been made to induce the superintendents and teachers of our public schools to make the teaching of scientific temperance instruction effective rather than half-hearted. While we regret that no member of our Society has volunteered to travel and work in this service, yet we believe that the efforts of Ella B. Greene have been most valuable. During the past few years she has visited nearly if not quite all the counties in Pennsylvania. Circumstances have interfered to prevent her being employed in this service during the past year. She has now, however, resumed this work, for which she feels a special calling, proposing, according to the direction of the Association, to devote half the year to work in New Jersey.

This is a quiet work. It is difficult to point to any visible or tangible results from it, but we believe it to be vitally important. Our aim is not only to see that suitable books are used in the schools, but also to stir up the interest of the teachers in the subject of Temperance Physiology and Hygiene, and to suggest to them methods by which the study of it may be made interesting and beneficial.

On behalf of the Executive Committee,

J. SNOWDON RHOADS, Chairman.
SARAH B. LEEDS, Secretary.

Fourth month 4th, 1903.

THE ANNUAL MEETING.

"The Proposed Conference and the Results We Hope to Accomplish" was the subject of the temperance address by James Wood, of Mount Kisco, N. Y., at the annual meeting of the association. He stated that "A committee of the Five Years Meeting of the Society of Friends in America has invited every religious denomination in America to send delegates to a conference at Washington, D. C., on the second

Fourth-day in Third month, 1906, to discuss the liquor evil and attempt to decide upon some method for fighting it."

"The failure of individuals and bodies of men to agree as to methods of attack," said the speaker, "has always been the chief cause for the failure of the temperance advocates to accomplish their purpose."

"We must remember," he continued, "that this evil traffic has held a very respectable position among the people of all countries until recent years."

Much amusement was aroused among his hearers when he said: "In former generations Friends had almost entire control of the traffic in New England rum, and many a large fortune was amassed in the trade." The meeting was of vital interest.

ABSTAINERS PREVAIL IN ANTI-ALCOHOL CONGRESS.

Berlin Fourth month 19th.—Mary H. Hunt, of Boston, representing the Women's Christian Temperance Union at the International Anti-Alcohol Congress at Bremen, issued the following statement to-day:

"The International Anti-Alcohol Congress that meets biennially on the continent closed its session at Bremen to-day. In matter of attendance and well-known persons present it has been the most remarkable of any session of the Congress. This body of 1,400 delegates notable in science and in the service of humanity, as university professors or for their hereditary rank have come here from fifteen different nations.

"The Congress discussed the teachings of science concerning a moderate use of alcohol and the effect of its use on every phase of human progress. Two schools of thought were represented, the moderates, who called themselves 'the temperate school,' and the total abstiners, who are called the 'abstinence school.' By common consent the Congress passed no resolutions, but the applause for the testimony of science and experience on behalf of total abstinence proved that the moderates were in a minority.

"The statement of Dr. August Forel, one of the foremost authorities in the world on brain and nerve diseases, that neither science nor experience furnishes evidence to justify calling alcohol a food called out prolonged acclamations. The papers read by notable members of the Congress during these six days will be printed for wide distribution.

"In a paper on 'Alcohol and Art,' Professor Berens, Director of the German School of Art, at Dusseldorf, said that alcohol, by dulling the spiritual aspirations essential to the greatest work, is an enemy of the highest attainment in art.

"A paper on 'Scientific Temperance Education in the Public Schools in the United States,' by an American representative (Mary H. Hunt) led to a discussion in which twenty speakers took part, and nearly every one of them commended the extension of the American method for the prevention of intemperance."—Exchange.

A HOPEFUL SIDE TO OUR DRINK BILL.

A recent article entitled, "Our Drink Bill," in the columns of the "New York Commercial-Advertiser" says: "Since 1880 the use of alcoholic beverages has nearly doubled, having increased from 10.9 gallons per capita to 19.48 gallons, a gain of over 93 per cent."

I am asked how it happens that with twenty years of study of scientific temperance physiology in the public schools the per capita consumption of alcohol has nearly doubled. Although the question is asked as though it were unanswerable, in point of fact the figures show that the study in question is accomplishing the end for which it was designed, instead of the reverse.

In the first place, we have not had twenty years of universal study of scientific temperance physiology in the public schools. It has taken twenty years to secure the passage of the laws requiring the subject to be taught and to get it on a working basis in the schools. The laws requiring the subject have been separate enactments by each State and by the national Congress. The first law was passed in 1882 in a small eastern State, the last one in 1902 in Georgia. It is thus only about ten or eleven years that the study has been so generally pursued throughout the schools of the country as to justify a conclusion as to its results as shown by census reports.

SOME RECENT RESULTS.

Further statistics quoted in the article published in the "Commercial-Advertiser," from the report of the internal revenue department, show that during the eleven years closing with 1902, in which time temperance instruction has been quite general in the schools of the United States, there has been a total per capita gain in the country in the use of alcoholic liquors of all kinds of only 2.36 gallons. If, therefore, as the "Commercial-Advertiser" says, there has been an increase of 9.39 gallons per capita during the last twenty-two years, it is evident that for the eleven years preceeding the time temperance education became general there was a gain of 7.03 per capita. Thus during the eleven years when temperance instruction has been nearly universal, the per capita gain was less than one-third as great as in the preceding period of the same number of years when comparatively little instruction was given along this line.

Something evidently has reduced this gain, and it is just to estimate temperance education as an important factor in producing this result.

THE ARTS ELIMINATED.

In drawing conclusions from these figures, two other qualifying conditions should be considered. First, the statistics quoted show that there has been a decline in the per capita consumption of spirits of .15 gallons during the last ten years, but they do not show whether the alcohol used in the arts, instead of for beverage purposes, is a part of the sum total of the gallons enumerated as spirits. If it is so included, all spirits used in the arts in the past ten

years should be deducted to show what the nation's drink bill in spirits really is. Such deduction might still further reduce the per capita decline already noted in the spirits column.

In response to a letter of inquiry from the writer, the commissioner of internal revenue at Washington said, Tenth month 10th, 1899: "Spirits referred to in this office is ethyl alcohol. . . . This office does not show the quantity of spirits used in the arts."

THE IMMIGRATION SIDE.

Second, any just estimate of the habits of the American, as shown by the increase in the consumption of wine and beer in the United States, as reported by the "Commercial-Advertiser," must take into consideration the fact that the number of users of these beverages is being yearly augmented by an enormous immigration from beer and wine using countries, averaging over 400,000 immigrants annually for the past eleven years. This increase would be very serious if as soon as these people arrive our public schools were not teaching their children, with other laws of health, that alcohol in all forms is a hindrance to that improvement in physical and financial conditions for which they have come to this country—Mary H. Hunt, in "The New Voice."

The International Lesson.

SECOND QUARTER.

LESSON VII.

FIFTH MONTH 17, 1903.

PAUL BEFORE FELIX.

Acts 24: 10-16, 24-26.

GOLDEN TEXT.—I will fear no evil: for Thou art with me.—Ps. 23: 4.

DAILY READINGS.

Second-day, Fifth mo. 11.—Paul before Felix. Acts 24: 10-27.

Third-day, Fifth mo. 12.—David's Prayer. Ps. 35: 1-12.

Fourth-day, Fifth mo. 13.—Christian security. Ps. 37: 1-15.

Fifth-day, Fifth mo. 14.—God our Judge. Ps. 43: 1-4.

Sixth-day, Fifth mo. 15.—The godly and ungodly. Ps. 1: 1-6.

Seventh-day, Fifth mo. 16.—Praise for deliverance. Ps. 9: 1-8.

First-day, Fifth mo. 17.—Confidence in God. Ps. 23: 1-6.

In the verses intervening between the last lesson and the present the account is given of Paul's being taken to Cæsarea, and his detention there by the Roman governor, and also of the charge brought against him by the Jews. As the inhabitants of the provinces were not familiar with Roman Law, it was customary for them to employ lawyers who were acquainted with it. In this case the Jews employed "one Tertullus" (Acts 24: 1, 2). Whether this man was a Jew or not, it is impossible to say; the name is Roman, but many Jews had Roman names—witness Paul himself. Whatever nationality he might have, he was evidently a shrewd man, and careful to dwell only on such points as would be pleasing to the Governor. Note that he makes three distinct charges against Paul. 1. Sedition; 2. Heresy against the Jewish Religion; 3. Sacrilege. This last was an offense not only against Jewish law, but technically against Roman law as well, for Rome protected her subjects in their religion. Tertullus's object was not to get Paul punished by the Romans, but to have

him turned over to the Jews to be dealt with as they saw fit.

Felix was not a Roman by birth; he had been a slave and became a favorite of the Roman Emperor. He was a grossly wicked man, and was one of the worst governors the Jews had ever had. Much of Tertullus's speech was pure flattery, and contained misstatements as well. The Revised Version should be consulted, as there are numerous changes made in this passage.

10. "Then Paul." Paul always was courteous and respectful in his address to the Roman authorities. Note the dignity of his words. "Of many years." Felix had been in office for about six or eight years. "I do cheerfully make my defense." Revised Version. Felix was familiar with Jewish affairs and the Jewish point of view.

11. Paul now takes up the charges against him. 1. That of sedition. It was only twelve days since he went to Jerusalem, and his going there was for the purpose of worship according to the practice of his people, a custom with which Felix was perfectly familiar. There was no sedition in this, nor time to carry out plans if they existed.

12. He denies point blank the charge. He was not found even disputing with any one, or stirring up the people in the synagogues or in the streets.

13. "Neither can they prove to thee the things whereof they now accuse me." Revised Version. This was a direct challenge. And there was no attempt to accept it, so far as we know. Thus the only serious charge according to Roman law—sedition—fell to the ground.

14. "But this I confess." Having disposed of the charge of sedition, Paul takes up that of heresy. "That after the Way, which they call a sect, so serve I the God of our fathers." Revised Version. There were sects among the Jews—Pharisees, Sadducees, Essenes—Paul acknowledges that he belongs to the so-called sect of the Nazarenes (verse 5). It is only in this passage (verse 5) that Christians are called by this name in the New Testament, though it was the name commonly used by the Jews at this time. It is still employed by Jews and Mohammedans. "Believing all things," etc. Notwithstanding this fact he still claims to be a good Jew; for him Christianity was not a sect, but the carrying out of the Law and the fulfillment of prophecy. Compare Acts 13: 32, 33.

15. "Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust." Revised Version. "These themselves" are the Jewish accusers of Paul who were present and whom Paul's words show to have been Pharisees. Compare Acts 23: 8.

16. "Herein." In this confession which he has just made. "Exercise myself." Just as an athlete trains himself for the feats which he expects to perform. Compare 1 Cor. 9: 27; 1 Jno. 3: 3. "Void of offense." To be clear in the sight of God and man and not to be the cause of stumbling in any. "Alway." Emphatic; it was a continual matter. Could there be a higher aim than this?

The answer to the third charge—that of sacrilege—is a simple denial, coupled with a statement of the facts which brought him to Jerusalem, and which the Jews either willfully, or for some other cause, misunderstood. The account given in verses 17-21 should be read. Felix did not release Paul, but kept the matter in suspense. Probably this was a matter of policy. By keeping Paul in custody he pleased the Jews, and at the same time avoided outrageous injustice to Paul and gave him some indulgence. From what we know of Roman customs the word "liberty," verse 23, would mean indulgence in regard to food, lodging, and seeing his friends; it did not mean release from being chained to a soldier.

24. "After certain days." It is not known how long. "Drusilla." Was the daughter of Herod Agrippa I. (Acts 12: 23), and sister of Herod Agrippa II. (Acts 25: 13, 23, etc.), and a Jewess. Why Paul was sent for is not known; probably it was curiosity, and also the thought that he might be paid by Paul to release him (verse 26).

25. Paul did not hesitate to speak the Gospel in its fullness. "Righteousness" of life, and thought, desire. "Temperance." Here, as always in the New Testament, self-control, self-restraint. In both these qualities Felix was wholly wanting. "A more convenient season." It never came.

PRACTICAL THOUGHTS.

1. "Now is the accepted time."
2. The "Way," the name for the Christian life and belief in the early Church—"Are you in the 'Way'?" was their question.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIFTH MONTH SEVENTEENTH.

"THE LAD WITH THE LOAVES AND FISHES."

John 6: 9-13.

(A Meeting with the Juniors.)

Second-day, Fifth mo. 11.—Faithful in little. Luke 19: 12-19.

Third-day, Fifth mo. 12.—"Whatsoever He sayeth." John 2: 1-10.

Fourth-day, Fifth mo. 13.—The widow's cruse. 1 Kings 17: 10-16.

Fifth-day, Fifth mo. 14.—Everything possible. Mark 10: 23-27.

Sixth-day, Fifth mo. 15.—Thankful for daily blessings. Ps. 103: 1-5.

Seventh-day, Fifth mo. 16.—Wise economy. Prov. 19: 15, 16, 24.

If we should question in our own minds what a lad can do, the answer would be worth much or little just as we locate it. We can place it away back in Bible times and look with a sort of wonder and awe on the privileges of Samuel and David and this unnamed provisioner of these hungry multitudes; and if our answer gets no nearer to us than that, it is of no very great benefit. If we come down to pioneer days in our own country and read how boys developed remarkable bravery and resourcefulness in the midst of circumstances no longer to be found, and conclude that boys' chances are all at an end, we will be far from a wise conclusion. Even if we admit that there are still things that some boys and girls can do, but hold that they are remote from us, that God has nei-

ther equipped nor called us to fill places of marked usefulness, we have not yet reached the right answer.

The point to get at is what each one can do; and if the times have changed and the opportunities are different, we can feel quite sure that we fit into these times and can use these opportunities much better than would be the case if we were carried back or away to unaccustomed surroundings. If we could be, we would doubtless quickly ask, like David, to be allowed to put off this unproved equipment and return to the things with which we were familiar.

As to this lad, we will think first, perhaps, of his being where he could be found. Perhaps we know some of whom that cannot always be said, some who wish to read or play undisturbed, and who therefore get beyond call, or at least out of sight, thus missing their opportunities for being used. And after all the greatest thing to aspire to is to be used, to be helpful. In the apparent dilemma of the anxious disciples, here was the only straw to be grasped at—a mere trifle, they reported, but something; and it solved the problem, though none but Jesus foresaw the manner. A life-time memory of thankfulness was this boy's reward for being on hand.

Another point that appears is that he gave up all that he had for the common need. He may have taken pay; we do not know as to that, but evidently he reserved nothing for himself. We may argue that Christ's blessing is the one essential and that it matters little whether we give him all or keep back a part for self. We know from His testimony as to the widow's mites that the smallness of the gift does not restrict His blessing; but we know also that the littleness of the givers worked death to Ananias and Sapphira; and that principle still operates.

This lad did his best, gave all he had; Peter or John could do no more. No one can expect to make the highest achievement who is content to do less.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

JAMAICAN IMPRESSIONS.

[The support of Friends' missionary work in Jamaica falls mainly upon the members of Iowa Yearly Meeting, and the workers are selected and sent out by the Foreign Mission Board of that yearly meeting. Harry D. Lane, of Oskaloosa, Iowa, who is treasurer of the board, has just returned from a visit in the island and contributes a few thoughts for our readers.]

Acting upon the suggestion of the editor of your Missionary Department, I will endeavor to state to the readers of THE AMERICAN FRIEND some of the impressions I received during a seventeen days' visit among the people and mission stations of Friends on the island of Jamaica.

There are two distinct classes of people which we are striving to reach in that beautiful island. The first of these in respect to number and degradation

is the native black people, the descendants of the slaves set free in 1838. These people have many of the characteristics of the colored people of our own Southern States. As one rides through the island, noticing their small huts of one or two rooms, with thatched roofs and sides of bamboo, partly covered with plaster, and open to the winds and rains on all sides, one cannot help seeing that there can be but little if any home life among them. When, too, one takes into consideration the enervating heat of the tropics and the fact that their needs are few beyond a little food and clothing, one cannot keep from seeing that the incentives to work and to attain to a higher standard of moral and spiritual things are lacking. Then, again, the years of oppression which they as a people endured in slavery have left a deep impress upon their characteristics as a race, and it will take years of patient toil and teaching to overcome deep-seated ideas of superstition and incapacity for knowledge. I am glad to state that not only Friends, but also other denominations are taking up the work of teaching the children in the public and other schools. They are doing what they can to look after the people in their own homes, and carry to them the glad message of hope inspired by the spirit of our Master, the Lord Jesus Christ.

The second class that calls for sympathy and aid are the coolies, or East Indians, imported from India to work upon the large estates of the island. They are led by deception to enter upon work for a period of five or ten years, under control of the government of the island, and the wages they receive are small. As a people they seem quite intelligent, and are inclined to save their money and to become prosperous as they have the opportunity. They are small and slender in stature, but do good, faithful work as they learn how. I think that they make the best of their circumstances when they find themselves in strange surroundings and in a strange land. Their language being different from our own, makes it harder for our own workers to reach them, but with the help of three workers, who are themselves natives of the East Indies and can speak their native language fluently, we are making favorable progress towards presenting to them the Gospel message. Besides the native workers Mary White has a very interesting school of East Indian children, who are as bright-looking as any white children. She and the native workers do much good by visiting families. When we take into consideration the fact that we have to overcome centuries of adverse religious training and pagan customs, together with the barrier of language, considerable success has attended our efforts among this people.

Another thing that should make them interesting to us is the fact that they belong to the Aryan race, the same from which we are also descended. In addition to the means above alluded to there are a number of the girls of East Indian birth in the Happy Grove Training School conducted by Alsina M. Andrews, and two little boys in the home of Arthur H. and Alma Swift.

Our work in Jamaica is under the supervision of Arthur H. Swift. In the work he is assisted by a number of able workers sent out by Iowa Yearly Meeting, also by several native local preachers. I was very much impressed with the devotion and self-sacrifice of the workers in carrying on the work in its different branches, and I heartily commend them to the consideration of all praying people. While we have a very efficient training school for girls under the care of Alsina M. Andrews, where thirty girls are being trained in habits of industry and efficiency in Christian work, we need a corresponding training school for boys, where they too can be trained up in the same way. The needs of any mission field are great and never ending. I trust that God will crown our efforts to start this boys' school in the near future.

Yours in the work,

H. D. LANE.

Things of Interest Among Ourselves.

I do appreciate the American Friend very much. I have often thought I would write and state how much I enjoy reading the editorials and other articles. I get so much good from them, and I heartily approve of its desire that Friends should bring their principles up to the times.

C. ARTHUR BEWLEY,
Cincinnati, Ohio.

John Henry Douglas is convalescing, but is not yet strong enough to attend meeting.

J. J. Mills, formerly president of Earlham College, expects to attend New York Yearly Meeting.

Fred Smith, of Farmland, Ind., is rendering ministerial service each month at Poplar Run, Ind.

James P. Price has closed his work in the meeting at Portland, Ore., and will soon begin service in the meeting at Salem, Ore.

Iowa has sent another missionary to Jamaica—Alice I. Kennedy, of Illinois, who sailed from Philadelphia for Port Antonio on the morning of the 29th ult.

Letters are coming in endorsing and approving the plan to raise a memorial to Harriet Green, but there has not yet been a sufficient response from our large body of Friends.

Levi D. Barr has purchased a home in Los Angeles, and expects to remain in the yearly meeting for some time. His postoffice address is now 1403 Wright Street, Los Angeles, Cal.

The Friends of Purchase Quarterly Meeting are planning a Bible Conference for the 15th and 16th of the present month, to be held at the Croton Valley Meeting House, at Mt. Kisco, N. Y.

John Wilhelm Rowntree, after a short visit and some valuable service at Haverford, and in Baltimore, has gone to Chicago for four weeks with his doctor, who has been very successful in treating his eyes.

The committee from Richmond, Ind., having charge of the meeting at Providence are faithfully performing their work, and some of them are in attendance at that meeting fourteen miles away nearly every Sabbath.

We have received the Indiana Bulletin of Charities and Correction for the three months ending First month 31st. It is an interesting document. The work which it sets forth is under a board of which Timothy Nicholson is a member.

John Riley has labored in special services in Alamitos, Long Beach and El Modena Meetings, Cal., and more than fifty souls have been converted. He is now at New River, and expects to remain in this field of service until after yearly meeting time.

Joshua and Isabella Rowntree have been very busy since Philadelphia Yearly Meeting, visiting Friends and attending meetings. They were at Haverford Meeting, Pa., on the 26th ult.; at Baltimore on the 30th, and at Germantown, Pa., on the 3d instant.

At Portland, Ind., Monthly Meeting, held 25th ult., three persons were received by certificate from a neighboring monthly meeting. The next monthly meeting will be held with the Pleasant Valley Local Meeting, in Adams County, Ind., on the fourth Seventh-day, at 9.30 a.m., in order to make train connections.

Sarah Healey is doing excellent work in Grant Meeting, near Knightstown, Ind. She was joined in an evangelistic effort in the meeting in First month, in which several took definite steps in their religious experience, and a number united with the meeting. The young people gave a Bible reading recently on "Faith in God," which was much enjoyed by all.

Harry R. Keates, of Glens Falls, N. Y., recently closed a series of meetings at New Providence, Ia., which continued fifteen days, resulting in several conversions and a general revival. One result which was especially gratifying was the establishment of family worship in several homes. After resting a few days, Harry Keates went to Bangor, Ia., where he is now laboring in another series of meetings.

Eli Reece, of High Point, N. C., labored for eight days in a meeting at Mount Airy, N. C. His preaching and singing were appreciated by the people. There were twelve conversions and renewals, and three have applied for membership with Friends. More will follow. Eli Reece was assisted in this effort by James R. Jones and wife, who continued the meetings four days after the evangelist left, with good results.

Stella Monthly Meeting of Friends for Fourth month occurred at Cherokee, Okla. Josiah Dillon, of Liberty, quarterly meeting superintendent, was in attendance and spoke to the edification of all. Much important business was transacted, among which twenty new members were received. In the past few months this monthly meeting has received about sixty new members. The meeting at Cherokee is in a flourishing condition, rapidly growing and well organized in its departments of work.

Pasadena Quarterly Meeting, held at Los Angeles on the 25th ult., was largely attended. Levi Mills, of Whittier, preached on Seventh-day morning on "The Divinity of Jesus Christ." The other ministers present were John and Nettie C. Riley, of Ohio, who are working under the auspices of California Evangelistic Board; Cassie Commons, of Iowa Yearly Meeting, and the ministers from the local meetings of the quarter. Seventh-day evening the Christian Endeavor Union held an interesting session. First-day morning Ida L. Curtis, of Pasadena, preached. Nettie C. Riley closed the last session of the quarterly meeting by a praise service, at which time many gave testimony to new resolves and blessings. One special feature of the quarterly meeting was the marked attendance of many young Friends. Hopeful reports came from every monthly meeting, and the increase in numbers has been greater than in previous years.

On Fourth month 20th, 1903, occurred the sixtieth anniversary of the marriage of Richard and Deborah R. Harkness. He was the son of David and Mary Harkness, and was born in Peru, N. Y., near Lake Champlain, Eighth month 24th, 1820. She was the only daughter of Elijah and Mary Crane, and was born in New York city Fifth month 24th, 1823. About forty of their near relatives and old neighbors and friends met at their home, at Tecumseh, Mich., and had a pleasant time together. A short program was carried out, in which the ministers present and several others participated. They are members of Raisin Valley Meeting, near Adrian, Mich., and lived there till ten years ago. He has been a minister, and she an elder, since 1859, and they are still able to attend meeting and visit their friends. They were the recipients of many tokens of love and regard, both from those who were present and those who could not come.

William J. Reagan, son of Jehu Reagan, of New London, Indiana, and a junior in Earlham College, Indiana, has been elected president of the Y. M. C. A. for next year. He is a young man of enthusiasm and devotion to Christian work, and it is expected that the excellent work among the students which has characterized the current college year will be continued under his leadership.

The Salvation Army have just closed a four weeks' series of meetings on the streets and in the M. E. Church building at Portland, Ind. About 300 conversions are reported, including small children and grandfathers and grandmothers. It is reported that the work has greatly damaged the local saloon business. The Army are now in Winchester, and will go to the resorts in Northern Michigan during the summer months.

Joseph Audi, a Bedouin Arab, and member of Friends' Meeting at Ramallah, Palestine, has been visiting Ellwood O. Ellis the past three weeks, he having served as guide for the latter and S. C. Cowgill when they visited Palestine. He spoke very acceptably at all the Friends' meetings in Richmond and at Earlham College; also at Fairmount, Ind. He also, at earnest request, spoke for other churches in Richmond, and for the Ministerial Association. His visit has been greatly appreciated.

We have received the following communication from Eli Reece, of North Carolina Yearly Meeting:

A CALL FOR WORKERS.

"Within the limits of North Carolina Yearly Meeting there are good openings for five or six young Friends who can teach school and preach. The opportunity is far greater than the salary, although they may expect fair compensation. There are two or three places where a man and his wife could both be employed as teachers and thus live comfortably. This is a country with unbounded possibilities for Friends. If any feel called to this service, I shall be glad to correspond with them and open the way for service."

At Richmond, Ind., South Eighth Street Monthly Meeting, held recently, seven new members were received into membership, six being by request and one by certificate. Twenty members in all have been received at the last three monthly meetings, and these were welcomed at the First-day morning meeting on the 26th ult., three of them being unavoidably absent. At the monthly meeting a report was made by the Open Church Committee, showing that success has attended the keeping the church open daily. The number of visits to the reading room for reading purposes in nineteen weeks have been 1,710, while the number of visits to the church outside of the regular services, Sabbath School and Christian Endeavor, have been 6,000. As a result of this work all of the church services have been increased in attendance and interest.

The fourth annual meeting of the Friends' Educational Association will be held at Haverford College on the afternoon and evening of Seventh-day, Fifth month 9th. Afternoon session at 3.30 p.m. Regular business and reports of standing committees. Reports from schools and colleges represented in the association. Walter W. Haviland will report on the new curriculum now preparing for Friends Select School. Dr. James A. Babbitt, of Haverford College, will read a paper on "The Place of Athletics as a Moral and Intellectual Force in the Curriculum," to be followed by a general discussion, led by Franklin A. Dakin, of the Haverford Grammar School. Evening session 7.30 p.m. Dr. Martin G. Brumbaugh, of the University of Pennsylvania, and President Isaac Sharpless, of Haverford College, will address the conference on the general subject of "The Work of Our Schools and Colleges from the Religious and Denominational Standpoint." Supper will be served (on the Haverford lawn, if weather permits) at 6 o'clock. Those attending the conference will be guests of Haverford College, and persons expecting to take supper will please notify Oscar M. Chase, Haverford College, Pa., not later than Fifth-day, Fifth month 7th. A general invitation is extended to all persons interested.

RACHEL WICKERSHAM, Secretary.

BORN.

BATTEY.—To William A. Battey and wife, at 149 Broadway, New York city, Fourth month 26th, 1903, a daughter, Ruth Osborne.

MARRIED.

PICKETT—HALL.—At St. Joseph, Mo., Second month 12th, 1903, John A. Pickett, of Glen Elder, Kan., and Mabel H. Hall, of Irene, Mo.

DIED.

DAILEY.—Near Brooklyn, Second month 17th, 1903, Sarah, wife of Francis M. Dailey, aged 60 years. She was a member of White Lick Monthly Meeting, Morgan County, Ind., and an earnest Christian.

HOOVER.—At Barclay, Kan., Fourth month 25th, 1903, Margaret S. Hoover, wife of Solomon Y. Hoover, in the 73d year of her age. She was a member of Le Grande Monthly Meeting, Georgia, nearly twenty-five years, and of Barclay Monthly Meeting, Kansas, since 1881. She was an elder and a sweet-spirited Christian mother.

KNIGHT.—At the home of his sister, Eunice Hunt, Bloomingsport, Ind., Third month 13th, 1903, Nathan D., son of Benajah and Delilah M. Knight, aged nearly 49 years. He was a minister in active service for nearly eight years, and for the past three years labored in the meetings at Russiaville, Lynn and West Middleton, Ind.

PEARSON.—On Third month 7th, 1903, Joseph Pearson, aged 86 years. The deceased was an elder in Duck Creek Monthly Meeting, Ind.

RHOADS.—At his residence, at Ashley, Newtown Square, Delaware County, Pa., on Third month 17th, 1903, Williams Rhoads, in his 79th year. A member of Springfield Particular Meeting.

STANFIELD.—At her home, near Aukeny, Ia., Third month 19th, 1903, Nancy Mercer Stanfield, a member of Greenwood Monthly Meeting, in her 68th year. She was born in Down County, Ireland; came to America in 1868; settled near Cleveland, O., and from thence went to Polk County, Ia.

Correspondence.

Fairmount, Ind., Fourth month 27th, 1903.

RUFUS M. JONES:

Dear Brother:—I have made the present condition of the Church, the cause and a remedy a matter of study for some time, and had reached some conclusions in the matter. I felt the attention of Friends ought to be called to these things through THE AMERICAN FRIEND, and I had been trying to find time to write something on this line. Thee can imagine my surprise, on opening my last paper, to find the editorial, "Has Christianity Been Tried?" just covering the ground I had felt concerned about. Thee has expressed my thoughts exactly, and I am glad it has come from thy pen. I expect some who are posing as defenders of the faith will not receive such things very kindly, but nevertheless they are true, and the sooner the Church finds it out the better. I want to say thee still has my unqualified support, and, while I can say truly, as many others do, that I enjoy all thy editorials, I enjoy them chiefly because I believe thee sees into the heart of things, and, instead of being sidetracked by the little things that seem so important to some, thee is guiding the Church toward the great central truths of Christianity.

Somehow I have faith in the future of our Church, and I believe, when we get away from this chaos of isms and schisms we have been in for some time, and again have a message of vital truth to present to the world, the spiritual power which we have in a great measure lost will again be ours.

May the Lord bless and guide thee in the future as I believe He has in the past, is the earnest prayer of

Thy sincere Friend,

CHARLES E. CAREY.

THE HISTORY OF THE SEEDLESS ORANGE.

The story of the cultivation of the seedless orange in the United States may properly begin with the time when, over a third of a century ago, Nellie Desmond, of Syracuse, N. Y., returned from a visit to her brother in a rubber camp along the Amazon, near Bahia, Brazil. She brought with her to this country, as curiosities, several little seedless oranges which grew upon a clump of freak orange trees near her brother's camp. The Commissioner of Agriculture of our Government, at that time, Horace Capron, heard of these curios, and after some correspondence, instructed the United States Consul at Bahia to procure some of the small orange trees and send them to the Agricultural Department at Washington. This was done, and the young trees were placed in the experimental garden, where they remained for several years. Finally only three trees remained, and these were sent to Luther C. Tibbetts, a poor farmer in Southern California. He cared for them tenderly, and after some years two of the trees bore two oranges apiece—the first seedless or "navel" oranges ever grown outside of the Amazon swamps. Two of these, after having ripened, were cut open in the presence of a little company of orange growers at Riverside. The next year the harvest of the two trees increased twentyfold, and, from that time, the name and fame of Tibbetts' seedless oranges spread throughout Southern California. By 1886, over 5,000 acres of sheep and cattle range had been turned into navel orange groves. The enormous price paid for the fruit set the growers wild, and by two years later 800,000 trees had been planted, and incredibly large profits were

PRETTY CHEEKS.

A Food That Makes Girls Sweet to Look Upon.

The right food for young ladies is of the greatest importance to their looks, to say nothing of the health. Thin, sallow girls don't get the right food, you may be absolutely certain. A Brooklyn girl says: "For a long time, in spite of all I could do, I was thin, skinny and nervous. My cheeks were so sunken my friends used to remark on how bad I looked. I couldn't seem to get strength from my food—meat, potatoes, bread, etc., so I tried various medicines without help.

"I often read about Grape-Nuts, but never tried the food until one day something impressed me that perhaps if I would eat Grape-Nuts for my nerves and brain I could digest and get the good of my food. So I started in. The food, with cream, was fascinating to my taste, and I went in for it regularly twice a day.

"Well, I began to improve, and now, while on my third package, I have changed so my friends congratulate me warmly, ask me what in the world I have taken, etc., etc. My cheeks are plump and rosy, and I feel so strong and well. I sleep sound, and it seems as though I couldn't get enough to eat. Thank you sincerely for making Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason for Grape-Nuts.

made. To-day the railroads are earning almost \$5,000,000 annually in freight charges on seedless oranges, and some \$57,000,000 has been invested in the industry. Nineteen-twentieths of the entire orange production of both California and Florida are seedless navels.

THE WEALTH OF SCRIPTURES.

A young student was recently studying an old manuscript in the library of Vienna, when suddenly his eyes fell on a passage which startled him considerably. Over and over again he read it, and finally he took out his note-book, and copied it word for word. In this passage the writer of the manuscript, who was, apparently, an old monk, said that a large treasure of gold and silver had been hidden in a convent of Galicia. He described the location of the convent, and told in what part of it the treasure had been concealed. He wrote, indeed, as though he himself had been an eyewitness of the occurrence. Confident that the old monk had not told a fairy tale, but the actual truth, the young student went at once to the Cardinal Archbishop of Lemberg, and asked him if he would be legally entitled to half of the treasure in case he should be so fortunate as to find it. The cardinal replied that he would, and that evening the young man started for Galicia. In due time he arrived at the convent, and after a brief search he found the treasure. It consisted of a large pile of gold and silver, and it is said to be worth at least two millions five hundred francs. The Christian church is in possession of Scriptures containing a greater revelation than that which this student found, for they are they which testify of the Christ, and as this student found the treasure which he sought, so will those who seek, find Him.

THE DEAF HEAR AND THE BLIND SEE.

It is a strange coincidence that early in Third month accounts should be published of two marvelous inventions, similar in principle, yet differing in application, by one of which the blind are made to see, and by the other the deaf are made to hear.

The account of the first comes from Paris, and is contained in an article by a Dr. Caza, published in "Revue des Revues." The invention is that of Prof. Stiens. Dr. Caza explains how Prof. Stiens tested the invention by blindfolding him and taking him into a dark room. The professor put an apparatus around his temples, and instantly he saw a dim light by which he could distinguish surrounding objects. Soon the light became stronger and the doctor could count the fingers on a hand held up before him and count the number of chairs in the room. Just as he was feeling that if the experience were continued he would recover his normal clearness of vision, the professor suddenly removed the apparatus and the doctor was plunged in total darkness. Prof. Stiens goes on the theory that man sees with his brain, not his eye. The latter only serves to receive the image which the optic nerve transmits to the seat of perception. If, then, the image is transmittable to the brain

THE OLD RELIABLE



ROYAL BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

without eyes, the blind can see as well as anybody. His apparatus has the same scientific basis as the telephone, and in it the transmission of light rays plays a part identical with that performed by the telephone in the transmission of sound waves.

The other comes from New York, where on Third month 13th, with wonder written on their faces, three children, deaf, dumb and blind, heard a pianist play Sousa's marches, heard a phonograph repeat the sounds, and, finally, were astounded to hear the sounds of their own voices. Miller R. Hutchinson had invited some friends to his laboratory to witness his new instrument to enable the deaf to hear. Six boys and four girls, all afflicted with deafness, were present. The invention consists, primarily, of a transmitter, an ear piece, and a small electric battery. The penetrating quality of the electric sound wave apparently disregards the mechanism of the outer ear and affects the inner ear direct.—Exchange.

WANTED

by J. WILHELM ROWNTREE, of England, at a fair price or on loan, but preferably the former, for the purpose of historical study,

Complete Sets of

WESTERN FRIEND
FRIENDS' REVIEW
GOSPEL EXPOSITOR
AMERICAN FRIEND
THE WORKMAN
NEBRASKA FRIEND
HERALD OF PEACE
WESTERN WORK

YEARLY MEETING MINUTES

And all books, disciplines, tracts, statistics, memoirs and letters, published or unpublished, which bear on any movements, theological, institutional or pastoral, in American Quakerism during the nineteenth century. Kindly communicate with

ALLEN C. THOMAS, Haverford, Pa.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

The reformers of Canada have won a great moral victory in barring cigarettes from the Dominion. The House of Commons has passed a law prohibiting the importation, manufacture or sale of cigarettes in the country.

In recognition of the services of importance which Minister Bowen has given to Venezuela during the conflict with the allies, the Congress of that country has voted to him the Cross of the Legion of the National Defense.

Forest fires raged in Pennsylvania, New Jersey and New York last week, and the property losses amount to many millions of dollars. In Pennsylvania, where the damage was the most widespread, several small villages were virtually wiped out, and some loss of life was reported.

The President has selected Wayne MacVeagh, of Pennsylvania, who was a member of President Garfield's Cabinet, to represent the United States at The Hague when that tribunal considers the question of preferential treatment as between allied and non-allied powers having claims against Venezuela.

It is a fact of sociology that strikes do not occur except in times of great prosperity, and this idea seems to be supported by the fact that of the five hundred or more strikes which are now on in the United States, not one was brought on because of a reduction in wages, but because of a demand for higher wages. As a rule employers have shown a disposition to yield in whole or in part to the demands of their employees or refer their differences to arbitrators.

European rulers have been making spring visits. The German Kaiser spent several days with King Christian of Denmark. President Loubet of France has visited Algeria, where he was accorded a grand welcome, as the first head of the French State to visit the French Mediterranean colonies since Napoleon III. King Edward is absent on a long trip, which included a visit to the King of Portugal, at Lisbon, and a royal reception there. He spent some time in the Mediterranean, visited Victor Emmanuel

at Rome and Pope Leo in the Vatican; also spent some time in France and visited President Loubet.

The strike of the cotton mill workers at Lowell, Mass., has great interests involved. It is a question whether the mills will ever open again or not. Large numbers of New England mill owners are moving their plants to Alabama, and there is a general feeling among New England mill owners that it is not worth while to try to do business under the conditions of constant uncertainty created by the labor unions.

Professor Alexander Graham Bell's recent address on his experiments with kites and aeroplanes, before the National Academy of Science, indicated that he is making real progress toward the flying age of man. His new tetrahedron kite is a distinct achievement in the science of aerostatics, because of its great superiority in lifting power over kites of other shapes. By combining a large number of tetrahedron kites in one structure, Professor Bell made an airship which was able to lift not only a man, but a dead weight of 200 pounds.

Fort Myer at Washington is to have a large amusement hall to contain a swimming-pool, complete gymnasium, running track, bowling alley, library, lecture room and other literary exercises. The building is to cost \$125,000, and the aim is to provide a means of intellectual and moral improvement which will, so far as possible, take the place of the old-time canteen. Congress a year ago appropriated \$500,000 to be used at various army posts to build similar buildings, which should in a measure take the place of the canteen and keep the men from desiring to resort to the grogeries that beset the roadway to every army post.

The decision made a year ago that the United States flag or the portrait of the President or any of his family could not be used in a trade-mark recorded at the Patent Office has been followed up with another prohibition which may not be so well received. In a recent trade-mark which it was tried to have registered, the artist had made use of the shield or national emblem common in the coat of arms of the United States. On the shield appears the Stars and Stripes in red, white and blue. The examiner of trade-marks ruled that this use of the national colors came properly under the prohibition applicable to the use of the design of the flag. The Commissioner of Patents has affirmed the ruling.

Four new detention stations for Chinamen will soon be opened on the Canadian border, and a new system which will mark a complete reorganization of the Chinese immigration business will go into operation. A new agreement with Canadian railroads will be put into effect, the Canadian Pacific Railway to deliver direct to immigration officials at these four places all the Chinamen trying to come here through Canada. The result of the change will be to land the Chinese immigrant directly into the custody of United States authorities, and prevent intercourse with scheming agents across the border, who are continually searching for the weak spots through which to pilot the immigrant for the fee he pays.

IN CONVENTION.

Teachers Learn Something Not in the Class Books.

A number of young women attending a teachers' convention at Oklahoma City some time ago learned a valuable lesson in hygiene through a sister teacher, who says: "About a year ago I had my first attack of poor health, and it seemed a terrible thing to me, for I had always been so well and strong. My stomach distressed me terribly; it seemed like it was raw, especially after breakfast, and it would burn and hurt me so I could not rest. I was soon convinced that it was caused by coffee drinking, and at the request of a friend I gave up coffee and began to use Postum Coffee.

"The change in my condition was something marvelous. I had actually given up teaching because doctors were unable to help my stomach trouble, but since I quit coffee and used Postum my troubles have disappeared, and I have gone to teaching again.

"Some time ago I attended a convention at Oklahoma City and determined to have Postum at my boarding house, where there were eight other teachers, four of them suffering from coffee sickness. My landlady did not make the Postum right, but I showed her how, and we all found it delicious. We all drank it the rest of the time we were there, and the young ladies in question felt much better and declared that their heads were much clearer for study and their general health much improved. I have their names if you care for them." Names furnished by Postum Co., Battle Creek, Mich.

Fear to do ill and you need fear naught else.

OLD POINT COMFORT, RICHMOND,
AND WASHINGTON.

Six-Day Tour via Pennsylvania Railroad.

The last personally-conducted tour to Old Point Comfort, Richmond and Washington via the Pennsylvania Railroad for the present season will leave New York and Philadelphia on Saturday, May 9th.

Tickets, including transportation, meals en route in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond, and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at rate of \$36.00 from New York, Brooklyn and Newark; \$34.50 from Trenton; \$33.00 from Philadelphia, and proportionate rates from other stations.

OLD POINT COMFORT ONLY.

Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at Chamberlin Hotel, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of \$17.00 from New York; \$15.50 from Trenton; \$14.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

The Roots of Christian Teaching as Found in the Old Testament

By GEORGE AARON BARTON, A. M., Ph.D.

12mo. 275 pp. Size $7\frac{1}{2} \times 5\frac{1}{4}$. Cloth. Gilt Top. Uncut edges. Price \$1.25 net. Postage 10c.

"Devotional books of this sort are rare, and one which can be read with satisfaction, undisturbed by contradictions of modern learning, is especially welcome."—*The Outlook*, New York.

"It presents the gist of the best scholarship."—*Chicago Tribune*.

"The book is stimulating and suggestive."—*Epworth Herald*.

Practical Christianity

By RUFUS M. JONES.

12mo. 208 pp. Oxford laid paper. Bound in Silk Cloth. Gilt Top. Price \$1.00 net. Postage 10c.

This is a collection of short, practical articles on important religious subjects. It deals with questions which every thinking man must meet in a practical way, and it contains a positive message of the times. In these fifty-three essays many of the most important phases of the spiritual life receive consideration.

Penelvel: or Among the Quakers

An American Story by
RICHARD H. THOMAS, M. D.

8vo. 360 pp. Handsomely bound in cloth. Price \$1.15 net. Postage 10c.

"The story is intended to portray home life among the Society of Friends in the Eastern Middle States."

A BEAUTIFUL PICTURE

A Quaker Wedding

By PERCY BIGLAND.

Photogravure from the original exhibited in the Royal Academy, London, 1896. India proof, signed by artist. Size 22 x 30. Price \$15.00. Only a few left.

THE JOHN C. WINSTON CO.

718 Arch St. PHILADELPHIA, PA.

"The man who sharpens his pick is a prophet. He is preparing to fulfill his own prophecy."

Nearest the Market Street Ferries

W. L. BERRY

22 South Second St.

PHILADELPHIA

Watchmaker
and Jeweler

Easy of Access from Every Part of the City

PAPA'S MISTAKE.

Papa distinctly said the other day
That in the night, when I'm asleep so
sound,
The earth keeps turning over all the
time,
And every morning it's been half-way
round.

I thought how grand to see the big round
world
Go turning past this window in the
hall;
And here I'm up at four o'clock to watch,
And there is nothing going by at all.

I thought that deserts, palm-trees, and
graffes
Might just be passing by the time I
came;
And now, instead of all those lovely
things,
Here's this old yellow rosebush just
the same.

—"Century Magazine."

"The future will be ruled by you or
your associates. You may as well fit
yourself to lead as to follow."

LAST OF THE SEASON.

THREE-DAY TOUR TO WASHINGTON
Under the Personally-Conducted System
of the Pennsylvania Railroad.

The last Pennsylvania Railroad Personally-Conducted Tour to Washington of the present season leaves Thursday, May 14th. Rate, covering railroad transportation for the round trip, hotel accommodations, and transfer of passenger and baggage, station to hotel in Washington, \$14.50 from New York, \$13.00 from Trenton, \$11.50 from Philadelphia, and proportionate rates from other points. These rates cover accommodations for two days at the Arlington, Normandie, Riggs, Ebbitt, Shoreham, Cochran, Gordon, Barton, or Hamilton Hotels. For accommodations at Regent, Metropolitan, National, or Colonial Hotels, \$2.50 less. Special side trip to Mt. Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

300% Yes, It's an Actual Fact.
**NOT INTEREST,
BUT SECURITY.**

Two hundred per cent, sound, improved realty, and a Deposit of the Gold Coin, dollar for dollar, for the repayment of the debt. In our 27 years' experience we have tested our Sinking Fund for the past eight years. It has proved to be the highest development of the real estate mortgage. Send for descriptive circulars and full information free. Highest references.
PERKINS & CO., LAWRENCE, KANSAS.

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain.

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

CAROLINE RAU

Removed to
823 Spring Garden Street, Plain Millinery
On the north side below 9th, PHILADELPHIA

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of

Colds and Influenza

and as a specific remedy for

Typhoid

and Malarial Fevers.

**E. FOUGERA & CO., 26-30
N. William St., N.Y.**

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address **ELIZA H. WORRELL**

Phone 1-33-55.

Clerk

THE MOST POPULAR IN USE
ESTERBROOK'S STEEL PENS.

**150 STYLES TO SUIT ALL WRITERS, ALL STATIONERS HAVE THEM.
26 JOHN ST, NEW YORK—AND CAMDEN, N. J.**

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

WANTED—A man and wife of experience in Christian Work to act as Superintendents of the Friends Training Homes for Boys and Girls at Ramallah, near Jerusalem, Palestine. Send references to C. M. Woodman, Friends School, Providence, R. I.

WANTED—By a young man (a Friend) of education a position as tutor, secretary, or companion to persons traveling in Europe or this country, July to January. Also willing to fill position year round on part time. College graduate and experienced teacher. Can give best of references. Address J. B. L., THE AMERICAN FRIEND.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

"He who will follow the footprints of Jesus will not be troubled about the right way to the Celestial city."

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

S. F. BALDERSTON'S SON

Wall Paper and
Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

The record book of every Christian's life has some pages in it which were written at the bidding of that severe teacher, Disappointment. Tears may have blotted and blurred the page at the time. But as we turn over to that page now, and read it in the light of experience, we can write beneath it, "Thank God for those losses!—they were my everlasting gain. Thank God for those bereavements!—they have saved my soul from being bereaved of heaven. 'All things work together for good to them that love God; to them who are the called according to his purpose.'"—Theodore L. Cuyler.

As you grow ready for it, somewhere or other you will find what is needful for you in a book or a friend, or, best of all, in your own thoughts—the eternal Thought speaking to your thought.—George Macdonald.

For Sick Stomachs



Checks nausea and vomiting, relieves aching heads, cleans and refreshes the stomach; has been successfully persuading lazy livers and sluggish bowels into healthy action for over 58 years. Warranted free from narcotic drugs.

At Druggists, 50c. and \$1, or by mail from
THE TARRANT CO. (Bus. Est. 1834.) New York

The TRUTH
about Pearl-ine. You can use it everywhere in place of any soap, and gain by it. Pearl-ine contains soap—is improved soap in powdered form, with certain other things added to make it more effective, and quick to act on dirt. Pearl-ine is as harmless as the best soap, and as it saves the rubbing it saves the
701
Worst of the Wear

Was it right,
While my unnumbered brethren toiled
and bled,
That I should dream away the intrusted
hours
On rose-leaf beds, pampering the coward
heart,
With feelings all too delicate for use?
—Coleridge.

EDUCATIONAL.

The Oakwood Seminary
UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Spring term begins Fourth month 7th, 1903.
Terms moderate. Send for Catalogue.

STENOGRAPHER
GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

WABAN SCHOOL, WABAN, MASS.
Summer Camp in Maine.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncrowded profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Close
Woven Cane and Rushes const-
antly on hand At the Old Stand.

GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.

HOOPING-COUGH
AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. Edwards & Son, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 North William Street, N. Y.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 4,457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

EUROPE Twelfth Small Party of Ladies, June 18th. "Minnehaha," Atlantic Transport Line, 94 days. For itinerary, address Miss BARBOUR, Greyloch Hall, Far Rockaway, N.Y. City

NEW ORLEANS, ATLANTA, FLORIDA AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

"Queen of Sea Routes"

Between
Boston, Providence, Norfolk and
Baltimore.
Philadelphia and Savannah.
Baltimore and Savannah.

**Merchants & Miners Transportation Co.
Steamship Lines.**

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

The Picturesque Shenandoah Valley

for Recreation and Rejuvenation
with its

LURAY CAVERNS, GROTTOES,
and NATURAL BRIDGE,
that one-time

SEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.

Double Daily Pullman Car Service
through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.
398 Broadway, N. Y. 112 Summer St., Boston, Mass.
W. B. BEVILL, G. P. A., Roanoke, Va.

Where Will You? Spend the Summer?

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

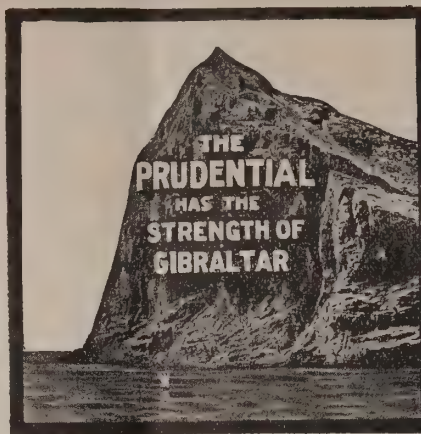
The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp,

T. E. FISHER, Genl. Pass. Agent,
DENVER, COLORADO



Gold Bonds for \$10,000

Guaranteeing an annual income
of \$500 for 20 years and then
\$10,000 cash, would be a fine legacy for your wife and
family.

THIS AMOUNT OR MORE IN

The Prudential

Insurance Company of America.

JOHN F. DRYDEN, President.

HOME OFFICE, Newark, N. J.

Write for Information,
Dept. 67.

PROFITABLE EMPLOYMENT

For Teachers, College Students,
Sunday School Workers, Men and
Women in selling our Special Lines
of Bibles and Testaments, and our
Standard Subscription Publications.
Liberal terms for work at your own
homes, or elsewhere. Address

The John C. Winston Co.

Manufacturers and Publishers of the
"International" Series of Bibles and
Standard Subscription Books,

718 Arch St., Philadelphia, Pa.

ACKERS

"Sweet Briar" Butter
Uniformly delicious in flavor
and quality.
Every precaution is taken to
insure the finest results.
An introduction means its per-
manent use.
Sole Philadelphia Agents.

PHILADELPHIA & ATLANTIC CITY

"The man who never makes any mis-
takes never makes anything."

Summer Footwear

Men and women who wish something
particularly good and dressy for spring
and summer will find just what they are
after in our "High-grade" Oxfords at
\$5.00 a pair. Those who do not care
to pay quite so much will not find any-
thing elsewhere to equal the following
lines, at the prices:

Men's "S. & C. Specials"

Oxfords of box or patent coltskin;
Blucher oxfords of vici kid or patent
coltskin; lace shoes of vici kid—\$3.50

Women's "S. & C. Special" Oxfords

Of patent kid or vici kid; and Blucher
oxfords of patent kid. They are styles
that dressy women like—\$3.00.

Boys' Shoes

In various styles, shaped like the
shoes for men. Lace shoes of satin
calf—\$2.00. Of vici kid or box
calf—\$2.75. Of vici kid—\$3.00.
Of box calf, \$3.50. Of patent
coltskin (in button also)—\$4.00.

Misses' Shoes

Properly shaped for feet that are still
growing, and very neat styles. The
"S. & C. Specials," of vici kid—at
\$1.65. The "S. & C. School"
shoes, of vici kid—at \$2.00. The
"High-grade" shoes—at \$3.00.
And fine kid and patent leather
shoes—at \$3.50 a pair.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

The American Friend

Vol. X

FIFTH MONTH 14, 1903

No. 20

EARLHAM COLLEGE
LIBRARY

	PAGE.
POEM.—Acrostic — “Have Faith in God”	331
EDITORIALS.—Is it I?—Two Great Inter- preters of Quakerism.—Editorial Notes	331-332
The Three Periods in the Development of Friends	333
Edward Gardner.	
Selfishness in Sorrow	335
Theodore L. Cuyler.	
THE INTERNATIONAL LESSON	336
Topic for Fifth month 24, 1903.	
CHRISTIAN ENDEAVOR	337
Topic for Fifth month 24, 1903.	
MISSIONARY DEPARTMENT: Extracts from a Missionary Ad- dress	337
THINGS OF INTEREST AMONG OURSELVES, 338	
MARRIED.—DIED.	339
EVENTS AND COMMENTS	340

LIGHT TO THE BLIND.

*Everything has its wonders, even darkness and
silence and I learn whatever state I may be in therein
to be content. Sometime, it is true, a sense of isola-
tion infolds me to me like a cold mist as I sit alone
and wait at life's shut gate. Beyond there is light
and music and sweet companionship; but I may not
enter. Fate silent, pitiless, bars the way. Fain
would I question his imperious decree, for my heart
is still undisciplinod and passionate; but my tongue
will not utter the bitter, futile words that rise to my
lips and they fall back into my heart like unshed tears.
Silence sits immense upon my soul. Then comes
hope with a smile and whispers, “There is joy in
self-forgetfulness.” So I try to make the light in
others' eyes my sun, the music in others' ears my
symphony, the smile on others' lips my happiness.*

HELEN KELLER,

From “The Story of My Life.”

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

WANTED.—Young women to enter the Training School for Nurses of the West Philadelphia Hospital for Women. Apply to M. E. Kelsey, Superintendent, 4035 Parrish street.

PERSONS DESIRING an absolutely quiet place in which to rest during vacation, with many of the comforts of country life, may write to Box 15, Casco, Maine.

UNIVERSITY STUDENT, "Normal grade," wants to coach backward pupils, or teach few hours daily in private school; specialties, mathematics and English branches. Address M 322, THE AMERICAN FRIEND, 718 Arch St., Phila.

BOY WANTED in office of a law firm; bright, intelligent, industrious, not under 16 years of age, with a good, common-school education. Address, in own handwriting, Bud., THE AMERICAN FRIEND, 718 Arch St., Phila., Pa.

WANTED.—A man and wife of experience in Christian Work to act as Superintendents of the Friends' Training Homes for Boys and Girls at Ramallah, near Jerusalem, Palestine. Also a woman of mature years and good religious experience to act as Matron of one of the Homes. Send references to Chas. M. Woodman, Friends School, Providence, R. I.

WANTED.—A working housekeeper, capable of taking entire charge of culinary department. A person of Christian experience with some missionary spirit a necessity. A Friend preferred. Conn. Institute and Industrial Home for the Blind, Hartford, Conn., Chas. H. Jones, Gen'l Sup't,

HERNNHUT HOUSE.—(Elevation 2,000 feet). Will open June 1st. Special inducements offered for June. Apply to A. Kite, Cragmoor, N. Y.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

STENOGRAPHING, TYPEWRITING and MIMOGRAPHING. Prices moderate.
MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

I Can Sell Your Real Estate

no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 14 cities.
W. M. Ostrander, 2080 N. A. Bldg., Philadelphia

In love and friendship, small, steady payments on a gold basis are better than immense promissory notes.—Henry van Dyke.

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed." Don't *you* be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.



You have noticed the disagreeable odor of clothes just from the wash. That's the soap. Cheap soaps do not rinse out. Their objectionable ingredients adhere to the fabric. Ivory Soap rinses readily, and because of its purity leaves the clothes sweet and absolutely odorless.

IT FLOATS.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Spring term begins Fourth month 7th, 1903.
Terms moderate. Send for Catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

EUROPE Twelfth Small Party of Ladies, June 13th. "Minnehaha," Atlantic Transport Line, 94 days. For itinerary, address Miss BARBOUR, Greyloch Hall, Far Rockaway, N. Y. City

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. X.

PHILADELPHIA, FIFTH MONTH 14, 1903.

No. 20.

FOR THE AMERICAN FRIEND.

ACROSTIC—"HAVE FAITH IN GOD."

Have Faith in God, although thy way be long,
And weary be thy feet, Faith makes thee strong.
Verily, Faith in God, through darkest night,
Even though stumbling, leads thee to the light.

For, where God's light is darkness cannot reign,
And faithful hearts all must God's light contain.
In all this world stanch Faith alone imparts
The strength to conquer to weak human hearts.
Have Faith in God, for true Faith is the charm,

In human life, that keeps the soul from harm.
No matter in what dangers man may fall,

Give him but Faith and he surmounts them all.
O till they lay thee under fragrant sod,
Do never waver, but "Have Faith in God."

IS IT I ?

THE question is often asked why so little effect results from all the sermons which are preached in Christian churches. The reason often given is that those who preach are not enough in earnest, or fail to make the truth seem sufficiently real. There is a well-known story told of a minister who asked a famous actor why actors affect their listeners so much more profoundly than preachers do? The reply was, "You ministers tell the truth as though it were fiction, while we actors tell fiction as though it were the truth." There is possibly some truth in this reply. But it does not give the real reason why persons are so stirred in theaters and so little affected in religious meetings. The actor has a very easy task. He does not undertake to *move the will* at all. He is not concerned to change the lives and deeds of his hearers. He reproduces some dramatic scene to stir up an emotion, and there his work ends. He does not set himself to raise men up to vaster issues of life. It is one thing to make a person weep or laugh over a scene which is set before the eyes, and it is quite another thing to make men see truth in such a light that it shall readjust life for them through and through, and drive them to a complete "turn about" in thought and word and deed.

Our own belief is that where preaching fails to produce actual effect, the trouble frequently lies with those who sit in the seats rather than with the person who, as we Friends say, "has had the burden of the meeting." Preaching seldom does any good when it is only passively listened to. It begins to be

"quick and powerful" as soon as the listeners begin to co-operate with the speaker, and enter into sympathy and travail with him. We all remember how as children we learned words which meant nothing to us, and carried them about with us in our heads for years, when all of a sudden some day the *meaning* flashed upon us, and we *saw* in our own souls what before we had only been saying with our lips. Now most persons listen to ministers' words. They hear the sentences all right, but they do not *sense the meaning*, and feel the truth which the words convey. Their hearts do not witness back to the truth as their ears hear the words, and therefore they are like the man who sees his natural face in a glass—they go their way with no permanent effect wrought upon them. Then, again, many persons persistently apply what they hear to somebody else. "I wish John could hear that," or, "It is too bad Susan isn't here. It is just what she needs," or, "I hope William will take that to himself." It is always for somebody else—never for the individual himself. A change would come over our religious meetings if we would form the habit of personal application. The disciples' question is one which we ought to ask at least once a week: "Is it I?" "What is there here that fits my case and that calls for action at my hands?" As long as preaching floats off into the air as something vague and impersonal, of course it will "hurt" nobody, but just so long as it is listened to with no personal application it will *help* nobody. Let those of us who want preaching to be more effective see how much we can do to make it so.

TWO GREAT INTERPRETERS OF QUAKERISM.*

THE two greatest contributions which Friends have made to the world are (1) a new conception of worship, and (2) a new estimate of the worth of man. They undertook at the very beginning to be absolutely *sincere* in their attitude toward God and in their dealings with men. That meant that there

* "John Greenleaf Whittier," by Thomas Wentworth Higginson. The Macmillan Company. Price, \$1.00.

"The Journal of John Woolman." Pocket edition. Headley Bros., London. Friends' Book and Tract Committee, 51 Fifth Avenue, New York city.

could be nothing in their meetings which was foreign to genuine heart-worship. Whatever was said or done must be the living outflow of a true appreciation of God. Those who wish to know the inwardness of Quakerism must seek for it rather in the way Friends worshiped than in any peculiar theology which they held, and in the way they treated their fellow men rather than in statements of creed.

No two Friends since the days of the founders have done more to make these two truths clear than have John G. Whittier and John Woolman—two Johns, both well-beloved disciples of the truth.

From the first day he took his pen in his hand until the day he laid it down to answer the great summons, Whittier was an apostle of the divine right of man.

A large faith in human kind he cherished
And in God's love for all.

He plead with burning passion for the true emancipation of black and white alike. He wanted every man to have a fair chance to be a man. He saw all men's worth writ large in the light of God's love for them, and that is a central note of Quakerism. Nobody else has sounded, with such clear insight, the real Quaker idea of worship as he has. It finds expression in scores of poems, and always he speaks with a wonderful revealing power. Take these lines in "Pennsylvania Pilgrim" as an illustration:

Lowly before the unseen Presence knelt
Each waiting heart, till haply some one felt
On his moved lips the seal of silence melt.

Or, without spoken words, low breathings stole
Of a diviner life from soul to soul,
Baptizing in one tender thought the whole.

Few men have ever lived who were more sensitive to suffering or pain or social disorder than saintly John Woolman. The spirit of love in him reached out to and included all animate things. "Where the love of God is verily perfected," he says, "a tenderness toward all creatures made subject to our will is experienced." Again he writes: "In the obedience of faith we die to self-love, and, our life being 'hid with Christ in God,' our hearts are enlarged toward mankind universally." "So far as true love influences our minds, so far we become interested in His workmanship, and feel a desire to make use of every opportunity to lessen the distresses of the afflicted and to increase the happiness of creation. Here we have a prospect of one common interest from which our own is inseparable, so that *to turn all we possess into the channel of universal love becomes the business of our lives.*" That is the deepest word of practical Quakerism.

The two little books mentioned in the foot-note are most welcome. T. W. Higginson's Whittier will be appreciated by every lover of the poet. It is a valuable study both of the man and his work by one who knew him well and saw him truly. The chapter on Whittier's "Religious Side" is written with deep insight. The book does not take the place of Pickard's "Life of Whittier," but it will always have its own value for a thorough understanding and appreciation of this quiet but valiant soul, this man who, though missing the training of the schools, saw profoundly into the deepest meanings of human life, and "spoke to the age out of eternity."

The little edition of "John Woolman's Journal" is charming. It is just the thing for a pocket companion, and now we can all "learn John Woolman by heart," as Charles Lamb in his essay urges us to do.

EDITORIAL NOTES.

WE shall be ready to speak to Friends next week on the proposed memorial to our departed friend, Harriet Green. We have been anxious to hear from her own family, and from those who were most deeply interested before definitely going ahead with the proposal which was made in a recent editorial.

THE Evangelistic and Church Extension Board of the Five Years' Meeting has undertaken the work of preparing a new "Book of Meetings." It is a piece of work which is greatly needed, and we trust that everything will be done to assist this Board in its labors. A notice from this Board is printed in another column.

THE Report of the Five Years' Meeting is now ready for its readers. There have been many unavoidable delays in the work of editing and publishing, but it is to be hoped that there will be many who will feel a keen interest in the proceedings as they now appear. Those who belong to yearly meetings which join in the Five Years' Meeting can secure copies through the officials of their yearly meetings. Other Friends who desire copies may buy them at the office of THE AMERICAN FRIEND. The paper-bound copies may be had postpaid for 50 cents, and the cloth-bound for 75 cents.

WE rejoiced with the trustees and friends of Earlham College over their success in raising the funds necessary to pay off all the indebtedness of the college. The gift of \$25,000 was made to the college by

Francis T. White, of New York city, on condition that enough money should be raised by Fifth month 1st to set the institution entirely free of debt. The call has been nobly responded to on all hands; but gratitude is especially due to Allen Jay and David Hadley, who have worked early and late since last autumn to reach this consummation. During the last hundred days Allen Jay has devoted practically all his time to this work, and now the dear, faithful man has the joy of complete success to reward him.

THE THREE PERIODS IN THE DEVELOPMENT OF FRIENDS.

BY EDWARD GARDNER.

(Continued from last week.)

THE REVIVAL OF QUAKERISM.

The Separation of 1828 weakened the Society in numbers, and it lost the prestige which comes from a united front. On the other hand, the Separation marks the beginning of an awakening and a re-adjusting which continues to the present time. As has been said, it seems that during the middle period there was a neglect of the Bible and failure to read and study it systematically.

English Friends traveled over America urging the importance of Bible study and the establishment of Bible schools. About the time of the Separation we find Orthodox Friends who had seen the danger of neglect, agitating the question of a better knowledge of the Scriptures and dealing with the matter officially. It was stated by the Bible Association of Friends that in 1832 four hundred families of the Orthodox body were without a complete copy of the Scriptures, while one hundred and thirty-eight had not even a New Testament. This condition of affairs was discussed by Indiana Yearly Meeting in 1828, and in 1832 it was reported that within the limits of the membership of the Yearly Meeting there were forty-five families and parts of families that were not yet supplied with the Holy Scriptures.

Subordinate meetings were urged to see that all members were provided with Bibles, and in the course of a few years this result was brought about. Bible schools were soon established, and, though their growth was slow at first, yet they have now become universal under the name of the Sunday School.

The tendency towards giving an undue position and influence to the writings of the early Friends has consequently been on the wane, and the Friends, in common with Christians in general, go more to the Scriptures as a source of knowledge and guidance.

The Friends have always taken an active interest in education, so that in the days of private schools their educational standard was higher than that of the people around them. The Separation led them to increased activity in the line of education, which was a sign of better times. Before the day of the high school Friends' academies dotted the country

and did important educational work. Under present conditions the influence of these academies has diminished, although some of them are still moderately prosperous.

The Friends were the first to advocate co-education, and most of their colleges have been established in accordance with this idea. There are eight colleges in America under control of the Friends, which are doing important work. The college for women at Bryn Mawr, Pa., is the most advanced of its kind in the country. The educational work of the Friends during the nineteenth century has greatly strengthened the Society, and from the colleges and schools have gone forth many men and women better equipped for promoting the gospel in their own and foreign lands.

Within the last two decades the conception of the ministry has been changing, especially in the Western and central part of the United States. It is felt that men and women who are ministers ought to give their whole time to their work, and ought to be set free for this by the Church. Congregations everywhere in these sections have been asking for settled ministry. This change is widespread, and is one of the signs of a new era in Quakerism.

If the Church is to prosper, Friends must not only hold firmly to the great essential principles of Christianity advocated by the founders of the Society, but their methods of work must change with every generation.

There has been a great change in regard to other questions. For a century or more Friends were known by their peculiar dress. At length it was discovered that simplicity of dress did not mean uniformity, and that the cut of the coat or the shape of the bonnet did not add to the spiritual life of the wearer. The Quaker of to-day is not known by his dress; if he dresses with taste, but not with extravagance, he is, no doubt, conforming more nearly to the spirit of early Quakerism than did his predecessor of an hundred years ago. George Fox himself, it is said, bought his wife a red mantle, and William Penn's dress did not at all conform to the Quaker ideal of a later period.

Music, painting and literature are now taking their rightful place among Friends. Congregational singing is recognized as being a part of true worship, and in many places instrumental music is also made a part of the devotional service.

In the Quaker home of a century ago the sweet influence of song was unknown. The Bible and the writings of early Friends were the only books; no pictures adorned the walls, and Puritan austerity was the rule of life. In the Quaker home of to-day we find music, paintings and an abundance of books; means of recreation abound, and a daily paper has become almost a necessity.

The home of 1800 lacked somewhat in grace, in kindly sympathy and in a broad view of life. Its sternness may have repelled some who ought to have been kept in the Christian fold. The home of 1900 has a multiplicity of interests and activities. Is there

not danger of too close intercourse with the world? Is it not possible, in the hurry and stress of business and social life, to lose hold of the vital principles of religion?

The influence of the great evangelical movement begun by Wesley in the eighteenth century was hardly felt by Friends until the middle of the nineteenth century. Throughout all their history Friends have had great-souled men who have devoted their lives to the spread of the gospel, but from the close of the first period until less than half a century ago no general effort was made at either home or foreign missionary work.

As the result of an appeal made in 1859, by George Richardson, an aged Friend, as he lay on his death-bed, the Friends' Foreign Mission Association was formed in England. This event marked the beginning of the most important movement of the Society since the Separation, showing that the Friends were regaining that aggressiveness which was characteristic of their early history. The desire for the salvation of the world has again become the moving force of Quakerism, and in this lies its hope for future usefulness.

The women of the Church in America soon took up the work and missionary boards were formed in most of the yearly meetings. In 1890 these united in the "Woman's Foreign Missionary Union of Friends in America." Permanent missions have been established in India, Madagascar, Turkey, Syria, Mexico, Alaska, China, Japan, Cuba and Jamaica.

American Friends, in 1900, had twenty organized churches in the mission field, with a membership of nearly two thousand; forty-six Sabbath and Bible Schools, with a membership of two thousand three hundred and ninety-nine, and forty-one other schools, with one thousand four hundred and one pupils. In 1896 the Friends' Foreign Mission Association of Great Britain had sixty-four missionaries in the field, not including native helpers, and was spending about \$65,000 annually. In 1901 American Friends had sixty-four missionaries, with one hundred and fifty-three native helpers, in the foreign fields, and were spending about \$50,000 annually. Next year's reports will probably show a total of about one hundred and forty foreign missionaries, not including native helpers, and a total annual expenditure of about \$125,000 in this work.

Home mission work has gone hand in hand with the work in foreign fields. At the present time Friends are doing a vigorous work in almost every important town in England. This has resulted in a marked increase in membership, chiefly from the wage-earning class. This is a fact of great significance, and the work of English Friends ought to be carefully studied by those in America.

In this country home mission work is carried on systematically and with good results. Interest in the Indians has been maintained ever since the Society was organized in America. During the first part of this century schools and missions were organized for the Indians which were moderately successful.

Through the influence of the Friends, President Grant adopted a new and more humane policy towards the Indians; for about fifteen years Friends were actively engaged in the care of the Indians on their reservations. In 1885, owing to a change in its policy, work in connection with the government ceased, but mission work among the Indians has continued till at this time more than four hundred of their number, with four monthly meetings, belong to the Orthodox Friends.

The great mission of the Friends for the negro was to secure his freedom from slavery; since that has been accomplished labor in his behalf has not been so vigorous. That interest in the negro still continues is shown by Southland College, Arkansas. It is a college for negroes conducted by the Society of Friends, and it has sent out many graduates able to help in elevating their race.

Closer inter-denominational fellowship has become very prominent within the last few years. It is very gratifying to know that the Friends have entered heartily into the spirit of it. This agreement on the essentials of Christianity and hearty co-operation in active work gives great encouragement for the future. The sharp contrast between the bitterness of the church members of one denomination toward those of other denominations in the time of George Fox and the kindly spirit shown at this time, is evidence that Christianity is doing more for the world now than it did then.

The total membership of Orthodox Friend in America at present is 93,204; in the world, 113,930. Notwithstanding there has been a slight decrease in membership during the last year, the Society seems to be on solid ground, with no serious dissensions likely to mar it.

It has a great past; its future may be equally great if it is prepared to meet the conditions which confront it. It will grow in power if it uses modern methods in spreading the gospel, which are consistent with its great mission, which is "to make manifest, in their fulness, the dominion and life of the Spirit of Christ in the world."

It will realize the importance of an earnest, educated, consecrated ministry. Rich Friends will endow the Biblical departments of all its colleges; when this has been done every young man or young woman who has felt the call to the ministry will have the opportunity to prepare for the work.

It will be an aggressive Church, not a passive one; its work will be constructive as well as preservative. It is a lamentable fact that the wage-earning class is drifting away from the Church. Friends, if they are wise, will reach out after this class. The corner-stone of Quakerism is that Christ is all in all, and came into the world that every man might have life, and have it more abundantly. Most of its early customs were a protest against class distinctions and against servility to man. With their early traditions and early history to inspire them, Friends ought to be the people's Church. In their Church the laboring man ought to find a welcome marred by no trace of class distinc-

tion which wealth and superior social position so easily beget.

The Church of the future will not only be successful in gaining converts, but it will have the wisdom to hold them. Church buildings are now opened for a few hours each week. In the future they will be opened every evening at least. Reading rooms will be established; the needs physical, mental and spiritual of each congregation will be fully met. The supreme importance of a single human soul will be realized anew, and the brotherhood of man as Christ taught it, labored for it, prayed for it and died for it, will be realized to a higher degree than has yet been known.

These things will be done. Is the Quaker Church ready to do them? It played a great part in gaining religious liberty and freedom of conscience. It has made a splendid record in its efforts for making the world better, by its labors on behalf of the slave and in its testimony against war. Will its future be worthy of this past?

FOR THE AMERICAN FRIEND.

SELFISHNESS IN SORROW.

BY THEODORE L. CUYLER.

Severe trials have a very different effect on different persons. They either develop many graces, or else bring out some sad deformities of character. As the same fire that melts metals hardens clay, so afflictions that melt some hearts seem to harden others. Sharp affliction never leaves people as it found them; they become the better, or they become the worse; they draw closer to God or are driven farther from Him; they become stronger and sweeter, or else their faith gives way, and their dispositions tend to sullenness and sourness.

A long observation of a great number of people who have been in deep affliction has convinced me that sorrow often has a tendency to develop selfishness; or where it did not exist before, has a tendency to produce it. One reason is that a heartache like a sharp toothache, or a severe headache, makes us think of ourselves. It comes home to us. It gives us immediate pain—perhaps heart agony. Our thoughts do not go out towards others, but turn inward and concentrate. The first thought with a passenger on a sinking ship is to leap into a life boat, or grasp a floating plank; self is the one person to be cared for then, and if others can be helped also, all very well, but self must not go to the bottom. Affliction is a testing process; it brings out unsuspected graces or it brings out pitiable infirmities of character, and if they existed already, it tends to intensify them.

The tendency of grief to develop selfishness is manifested in a great many ways. Sometimes a person in deep bereavement will lock himself or herself up, and brood over his or her troubles until everybody and everything else ceases to be thought of. The "heart knoweth its own bitterness," and not much of any other person's bitterness, and so becomes more embittered before it is aware. A ministerial brother

has told me of the different way in which two members of his church deported themselves after the death of their promising and beloved son. The mother was left to bear the burden of the grief for both, although it well nigh crushed her. The father drew into himself—did little or nothing to restrain himself or to sustain his agonized wife. In his case it seemed as if "sorrow was only a cloak for selfishness."

When bereavement befalls some persons, they seem to forget the interests, the comfort, or the claims of everyone outside of their own dwelling. Their loss is the one great event, and others must conform to it. The afflicted have a right to ask for and to expect sympathy, but they have no right to be unreasonable and to impose on the kindness of others. For example, I knew of a minister who was sent for at a great distance (although he was not then their pastor) to officiate at the funeral of one of a family. He made a long journey, at his own charges, bore the nervous strain of conducting a trying service, and not one of the family expressed even a syllable of gratitude! The reason was that those suffering hearts were so wrapped up in their own sufferings that they became oblivious of the feelings of everyone else.

Now, if the tendency of severe affliction is to turn us so exclusively in upon ourselves, then that tendency ought to be striven against, and prayed against, and resisted just like any other besetting sin. For a sin it actually is, and often an exceedingly hurtful one. It only increases the intensity of grief and makes the trial harder to be borne. It adds to the load. It refuses the relief it might obtain; and, worst of all, often locks up a grief in the heart that ought to be carried to a sympathizing, loving, and Almighty Saviour. Like every other sad mistake, it becomes its own punisher.

Afflictions, instead of working evil to us, may become a precious blessing if they draw us out of ourselves, and draw us close to God and to our fellow-creatures. I have often reminded suffering Christians that their sorrows might be turned to the benefit of others. They may relieve their own hearts by turning the flood of grief upon some wheel of practical benevolence. An eminent minister who was under a peculiarly severe trial once said to me, "If I could not study, and preach, and work for the salvation of souls, I should go crazy." Active occupation is both a tonic and a soothing sedative to a troubled spirit. Good friends, if you are in affliction, I entreat you not to let your sorrows stagnate; they will turn your heart into a fen of bitter waters, from which will sprout the rank weeds of selfishness and rebellion against a loving God. Turn your sorrows outward into currents of sympathy and deeds of kindness to others, and they will become a stream of blessings.

It is love that asks, that seeks, that knocks, that finds, and that is faithful to what it finds.—St. Augustine.

The International Lesson.

SECOND QUARTER.

LESSON VIII.

FIFTH MONTH 24, 1903.

PAUL BEFORE AGRIPPA.

Acts 26: 19-29.

GOLDEN TEXT.—Having therefore obtained help of God, I continue unto this day.—Acts 26: 22.

DAILY READINGS.

Second-day, Fifth mo. 18.—Statement by Festus. Acts 25: 13-23.

Third-day, Fifth mo. 19.—Paul's answer. Acts 26: 1-11.

Fourth-day, Fifth mo. 20.—The persecutor converted. Acts 26: 12-18.

Fifth-day, Fifth mo. 21.—Paul before Agrippa. Acts 26: 19-29.

Sixth-day, Fifth mo. 22.—Redemption and resurrection. Col. 1: 12-20.

Seventh-day, Fifth mo. 23.—Paul's ministry. Col. 1: 21-29.

First-day, Fifth mo. 24.—Boldness in bonds. Phil. 1: 12-21.

Our last lesson left Paul bound and in custody of the Romans at Cæsarea. In this condition he remained about two years. The Roman governor, Felix, who thus unjustly treated Paul, was himself recalled to Rome, deprived of his office and held to answer charges which the Jews brought against him. Felix was succeeded by Porcius Festus, a far better man than Felix and in every way a better governor. He, however, died before he had been in office two years. As soon as Festus was in his place the Jews took steps to get Paul into their hands. Their plan was to ask the governor to send Paul to Jerusalem, and, while he was on his way thither, to assassinate him. Festus declined to accede to this request, for the reason given in 25: 16, but insisted that whatever charges the Jews had to present should be preferred at Cæsarea. To this the Jews had to agree, and they "laid many and grievous complaints against Paul which they could not prove" (25: 7.) But Festus, willing to please the Jews, although Paul had denied the charges, asked him if he were willing to be tried at Jerusalem. This Paul refused. He knew it would mean that he would be tried before the Sanhedrin. Paul, being a Roman citizen, could not legally be forced to submit to such a trial. He therefore made use of his privileges as a Roman citizen and appealed to the emperor, who at this time was Nero. Cæsar was a general term, just as kaiser is the German for emperor, and which itself is the same word as Cæsar. This appeal was the right of every Roman citizen, and was only disregarded in perfectly clear and flagrant cases. Still Festus consulted with his council (v. 12). This action of Paul ended the persecution of the Jews in Syria. Their charges would have to be preferred at Rome. Agrippa (Herod Agrippa II.) the brother-in-law of Festus, with his sister, Bernice, who was the sister of the wife of Felix, came to congratulate Festus, and Paul was brought before them to explain his case as described in verses 14-27.

Agrippa II. was the son of the Herod who had beheaded James and imprisoned Peter (Acts 12: 1-3), and whose fate is described in Acts 12: 20-23. It was said that he lived in an unholy union with his sister Bernice, who was one of the most wicked women of her day. Both Agrippa and Bernice claimed to be Jews in religion, hence the personal appeal of

Paul (26: 3, 27). Paul's address is a model speech, though we only have it in a condensed form. In this address we have the account of Paul's conversion given for the third time. (Compare 9: 3-18; 22: 4-11), and with the greatest fullness.

19. "I was not disobedient." He carried out the will of the Lord so far as it was revealed to him.

20. "Them of Damascus." Acts 9: 19, 20. "Jerusalem." Acts 9: 26-29; 22: 17-20. "Gentiles." Acts 13: 46. "Repent." Change the mind and attitude toward God and self. "Turn to God." Trust and follow Him. "Do works." Change of mind and faith must issue in actual service of some kind.

22. His support was from God. "Small and great." Men of all ranks. "None other things," etc. That is, he taught nothing but what was either foretold or implied in the Jewish scriptures.

23. "How that the Christ must suffer, and how that he first by the resurrection from the dead should proclaim light both to the people and the Gentiles." R. V., 2 Tim. 1: 10.

24. "Paul thou art mad; thy much learning doth turn thee to madness." R. V. So it seemed to the Roman who had no belief in a future life.

25. "Noble." Better "excellent." R. V. Note Paul's courteous manner.

26. He appeals to the king's knowledge of the events. He must have been familiar with the main facts. It was his father who had beheaded James and imprisoned Peter.

27. Paul may have asked this question to show that if Agrippa believed the prophets he could not regard the fulfillment of their prophecies as irrational; for, not only were these things not done in a corner, but they were indeed the fulfillment of prophecy.

28. "Almost thou persuadest me to be a Christian." This familiar text is rendered in the Revised Version, "With but little persuasion thou wouldst fain make me a Christian." Scholars still differ as to which is to be preferred, though most incline to that of the Revised Version. This is to give the words an ironical meaning—"Do you think you are going to make me a Christian with such a speech as this?" In the Authorized Version the meaning is conveyed that Agrippa was really touched and was "almost" ready to become a follower of Christ. From what we know of Agrippa's character, the ironical interpretation seems most likely. It must also be borne in mind that the word "Christian" at this time was a word in ill-repute, and, so far as we know, not employed among the believers themselves. The word is only used in two other places in the New Testament, and in each case seems to be mentioned as a word of reproach. (Acts 11: 26; 1 Pet. 4: 16).

29. Note the beauty of Paul's reply. "And Paul said, I would to God that, whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds." R. V. Whether Agrippa spoke in earnest or in irony, Paul's heart yearned that all might have an

experience like his of the power of the gospel to every one that believed it.

PRACTICAL THOUGHTS.

1. Obedience is the organ of spiritual life.
2. "Almost" is not saved.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIFTH MONTH TWENTY-FOURTH.

POWER AND PRAYER.

Acts 1: 13, 14; 2: 1-4, 41.

Second-day, Fifth mo. 18.—The promise of the Father. Joel 2: 28-30.

Third-day, Fifth mo. 19.—Waiting on the Lord. Ps. 27: 8-14.

Fourth-day, Fifth mo. 20.—Prevailing prayer. Jas. 5: 13-16.

Fifth-day, Fifth mo. 21.—Of one accord. Gal. 5: 19-26.

Sixth-day, Fifth mo. 22.—The Spirit's mission. John 15: 26, 27.

Seventh-day, Fifth mo. 23.—Coveting power. Acts 8: 14-24.

The disciples had a number of opportunities of missing the blessing that came on the day of Pentecost. Christ had ascended, and social and business interests would soon scatter them without some restraining, unifying force, such as Christ's personal presence had been. The crucifixion had been followed by the speedy setting out of two of the disciples to Emmaus. Thomas was absent from the group to which the risen Lord first showed Himself. But they had received a commandment to wait at Jerusalem, and in this was the restraining force needed. It was obedience to this command, indefinite as to time, involving new expectations and an unaccustomed lack of the presence of the Master, that held them with unbroken ranks during the ten days following the Ascension in steadfastly continued prayer.

Obedience and prayer are closely correlated; each encourages and validates the other. Obedience attempted apart from prayer is blundering and powerless; communication with headquarters and the base of supplies is cut off. Prayer attempted without obedience is farcical, stultifying. One effect of prayer is to bring knowledge and ability, and unless these are put to practical use it is folly to pursue the forms of prayer.

Prayer harmonizes the soul with God. One of the marvels of wireless telegraphy is the "tuning" of receiver and transmitter so that the proper messages and they alone shall be taken by any given instrument. If they become discordant, a thousand messages may flash into the ether and nothing of them will reach the intended recipient. God has good news for all the world, but only those who are adjusted by prayerful expectancy to the "rate" of the divine communication can know what He would reveal.

Again, prayer is a recognition of our dependence upon God; it is a settling down upon the foundation that shall never be moved. The machinery that does the world's work to-day rests on massive substructures or runs on heavily-ballasted tracks; it must have a substantial working base. The efficient Chris-

tian is the one whose goings are established, and the prayer of faith is a deep anchorage.

These things brought the blessing at Pentecost. The will of God was the accepted will of the disciples, and the facts of the gospel were the base of a new and tremendously-operative transforming force. When the Church shall arrive at the place where the promised power is her real dependence and steadfast continuance in prayer is her mode of preparation, the harvest of Pentecost will be repeated and multiplied.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

EXTRACTS FROM A MISSIONARY ADDRESS.

[This address was given by Harriet Green before Kansas Yearly Meeting in 1902. The extracts here given were compiled by Eva M. Carter.]

An old woman in China, who had become converted by a missionary not a Friend, objected to being baptized, "for," said she, "I can never be a Christian; I cannot keep Christ's last commands. He said, 'Go, disciple all nations,' and I cannot go. Therefore, I cannot be a Christian." While we know, of course, she was mistaken, for God does not require of us anything beyond our ability to perform, yet what about the many, many people who could go and do not? The people of Kansas Yearly Meeting are not doing half enough! Kansas people are peculiarly adapted to be missionaries—by their bringing up, by their quick perception and by their bright way of doing things. Each quarterly meeting in Kansas Yearly Meeting should have a missionary in the field, and then each monthly meeting and then each meeting.

What saved London Yearly Meeting? The foreign mission work. It all started from an invalid woman calling some children to her room and instructing them in sewing garments for the poor. This work spread to other meetings and attracted the attention of some of the prominent members of London Yearly Meeting. The yearly meeting organized a Board of Foreign Missions, and Rachel Metcalf was the first fruits of English Friends in India. The Missionary Helper's Union is scattered throughout London Yearly Meeting. It has been and is still one of the delights of the children. These children are taught that they may be, and most likely will be, called to foreign mission work; so they grow up with this end in view.

Some say: "Yes, O yes, I am interested in foreign missionary work, but I don't want my boy or my girl to go." God wants your best. You had better say "Yes" to God. A girl felt truly called of God to be a missionary, and in a meeting at Exeter Hall gave herself as a missionary to the foreign field. As she came out of the hall with her father she looked up at him and said: "I feel myself called to be a

foreign missionary." And he said, "My daughter, I gladly give you to God for foreign missions." She was an orphan, having an adopted father near 80 years of age. And people said, "Why did Ada go away off there and leave her aged father?" God knew. As time went on her aged father was taken very ill, and people said, "O, if Ada were only there! How Ada is needed at home!" And Ada was there on the spot, ready to nurse her father back to health. She felt as truly called of God to return home as she did to go to the foreign field. It was a long voyage, and she started several weeks before he fell ill, feeling that she must return home; and so, when she was needed, she was there. Beloved, God is not a hard task-master. He who called Ada to the foreign mission field as truly called her home when she was needed there. Trust God with your best.

Pray for the missionaries so they will feel the force of your prayers. Pray so they will find perplexities and cares dispelled because of the united prayers at home. A lady missionary in the foreign field was in much distress of mind, discouraged and perplexed in her work; but suddenly her hopes began to brighten; she felt wonderfully cheered and refreshed and strengthened. She afterward learned that at the very hour when her heart took fresh courage and her faith looked up some Christian women in the home land had met for united prayer for her!

In my work I have often gathered poor women about me and taught them. We had a mothers' meeting once and one poor woman, a very hard-working woman, with a drinking husband, had two pair of blankets—very cheap they were, perhaps the two pair for a dollar, but the best she could procure. And, after hearing about the work in Madagascar, she said, "I want to send these blankets to those poor things in Madagascar." I hesitated, knowing how badly she needed them and that she would sleep cold without them, and I said, "Suppose you keep one and send the other." "No, no; I can do without. I want to send them both." So the blankets were sent as she desired. Not long afterward (I had been trying in my mind to plan some way to get this poor woman some blankets, which she so much needed), when at the meeting one day, I noticed a package, an interesting one, which I found to be blankets, heavy wool blankets—you do not have such blankets here—so thick, to keep out the cold, and those blankets were labeled, "For the poor woman who gave her blankets for those poor things in Madagascar." To this day I do not know who the donor was. God sent them.

We English Friends believe in making our foreign mission work self-supporting. We believe in teaching the natives how to do things for themselves and how to help others.

Let me tell you how we get our money for foreign missionary work—and the money comes from the poorer people, the hard-working people. It isn't the rich who give, though they do give, but it is of what they do not need. To really give I believe you have to give till you feel it.

Every member has to give \$1.00 a year. In the

Helpers' Union the children are to give weekly. If one fails for one week to pay his weekly apportionment, his name is called out as delinquent. If he fails the second week, his name is read up as not having paid his apportionment. The third week he is called to the front and given a seat on the floor, and is, of course, considered a very naughty boy.

Tonganoxie, Kan.

Humility does not consist of thinking poorly of our nature, in thinking meanly of the spirit that God has given us, but in so lifting our eyes to God and to the heights of our nature that we think truly of ourselves.—John Hamilton Thom.

Things of Interest Among Ourselves.

EDITOR:—*I thought I would address a few lines to thee to express my appreciation of the AMERICAN FRIEND. I am now over 78 years of age, but commenced when a boy to read the "Original Friend" of Philadelphia, by Enoch Lewis; then the "Friends Library," then "Friends Review," then "Christian Worker," and finally AMERICAN FRIEND. I have followed all of these up to the present time with much interest, and it seems to me that they have been on the line of improvement all the way as they should be, and I could wish that every family of Friends in our large country would take and read the AMERICAN FRIEND.*

AQUILLA TIMBERLAKE.

Scotts Mills, Ore.

Sophia M. Fry had a comfortable voyage across the Atlantic and is now quietly resting at home.

Rufus M. Jones gave an address before the members of Friends' Institute on "Odd Sects in the Time of George Fox" Sixth-day evening of last week.

Isabelle Kenworthy, of San José, Cal., recently visited Berkeley Meeting, Cal., and Amos M. Kenworthy, the work in San Francisco. Both rendered service as the Lord was pleased to lead.

Sarah Caroline Hadley, who has a minute from her meetings in Wilmington, O., expects to attend New York Yearly Meeting. She has been visiting meetings in and about Philadelphia.

We have received an interesting report of the Boys' Orphanage at Seoni Malva, India. This beautiful work is now under the management of J. D. and A. Maynard, who visited America two years ago.

The success of the Boarding Home and School at Corinth, Va., for the past year has greatly exceeded expectations. Jane E. White and her son, Richard A. White, visited the place the 10th and 11th ult.

At the annual oratorical contest held at Friends' University, Fifth month 2d, Albert Young, of Haviland, Kan., won first place; Esther Chase, Wichita, second place, and La Rue Hornor, Wichita, third place.

Our friend Theodore L. Cuyler sends us good cheer in a recent letter, which contains also a new article from his pen. He hopes to attend the approaching conference at Lake Mohonk on Peace and Arbitration.

Josiah Butler, superintendent of evangelistic work for Kansas Yearly Meeting, has completed his visits to the various meetings in Sterling Quarterly Meeting. His words proved helpful and strengthening to all in many ways.

Professor Jay Edwin Jay has been appointed by the Board of Directors of Friends' University as college solicitor, and by his untiring enthusiasm and perseverance it is expected there will be an appreciable addition to the enrollment next year.

Mary S. Knowles's address is now Gansevoort, Saratoga County, N. Y. She is now serving in the meeting where Jonathan DeVol labored for many years.

The young people of Indianapolis, Ind., Meeting have organized a "Delitha B. Harney Foreign Missionary Circle." In their meetings they are reading a book, "The Dark Continent," by Willis Hotchkiss, and expect to take Africa as their field of work.

Friends' Meeting at Bangor, Iowa, has enjoyed an eight days' meeting, which closed the Third instant under the heart-searching preaching of Harry R. Keates, of Glens Falls, N. Y., assisted by R. Hayes Packett. A number testified to having been definitely blessed.

Vanwert Quarterly Meeting was held the 2d instant at Friends' Chapel, near Tama, Mercer County, O. Joseph O. Binford, yearly meeting superintendent; Levi Cox, of Vermilion, Ill., and B. J. Mills, of Newcastle, Ind., were the visiting ministers present. An excellent meeting is reported.

Joshua and Isabella Rowntree, being both somewhat tired out with their travels and exertions, found it necessary to take a complete rest for a few days before leaving Haverford. They are at present at Mount Kisco, N. Y., and expect to sail for England by the Ivernia on Seventh-day, the 16th.

"The British Weekly" has a leading editorial in the issue for Fourth month 23d on the "Future of Quakerism and the Salvation Army." The article sees much that is hopeful for Quakerism in the opening of the "Woodbrooke Settlement," and hopes that the Salvation Army will go and do likewise.

Yearly meeting of Friends for New England will be held at Portland, Me., commencing Fifth-day, Sixth month 11th, at 9 a.m., with meeting on ministry and oversight. Yearly meeting for discipline Sixth-day, the 12th, at 9 a.m. All expecting to attend or those wishing for board or room will please correspond with L. M. Douglas, Portland, Me.

Morton C. Pearson, who has been resident minister in the meeting at Knightstown, Ind., for about three years, is making arrangements to remove with his wife to Chicago for the summer, where he expects to pursue biblical studies in the University of Chicago. These faithful Christian workers will be greatly missed in the meeting at Knightstown.

Abbie Hobson, who, with a minute from Pasadena Monthly Meeting, Cal., has spent the past year in the Middle States in religious work with her husband, Tilman Hobson, will return to Pasadena, Cal., Fifth month 15th. He will remain to fill engagements in revivals, conventions and tent meetings. His address will be 195 East Logan Street, Noblesville, Ind.

A series of meetings began at Corinth, Va., on the 29th of Third month, and continued until the 9th of Fourth month. Meetings were conducted by George C. Wise, Jr., assisted by the home workers. The attendance was good throughout, except one or two evenings, when it was very stormy. Nearly all the students and teachers who were not already Christians took the desired step.

Friends at Corinth, Va., organized with some of the other denominations the first of this year for union temperance work. The object is to get all the different denominations united and interested in the temperance cause. Meetings are held once a month, and circulate among the different denominations. The meetings have thus far been largely attended, and seem to be a great and successful factor in the cause of temperance.

The meeting at San José, Cal., continues to prosper. At the last monthly meeting three persons were received by request; the month before one by request and four by letter. In all thirty-three have been added to the membership during the last fiscal year. The meeting recently enjoyed the presence and services of Rachel S. Taylor, a minister from England, and at present Nixon and Louisa Rush, ministers from Fairmont, Ind., are spending some time there. The company and labor of each of these Friends have been encouraging and helpful to all.

The ninth annual Lake Mohonk Conference on International Arbitration will meet on the invitation of Mr. Albert K. Smiley at Lake Mohonk, N. Y., Fifth month 27th to 29th. The Hon. John W. Foster, the veteran diplomatist, will preside, and the fact that an unusually large number of men of national reputation will attend proves that the subject of international arbitration is now before the world as never before.

Farmington Quarterly Meeting, held in Fourth month at Farmington, N. Y., was favored with the company and ministry of Luke Woodard, whose admonition and exposition of gospel truth were helpful. At the Christian Endeavor Union session the subject under consideration was the question, "Why is there not more aggressive evangelistic work when the need is so great?" The discussion was lively and earnest. The Bible School Conference was also an interesting meeting. There were reports of the different schools. These gave encouraging accounts of the "Home Department" work.

The records of Farmington Monthly Meeting, New York, reveal an interesting history. In the year 1790 a large number of Friends removed from North Adams, Mass., into what is now Farmington, N. Y. Among these were Abram Lapham and his son Ira. They were among the number that organized the first Friends' meeting, in which both were speakers, but not acknowledged ministers. Alexander Purdy married Esther, daughter of Ira Lapham. She, too, often offered prayer. Her son, Alexander M., was also a member and minister in that meeting, and his son, Ellison, has preached in the meeting. Thus we find five generations of one family, all members of the same monthly meeting and all active in the ministry of preaching. The record also shows that Ellison Purdy is the fourth in succession in another family who were ministers.

MARRIED.

FORSTER-BAILY.—At the residence of Hezekiah and Elizabeth B. Baily, of Covington, Ky., Fourth month 14th, 1903, Edith Baily and William Dickson Forster, of Norristown, Pa.

DIED.

BINFORD.—At New Castle, Ind., Fourth month 27th, 1903, Dora, daughter of Samuel and Hannah R. Binford, aged 42 years. She was a birthright Friend, was converted early in life and was a patient sufferer and loving Christian character.

HARVEY.—In Parke County, Ind., Third month 24th, 1903, Charles L., son of John and Martha E. Harvey, in his 38th year. He was a member of Rush Creek Monthly Meeting.

HAWKINS.—At Onaway, Mich., Fourth month 7th, 1903, Emma Chaney, wife of Josiah R. Hawkins, in her 41st year. She, with her husband, united with Friends by request in 1893. She remained faithful to her Christian vows until death.

NEGUS.—At Pasadena, Cal., Fourth month 27th, Martha B. Negus, wife of Albert Negus, in the 68th year of her age.

PEARSON.—At Colorado Springs, Col., First month 22d, Mary Fogg Pearson, daughter of Edmin and Eliza Fogg and wife of Albanus Pearson, in the 49th year of her age. The home of the deceased was at Springdale, Iowa, where she lived and labored a faithful Friend for many years.

PURDY.—At Palmyra, N. Y., Fourth month 28th, 1903, Ruth Lapham, youngest child of Alex. M. and Ruth J. Purdy, aged nearly 14 years. She was a sweet Christian girl.

SEARS.—At his home, near Chapel, Mo., Fourth month 23d, 1903, Thomas M. Sears, aged 47 years. He was a member of Chapel Monthly Meeting of Friends; also a member of Chapel Academy Board. His helpfulness in upbuilding society and in the neighborhood will cause him to be greatly missed.

WARING.—At Collins, N. Y., Fifth month 4th, 1903, Isabella Waring, sister of David Little. She was formerly a Presbyterian, but for the past few years had been a faithful member of Collins Monthly Meeting.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

The Colombian Congress has been called for Sixth month 20th. Some think this means a speedy ratification of the Panama Canal treaty.

Russia continues to tighten her grip upon Manchuria and troops are being mobilized to hold her ground in this province against all comers.

The Irish Land bill passed its second reading by the enormous majority of 417, the vote being 443 to 26. It is announced that the Government is willing to consider reasonable amendments to the bill, which will insure its final passage.

It has been determined that small-pox is caused by a micro-organism representative of the lowest form of animal life. This fact serves to show a relation between small-pox and such diseases as malaria, and to distinguish it from many other infectious diseases caused by bacteria.

The representatives of the several powers concerned in the Venezuelan controversy have finally signed the last protocols, referring preferential treatment to The Hague tribunal. All of the three sets of The Hague protocols are in the English language. The conventions also provide for the settlement of the allies' claims by the several commissions which are to meet at Caracas this summer.

The British Government has issued a significant warning to the other powers to keep away from the Persian Gulf, a declaration which, in its form and purpose, is analogous to the Monroe Doctrine of the United States. Lord Lansdowne, Foreign Secretary, has practically notified the competing powers that any attempt on their part to establish a naval base or fortified post in those waters means war with Great Britain.

A railroad to connect Valparaiso with Buenos Ayres over the Andes is now assured and will be finished in a few years. The Argentine Government is building up to the mountains on its side, and the Chilean Congress has just provided for the construction of its share of the transcontinental line. This road will be the first to cross the South American Continent. It will shorten the distance from Europe to Chile by six to eight days.

During Fourth month the money circulation of this country increased \$22,595,777. The total volume of money outstanding now amounts to \$2,374,353,720, against \$2,260,750,242 a year ago, and \$1,540,007,082 on Fifth month 1st, 1896. The increase in seven years is over 54 per cent. Nothing like such an expansion of the money volume in a similar space of time has been known before since the inflation times of the Civil War and the wildcat banking days of the early republic.

The great flouring mills at Minneapolis, Minn., which have been closed on the refusal of the railroads to give favorable rates on flour going eastward, are expected soon to open; but the business of turning wheat into flour is moving east. Buffalo already has several great mills for grinding wheat, which two years ago would have been made into flour in Minnesota. This change is largely due to the greater ease with which wheat can be transferred from the elevators and the trains, thus making transportation cheaper.

The spirit of reform is spreading through the Eastern nations and taking a variety of forms, according to the local conditions. The Ameer of Afghanistan is the latest monarch who is reported as affected. He has commenced his reform by divorcing all but four of his wives. He also is suppressing evil-doers with an iron hand. In a recent proclamation he ordered that any one convicted of taunting another on account of his religion shall be blown from a cannon's mouth. Robbers are placed in cages which are hung prominently in the thoroughfares as a warning to others.

The most destructive flood in the history of the North swept down Bonanza Creek, in the Klondike, last week, flooding the cuts opened for summer work, inundating the road houses along the way, creeping into the piles of pay dirt heaped up from the winter's work and spreading devastation in its path for many miles. Expensive machinery and equipment, costing thousands of dollars, has been destroyed by the rush of waters, and dumps containing an aggregate of two millions in gold have been undermined and washed away, setting at naught the whole winter's work, and making recovery practically impossible.

The Japanese Cabinet has abandoned the land tax as a means for providing funds for the naval program. This move terminates a parliamentary deadlock, which has been in progress since last fall, and which resulted in Twelfth month last in the dissolution of the Parliament. All the political parties were outwardly agreed to the Government's shipbuilding program, but the majority in the House of Representatives insisted that the money should be found by reducing other schemes of expenditure, whereas the Cabinet insisted upon the continuance of the additional land tax imposed for five years in 1898, and expiring in 1903, amounting to about \$4,500,000 annually. The contest was stubbornly fought.

The drastic legislation of the last Congress against the manufacture of oleomargarine is proving quite effective. It placed an almost prohibitive tax of ten cents a pound on the colored article, leaving uncolored "oleo" taxable at a

fourth of a cent a pound. For the past nine months the government has collected \$306,580 in revenue from this source, against \$1,703,318 for the same time in the previous fiscal year, when a uniform tax of two cents was placed on the manufacture of all oleomargarine. This exhibit ought to satisfy the farm dairy interests, but it may not, for it is shown that a very considerable amount of "oleo" is being produced and sold even without the aid of coloring.

BOOK OF MEETINGS.

The Five Years Meeting having assigned the work of getting out a Book of Meetings to the Evangelistic and Church Extension Board, questions calling for necessary information have been sent out. First, to a member of the Board in each yearly meeting, who is asked to distribute them to the other member or members, and they to the quarterly meetings.

To facilitate the work, we recommend the appointment of a suitable person in each quarter to send out questions and to collect and forward replies from quarterly, monthly and meetings for worship. In this way we hope to obtain such information as will enable us to get out a truly reliable and helpful Book of Meetings.

The latest printed minutes, or documents, of the yearly meetings will be helpful, yet none of them give all that is desirable to know.

By request of the president of the Board, all information and matter collected is to be sent, for final preparation and arrangement to Levi Gregory, 200 Montgomery Street, San Jose, Cal.

That the committee may have the proper data for the work, please answer following questions, numbering the replies to correspond with the numbers that indicate desired information.

YEARLY MEETING.

1. What is the corporate name of your yearly meeting?
2. When was it established?
3. Of what yearly meeting or meetings was it formerly a part?
4. Has there been any separation in it since its establishment, other than the setting off of new yearly meetings?
5. Where and when are its sessions held? What dates govern?
6. Names and addresses of the correspondents.
7. Name and address of the clerk or clerks.
8. Do men and women hold separate sessions? If not, when did the change occur?
9. Place, day and hour when regular sessions of the Permanent Board occur.
10. Day and hour when yearly meeting on ministry and oversight convenes.
11. Total membership from latest information.
12. Names and addresses of ministers.
13. Number and names of quarterly meetings within your limits.

QUARTERLY MEETING.

1. Name of quarterly meeting.
2. When established.
3. Time and place of holding, how governed? Give day and hour.
4. Name and address of clerk or clerks.
5. Names and addresses of the correspondents.

6. Total membership from latest information.

7. Time and place of holding quarterly meeting on ministry and oversight.

8. Number and names of monthly meetings within the quarterly meeting limits.

MONTHLY MEETING.

1. Name of monthly meeting, and quarter.

2. Time and place of holding, how governed? Give day and hour.

3. Name and address of clerk or clerks.

4. Name and address of the monthly meeting correspondent.

5. Total membership from latest information.

6. When does the local meeting on ministry and oversight occur?

7. Number and names of meetings or congregations in each monthly meeting.

MEETINGS FOR WORSHIP.

1. Give name of each meeting and the hour of holding it, both on First-day and in the middle of the week.

2. If the name of the meeting does not correspond with the name of town where the meeting is located, or if the meeting be in a city or large village, please give such additional information as would enable a stranger to readily find the place. Name the line of railroad, the nearest station, and state how meeting can most easily be reached, whether by steam, trolley, stage, etc., and from what point or points.

3. Give total membership of each meeting.

4. Give any other information which you would deem valuable to introduce into a "Book of Meetings."

5. About how many copies of a "Book of Meetings" would be likely to be sold in each of your congregations provided the price did not exceed 25 cents?

A LAST RESORT.

Pure Food Should be the First.

When the human machine goes wrong it's ten to one that the trouble began with the stomach, and can therefore be removed by the use of proper food. A lady well known in Bristol, Ontario County, N. Y., tells of the experience she had curing her only child by the use of scientific food: "My little daughter, the only child, and for that reason doubly dear, inherited nervous dyspepsia. We tried all kinds of remedies and soft foods. At last, when patience was about exhausted, and the child's condition had grown so bad the whole family was aroused, we tried Grape-Nuts.

"A friend recommended the food as one which her own delicate children had grown strong upon, so I purchased a box—as a last resort. In a very short time a marked change in both health and disposition was seen. What made our case easy was that she liked it at once, and its crisp, nutty flavor has made it an immediate favorite with the most fastidious in our family.

"Its use seems to be thoroughly established in Western New York, where many friends use it regularly. I have noticed its fine effects upon the intellects as well as the bodies of those who use it. We owe it much." Name given by Postum Co., Battle Creek, Mich.

THE NEW JOURNALISM.

Forty years ago the journalist made his mark by thinking deeply. If he makes a mark to-day, it must be by thinking quickly, for we are whirling along so fast and events of importance and interest are flashing by us in such rapid succession and astonishing variety that the commentator must have his say at once, or his subject will have disappeared from view. One night I was seated in the office of one of the very ablest of the new-school journalists, when the managing editor entered and said to him: "That murder story is panning out quite well, and I thought perhaps you might like to put it on the front page, instead of with the rest of the local matter."

"What story was that?" asked the editor-in-chief.

"About that man who got on the car this afternoon and found his wife that he had been separated from riding with another man. He pulled his pistol out and shot her —"

At this point in the recital, the editor-in-chief interposed with a question which decided at once the importance as a piece of news of this intensely tragic story of love, hate and revenge. "What line was it on?" he asked, and the question seemed so absurd to me that I could not help laughing.

"What are you laughing at?" he asked. "Can't you see that if this thing happened on a Broadway car in front of the Hoffman House, with John Drew on the rear platform and William C. Whitney in the next seat, that it would be worth two columns on the front page; while if it happened on a cross-town line down by the water front, it wouldn't be worth more than half a column on an inside page? What line was it on?" he repeated.

"On the belt line," was the reply, and the tragedy was relegated to an obscure part of the paper.—James L. Ford, in "The Pilgrim" for May.

Conclusions so startling as those reached by Dr. Wallace's "Fortnightly" article on "Man's Place in the Universe" could not go long unchallenged, and the April number of the "Fortnightly" brings a prompt reply from no less an authority than the Savilian Professor of Astronomy at Oxford. Professor Turner's article is reprinted in "The Living Age" for May 9th.

Baron D'Estournelles, a high French authority, recently said: "The American Government has given Europe an important lesson. Only a year ago Europe sought to let The Hague Court die a silent death, but President Roosevelt saved the tribunal, first by submitting to it the question in dispute between Mexico and the United States; second, by obliging Germany, Great Britain and Italy to take their Venezuelan complications to The Hague Court. Finally, Andrew Carnegie enriches the court by the magnificent gift of \$1,500,000. Thus, thanks to America and the Americans, the tribunal is not doomed to slow death, and even Europe has been awakened to its merits."

"To be at our best to-morrow we must be at our best to-day."

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

Happiness is increased not by the enlargement of the possessions, but of the heart.—John Ruskin.

REDUCED RATES TO SAN FRANCISCO AND LOS ANGELES.

Via Pennsylvania Railroad, Account Meeting Master Plumbers' Association.

On account of the meeting of the Master Plumbers' Association, at San Francisco, Cal., May 19th to 22d, the Pennsylvania Railroad Company will sell excursion tickets to San Francisco or Los Angeles, May 11th to 17th, inclusive, good to return until July 15th, from all stations on its lines, at reduced rates. These tickets must be validated for return passage, for which the usual fee of fifty cents will be charged. For further particulars concerning rates, routes and conditions of tickets, consult ticket agents.

REDUCED RATES TO ATLANTA, GA., AND RETURN, VIA SOUTHERN RAILWAY, ACCOUNT NATION A CONVENTION BAPTIST YOUNG PEOPLE'S UNION OF AMERICA, JULY 9 TO 12, 1903.

On July 6th to 9th, inclusive, round-trip tickets will be sold to Atlanta, Ga., via the Southern Railway, on account of above convention at rate of one fare, plus \$1.00, from trunk line territory, final limit, July 15th.

By depositing ticket with Special Agent at Atlanta on or before July 15th, and payment of fee of fifty cents, an extension of final return limit may be obtained to August 15th, 1903. The round trip rate from Philadelphia will be \$22.50; proportionately low rates from other points.

Side-trip tickets will be sold from Atlanta to various points on July 13th and 14th, final limit, ten days, at rate of one first-class fare, plus 25 cents, for the round trip.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

Who makes
the lamp chim-
neys?

Macbeth makes
the good ones.

His name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

It is not our knowledge of God, but His knowledge of us that makes us safe trusting Him. It is not our love toward Him, but His love toward us that comforts us and makes us confident. It is not that we hold on to Him, but that He holds on to us, that secures us from falling and guarantees our final presentation in glory.

LESS THAN HALF FARE NEW ORLEANS AND RETURN.

Via Seaboard Air Line, account United Confederate Veterans' Association. Tickets on sale May 16th to 21st, inclusive. For particulars address W. E. Conklyn, General Agent, Washington, D. C.

GETTYSBURG AND WASHINGTON.

Personally-Conducted Tour via Pennsylvania Railroad.

The battlefield of Gettysburg and the National Capital in all the glory of its spring freshness are attractions so alluring that few would feel like refusing to visit them. It is to place these two attractions within easy reach of every one that the Pennsylvania Railroad Company announces a tour over the interesting battlefield, through the picturesque valleys of Maryland, and an entertaining stay at Washington.

The tour will leave New York 8.00 a.m., and Philadelphia 12.20 p.m., Saturday, May 23d, in charge of one of the Company's tourist agents, and will cover a period of six days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the party throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the extremely low rate of \$22 from New York, \$21 from Trenton, \$19 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J., or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

KIPLING'S NEW POEM—"THE SETTLER."

Four of the principal stanzas are as follows:

(Copyright, 1903, by Rudyard Kipling.)

Here where my fresh-turned furrows run
and the deep soil glistens red,
I will repair the wrong that was done to
the living and the dead;
Here where the senseless bullet fell, and
the barren shrapnel burst,
I will plant a tree, I will dig a well
against the heat and the thirst.

Here in a large and a sunlit land,
where no wrong bites to the bone,
I will lay my hand in my neighbor's
hand, and together we will atone
For the set folly and the red breach and
the black waste of it all;
Giving and taking counsel each over the
cattle-kraal.

Earth where we rode to slay or be slain
our love shall redeem unto life;
We will gather and lead to her lips again
the waters of ancient strife
From the far and the fiercely-guarded
streams and the pools where we lay
in wait,
Till the corn cover our evil dreams, and
the young corn our hate.

Here in the wastes and the troughs of
the plains where the healing stillness
lies,
And the vast benignant sky restrains,
and the long days make wise—
Bless to our use the rain and the sun and
the blind seed in its bed,
That we may repair the wrong that was
done to the living and the dead!

[The entire poem appears in "Collier's Weekly" under date of Third month 7th.]

PARTICULAR.

Little Dorothy had just begun to go to Sunday School, and had been much interested in the Story of the Creation, the Story of the Flood, etc., as her teacher had told them to the class.

One day Dorothy was taken by her uncle to see the menagerie. When she came home she told her mother all about the strange animals she had seen. She enjoyed the parrots and the funny monkeys; she called the tigers "big pussies," but the huge, homely hippopotamus had evidently made a most unfavorable impression on the youthful mind. She described it to her mamma as well as she could—the huge, ugly beast with its great red mouth.

Then she was silent a few minutes, thinking matters over in her small mind. Dorothy usually had quite decided opinions of her own.

Suddenly she asked, "Mamma, did God make everything? Did He make all the animals?"

"Yes, dear," replied her mother.

"Did He—did He make the—hippopotamus, mamma?"

"Yes, dear."

"Well!" said Dorothy, in a tone of great decision, giving her yellow curls a toss, "then I'm not going to Sunday School any more!"—"Woman's Home Companion."

VIOLETS FOR MOTHER.

She walked timidly into a florist's where the young proprietor was selling a society girl a big bunch of American Beauties. She was nine years old. An old shawl covered her head and shoulders, showing garments scrupulously clean beneath it.

"I want some violets to take to my mamma," said the little one, holding out a dime.

"I think some cheaper flowers would do, my girl," said the man.

"No, sir," came from the tot. "I want violets. Ain't that money 'nuff to pay for them? My mamma is sick an' my papa's dead. Mamma, she gets whiter and whiter every day, and jes' coughs off. This morning she felt so weak and bad I jes' thought she'd die. But she said if she could only live until the warm springtime came again, and she could smell violets once more, she jes' knew she'd get better, an' I had this dime, so I—"

But the florist was fumbling before a glass case marked "Violets, 75 cents per dozen," and there was moisture in his eyes and an ache in his throat.

In a little while he had a big bunch—more than a hundred—wrapped up. He gravely took the child's ten cents, gave her the precious blossoms and held the door open, bowing her out as gallantly as if she were some grand customer.

The dime he carefully wrapped up in a piece of paper and put in his purse.

"Dying for a breath of springtime and the sweet odor of violets," he muttered. That's all.

But that 10 cents! Why that dime would almost buy a sinner's ransom at the gates of heaven.—Exchange.

POOR DOMINIE

Between the Devil and the Deep Sea.

A clergyman of Gresham, Neb., who drank coffee for many years suffered from chronic insomnia and from terrific headaches when he quit coffee. He says: "I have been a very heavy user of coffee for so long and have seen its effects so clearly that there is now no doubt in my mind concerning its injurious effects upon the nervous system.

"While a coffee user I was unable to sleep for hours after retiring at night, and on the other hand terrific headaches resulted if the regular hour for drinking coffee passed, and I did not get it so I was in a miserable position.

"But I found a firm friend in Postum Cereal Coffee, and from the very time that I adopted Postum all these evil effects vanished. I now enjoy sound sleep and improved appetite and a decidedly clearer complexion, and I am convinced that better health and a longer life would be the result of its general use. I have a friend who has been a user of Postum for several years, and the story of her recovery from neuralgia of the stomach simply by using Postum in place of coffee seems almost too wonderful to be true. Many times she was near death's door, and the doctors had frequently given her case up as hopeless, but she was entirely healed by leaving off coffee and using Postum. It is a pleasure to say these good things about Postum." Name given by Postum Co., Battle Creek, Mich.

FAIR SKIES.

Fair skies, O truest,
O deepest and bluest,
Of stars, or of sun in its joy,
Your message can sever,
No never! no never!
The years it can never destroy.

O love that traces
The fern frond, and graces
The rose and the lily so fair,
Is hovering over
The woodland and clover,
Imprinting the joy everywhere.

Fair skies of glory,
Repeat the glad story
Each day as you hover above:
The wonder of sages,
The theme of the ages—
The story of infinite love.
—B. F. M. Sours, in "World's Events."

The requests we make of God interpret our character. They show us as we are. God reads our character in our prayers. What we love best, what we covet most, that gives the key to our hearts.—Theodore L. Cuyler.

THE PERFECTION

of a pure, rich, unsweetened condensed milk is Borden's Peerless Brand Evaporated Cream. It is always available for every use to which raw milk or cream is devoted and is far superior to the average quality of either. Prepared by Borden's Condensed Milk Co.

Your Roof—

DON'T NEGLECT IT!

TIN, SLATE and SLAG ROOFERS
Roof Repairing. Roof Painting.
We use and sell **Alexander Bros. Metal**
Roof Paint—the best,—at 67c. gallon.

CITY ROOFING CO. 10 North Second St.

ARMSTRONG & McKELVY
Pittsburgh.
BEYMER-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR } Cincinnati.
ECKSTEIN }
ATLANTIC
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY
Cleveland.
SALEM
Salem, Mass.
CORNEILL
Buffalo.
KENTUCKY
Louisville.

DON'T be confused by all this talk about White Lead chalking, for this is one of its most desirable properties. Pure White Lead properly applied will not crack, peel or scale, but when it fails will do so gradually from outside wear.

It will protect whatever it is applied to as long as a vestige of the paint remains, and does not require to be scraped or burned off when repainting becomes necessary.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

"Queen of Sea Routes"

Between

Boston, Providence, Norfolk and Baltimore.

Philadelphia and Savannah.
Baltimore and Savannah.Merchants & Miners Transportation Co.
Steamship Lines.

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"



THE

Hastings & McIntosh Truss Co
912 Walnut St., Philadelphia, Pa.

Lady Attendant. Moderate retail prices.



A Sick Stomach
An Aching Head
A Constipated Habit
are readily corrected by the
use of Tarrant's Seltzer
Aperient.

50c. & \$1.00,
THE TARRANT CO.,
Chemists, New York. At druggists or by Mail.

HOOPING-COUGH
AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without
internal medicine. Proprietors, W. EDWARDS & SON,
Queen Victoria St., London, England. Wholesale of
E. Fougere & Co., 80 North William Street, N. Y.

The Picturesque
Shenandoah Valleyfor Recreation and Rejuvenation
with itsLURAY CAVERNS, GROTTOS,
and NATURAL BRIDGE,
that one-timeSEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.Double Daily Pullman Car Service
through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.
398 Broadway, N. Y. 112 Summer St., Boston, Mass.
W. B. BEVILL, G. P. A., Roanoke, Va.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARIOTT C. MORRIS
FRANK H. TAYLOR.

Mr. World And Miss Church-Member Agents Wanted.

...OR A...

Twentieth Century Allegory.

LIST OF CHAPTERS

- | | |
|--|---|
| 1. The Meeting of Mr. World and Miss Church-Member. | 14. The Devil's Temperance College. |
| 2. The By-Path. | 15. Infernal School System. |
| 3. Devil's Optical College. | 16. Expert Inventors of the Broad Highway. |
| 4. Satan Interpreting Scripture. | 17. The Wizard City. |
| 5. The Devil's pawn Shop. | 18. The Festival. |
| 6. Satan's Law Departments. | 19. The Missionary College. |
| 7. The Hill of Remorse. | 20. The Rival Churches. |
| 8. The Valley of Temptation. | 21. From the Valley of Conviction to the Devil's Auction. |
| 9. The Tower of Temptation. | 22. The Devil's Hospital. |
| 10. Dark Schemes of Satan. | 23. Satan's Secret Service. |
| 11. Schools of Literature—First and Second Division. | 24. The Last Warning. |
| 12. The Theatre. | 25. The Valley of the Shadow of Death. |
| 13. Schools of Literature—Third Division. | |

No other Allegory of Recent Times Has Received Such Instantaneous Recognition from Agents or the Public.

350 Pages. 18 Illustrations. Cloth \$1 Half Morocco, \$1.50. Send Postpr

Somebody will sell a lot of these books in your community. Will you do it, or will you leave it to another more enterprising agent?

Sell the book that sells.

One agent sold 92 in 5 days. Another 127 in less than 2 weeks. Another ordered 112 in 4 days after he received his outfit. Another sold 17 in 1½ days.

A Single Agent Sold Over 3000!

Liberal Terms to Agents.

Address,

P. W. RAIDABAUGH,

PLAINFIELD, INDIANA.

P. S.—We have a fine line of Subscription Books. Send for descriptive circular and terms to agent.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55. Clerk

WANTED

by J. WILHELM ROWNTREE, of England, at a fair price or on loan, but preferably the former, for the purpose of historical study,

Complete Sets of

WESTERN FRIEND
FRIENDS' REVIEW
GOSPEL EXPOSITOR
AMERICAN FRIEND
THE WORKMAN
NEBRASKA FRIEND
HERALD OF PEACE
WESTERN WORK

YEARLY MEETING MINUTES

And all books, disciplines, tracts, statistics, memoirs and letters, published or unpublished, which bear on any movements, theological, institutional or pastoral, in American Quakerism during the nineteenth century. Kindly communicate with

ALLEN C. THOMAS, Haverford, Pa.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.

Consultation free.

Where Will You? Spend the Summer?

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp,

T. E. FISHER, Genl. Pass. Agent,
DENVER, COLORADO

"Good luck carries a shovel on its shoulder."

ACKERS

Order and Delivery Departments are run day and night for your convenience. We receive our mail hourly throughout the night.

Drop an order in your nearest mail box in the evening and your goods will go out in our first morning wagon.

We give you quick and efficient service.

PHILADELPHIA & ATLANTIC CITY

CAROLINE RAU

Removed to
823 Spring Garden Street, Plain Millinery
On the north side below 9th, PHILADELPHIA

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferrie, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

INTERCHANGEABLE 1000-MILE REFUND TICKETS.

Commencing June 1st, 1903, interchangeable 1000-Mile Refund Tickets will be placed on sale, limited to one year from date of issue, good only for transportation of the owner, with usual free allowance of 150 pounds baggage, over any of the following lines:

Baltimore and Ohio Railroad. (Between all points east of Ohio River and between Pittsburg and Kane. Also to and from points on Philadelphia and Reading Railway and Central Railroad of New Jersey between Philadelphia and New York.)
Chesapeake and Ohio Railway. (East of and including Huntingdon.)
Delaware, Lackawanna and Western Railroad.
Erie Railroad. (East of and including Jamestown and Suspension Bridge.)
Lehigh Valley Railroad.
Pennsylvania Railroad.

These tickets will be sold at rate of \$30.00 each, subject to refund of \$10.00 on surrender of cover to Trunk Lines Mileage Ticket Bureau, No. 143 Liberty Street, New York, at any time within eighteen months from date of purchase.

This form of ticket will be issued in deference to requests of numerous patrons of the lines in interest desiring one ticket good over several lines instead of having to provide themselves as at present with a separate ticket for each line they desire to use.

Agents at principal stations of the railroads named above will have these tickets on sale and give all further information regarding them that may be required.

American Friend

Vol. X

FIFTH MONTH 21, 1903

EARLHAM COLLEGE
LIBRARY.

No. 21

PAGE

EDITORIALS.—Women's Preaching—The Harriet Green Endowment.—Editorial Note	347-348
How We Got the Bible <i>Lyra Dale Trueblood.</i>	348
Charley's Debt <i>Aliv.</i>	350
Twentieth Annual Report of the Earnest Workers	351
THE INTERNATIONAL LESSON Lesson for Fifth month 31, 1903.	352
CHRISTIAN ENDEAVOR Topic for Fifth month 31, 1903.	353
MISSIONARY DEPARTMENT: A Jewish Disciple <i>Esther Tuttle Pritchard.</i>	354
The Young People's Missionary Movement	354
THINGS OF INTEREST AMONG OURSELVES.	355
MARRIED.—DIED.	356
EVENTS AND COMMENTS	358

AT HAND.

*The reign of God ! His light and love and joy,
In glad consent I take his guiding hand,
In the bright sunshine where I live and move,
This quickening impulse is his kind command.*

*In him I am. In him I move and live ;
He lives and moves and loves and is in me :
Direct my thoughts, dear Father, let me give
My heart, my voice, my strength, my all, to thee.*

*Yes, when I choose, I hear my Father's voice,
His word my conscience, and his joys my joys !
Among the children of the King I stand ;
My God is here. His kingdom is at hand !*

EDWARD E. HALE.

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS NAOMI PINES, PA.

New Assembly Inn, opens June 1, 1903. Overlooks Lake 3 miles long, half mile wide. 400 acres of Old Pines. Rowing, Sailing, Bathing. 2000 feet Elevation. Open fire places and blankets a necessity. Always cool. Wide verandas. Shady walks. Bible Conference July 14-26. Summer schools July 27th to August 15th, Faculty of twelve, including President ISAAC SHARPLESS, JOSEPH WALTON, etc. New Auditorium and Lecture Hall in the Pines.

Reasonable Terms.

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

WANTED.—Young women to enter the Training School for Nurses of the West Philadelphia Hospital for Women. Apply to M. E. Kelsey, Superintendent, 4035 Parrish street.

UNIVERSITY STUDENT.—"Normal grade," wants to coach backward pupils, or teach few hours daily in private school; specialties, mathematics and English branches. Address M 322, THE AMERICAN FRIEND, 718 Arch St., Phila.

FRIENDS—Write to Friends in a Friends' community in the richest valley in Oklahoma if you are seeking a new location. We have fine homes for sale and are yours to serve. Wood & Broadbent, Cherokee, Oklahoma.

A MIDDLE-AGED WOMAN, a Friend, desires a position as companion with parties contemplating European trip this coming summer. References exchanged. Address M., Box 112, North Pembroke, Mass.

WANTED.—A man and wife of experience in Christian Work to act as Superintendents of the Friends' Training Homes for Boys and Girls at Ramallah, near Jerusalem, Palestine. Also a woman of mature years and good religious experience to act as Matron of one of the Homes. Send references to Chas. M. Woodman, Friends School, Providence, R. I.

WANTED.—A working housekeeper, capable of taking entire charge of culinary department. A person of Christian experience with some missionary spirit a necessity. A Friend preferred. Conn. Institute and Industrial Home for the Blind, Hartford, Conn., Chas. H. Jones, Gen'l Sup't.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.
MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

THE BOY UNDERSTOOD.

An old schoolmaster said one day to a minister who had come to examine his school: "I believe the children know the catechism word for word."

"But do they understand it—that is the question?" said the minister.

The schoolmaster merely bowed respectfully in reply, and the examination began. A little boy repeated the fifth commandment, "Honor thy father and thy mother," and he was requested to explain it.

Instead of trying to do so, he said, almost in a whisper, his face covered with blushes:

"Yesterday I showed a strange gentleman over the hill. The sharp stones cut my feet, and the gentleman saw they were bleeding, and gave me some money to buy me shoes. I gave the money to my mother, for she had no shoes, either, and I thought I could go barefoot better than she could."—Exchange.

How many of our lives are feverish with the perpetual search after new things, when the things which we now have, have not begun to be exhausted!—Phillips Brooks.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

S. F. BALDERSTON'S SON

Wall Paper and
Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 4,457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

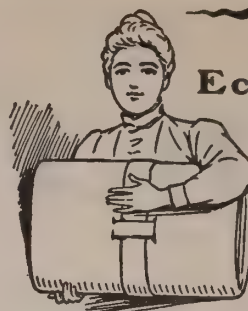
DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

Real Economy



is impossi-
ble with
cheap
washing
powders.
They are
either use-
less, inef-
fective, or, their

cleansing power is dangerous,
depending on strong chemicals.
More labor and money saved in
a pound of PEARLINE than in
pounds of poorer and cheaper
washing powders. PEARLINE
is the safest and

Most Economical
Washing Medium

St. Louisite: "Well, that place up at Petoskey where we boarded last summer advertised the truth, anyway."

Chicagoan: "Indeed? That is a novelty."

St. Louisite: "Yes, sir. They advertised, 'Summer boarders taken in.'—'The Lyre.'"

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Spring term begins Fourth month 7th, 1903.

Terms moderate. Send for Catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

WABAN SCHOOL, WABAN, MASS.

Summer Camp in Maine.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncrowded profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splines
Plata, Open Woven Cane, Close
Woven Cane and Rushes constan-
tly on hand at the Old Stand.

GEO. W. BRENN

1508 N. Marshall St., Philadelphia, Pa.

HOOPING-COUGH
AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William Street, N. Y.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. X.

PHILADELPHIA, FIFTH MONTH 21, 1903.

No. 21.

WOMEN'S PREACHING.

FOR centuries it was supposed that the authority of the Apostle Paul was unequivocally against public preaching by women, and the passages in First Corinthians have, until the present day, been valiantly quoted as the word of God to stop the exercise of spiritual gifts possessed by women. There are few things which more clearly show how stupidly the Bible has been studied and how thoroughly most persons have been in bondage to the letter. "I suffer not a woman to speak" has been held to be as much a revelation of God to men as has the announcement of the eternal truth that "the pure in heart shall see God." The early Friends knew that the real revelation was to be found in the words, "In Christ Jesus there is neither male nor female." They acted on this and failed to take much notice of the prohibitions on women's ministry. They saw that the spirit of the gospel and the *practice* of Paul were both in favor of the complete equality of the sexes in all spiritual matters, and they were not much concerned over the two or three difficult texts which seem to put up the bars.

Recent interpretations* of the Corinthian passages have not only shown the wisdom of the Friends' position, but they still further make clear that Paul was in no sense opposed to women's ministry. In the first place it is unmistakable that women did take part in the public exercises in the churches where Paul labored. In Corinth itself women both prayed and prophesied (i.e., preached) without restraint. They were merely requested to cover their heads in public, as the custom of that city required at the time—a command which is purely local, and has no significance for our day whatever. The apostle further had women associated with him in his Christian work at Philippi (Phil. 4: 2-3); he commends the public work of Phebe (Rom. 16: 1-2); he bestows much praise upon the religious labors of Tryphena, Tryphosa and Persis, and he gives again and again the glad hand of fellowship to Priscilla, who has the rare distinction of being named before Aquila. There is no ground for holding that Paul would shut out or actually did shut out a

woman from the proper exercise of any divine spiritual gift. What does he mean, then, by Cor. 14: 34-35, "Let your women keep silence in the churches;" "It is not permitted unto them to speak;" "If they will learn anything let them ask their husbands at home"? The *speaking* which is here referred to cannot mean speaking in prayer or ministry, for as we have seen Paul freely allowed this to men and women alike. He is apparently dealing with the custom which prevailed in the apostolic churches of asking questions during the public teaching. Paul is jealous of anything which conflicted with the headship of the husband, and for the women to enter into this public questioning seemed to him a dangerous freedom to admit in the Greek cities. If they want to *learn* anything they are quietly to ask their husbands at home, instead of entering into a questioning contest in a public gathering. It has absolutely nothing whatever to do with the question of woman's ministry. Paul announces the truth for all ages that in Christ—i.e., in spiritual matters—there is no distinction of sex. He then lays down a local and temporal rule for dealing with a situation which existed in the Greek churches. We poor blind mortals have made the temporal regulation a universal principle, and have used it to close the mouths of spiritually-gifted women, for lo, these nineteen hundred years. Will Christians ever learn to distinguish between that which is spiritual and eternally true and that which was written for some local situation which has vanished away? The only question which need be asked about any kind of spiritual ministry of a woman is this: "Has she a gift for it?" If she has the gift, there is no line in Scripture which bars her from the exercise of it.

THE HARRIET GREEN ENDOWMENT.

WE now pass from the theory of woman's preaching to a practical illustration of it in the life of one who clearly had a divine anointing, and through whom the word came "quick and powerful." Under strange Southern wild flowers the mortal part of Harriet Green has been laid away in nature's keeping. We shall meet again in our yearly meetings, but she will not stand up to plead for fuller consecra-

* See especially Gilbert's "First Interpreters of Jesus," pp. 183-185.

tion, for completer devotion. For years to come in the remote country hamlets many will guard a precious memory of her visits, and her personal interest and her burning words, but she herself will not come again to call the slow of heart to their duty. She has finished what she had to do in the world, and has received the "well done."

The question which we wish now to press is whether we shall take up the fallen banner and carry on the work which was nearest her heart when she closed her eyes in death. There has been a widespread call for a memorial to mark our appreciation of her Christian service. The circumstances of her death and burial make Guilford pre-eminently the appropriate location for the memorial. Her most intimate friends and those with whom her life was most closely bound up unite in feeling that nothing would be so fitting to commemorate her work and to carry it to a further consummation as the endowment of a Biblical Department in Guilford College. This would be called "The Harriet Green Endowment for Bible Study," and for generations to come young men and women would thus be enabled to equip themselves to keep her work going on in the world. If the plan succeeds there must be some large sums given by those who are blessed with enough and to spare, but the endowment should in the main come from the small gifts of the many. Each interested Friend should have a hand in it. Contributions should be sent to George White, the treasurer of Guilford College, N. C. THE AMERICAN FRIEND will keep its readers informed of the progress of the fund, and it will do everything in its power to bring the undertaking to a successful issue.

EDITORIAL NOTE.

An item in the "Congregationalist" contains the statement that "there are churches in Boston that pay \$2,000 a year to four persons to sing three times at one service on Sundays, while the same churches pay \$250 a year for the religious education of 500 children and youth in their care." It is surely an indication of a loss of the real spiritual life and power. The members of such a congregation appear to be making their own entertainment their end and aim. What a perversion of the true spirit of Christianity it seems, and how the martyrs for the faith would cry out against such a religion of personal enjoyment. Our own meetings often seem bare and simple, and not very "attractive," but may we long be preserved from turning our meetings for worship into fashionable Sabbath entertainments.

HOW WE GOT THE BIBLE.

BY LYRA DALE TRUEBLOOD.

The canon of the Old Testament was begun by Ezra in the fifth century B. C. Nehemiah was the next to add to it the Prophets, but he did not complete it, for the Writings, or Psalms, began to be collected and added very soon after Nehemiah's time. Our only information must be gained from Jewish tradition and history, for the Bible itself does not tell us when or how the canon was completed. Christ, though He quotes from and refers to the Scriptures, does not tell us of what they consisted, and although some of the Old Testament books are mentioned by name in the New Testament, very many are not. Indeed, the book of Jude mentions the apocryphal book of Enoch, so we find that the New Testament does not aid us in determining what books are canonical. Many quotations of the apostles are evidently taken from these apocryphal books. The collection of Old Testament Scriptures used by Christ and His disciples was the Septuagint, which contained the Apocrypha, while the Hebrew collection omits them. All the old manuscripts in existence contain the apocryphal books, interspersed with the others.

From these facts we are led to conclude that the Old Testament canon as we have it was not yet fixed in the days of Christ. The Jews long entertained doubts as to the propriety of admitting into the canon the books of Ezekiel, Ecclesiastes, Canticles, Esther and Proverbs. Late in the first century A.D. we find the different schools of Rabbis discussing the canonicity of certain of these books. In 90 A.D. the question was settled for the Hebrew-speaking peoples by the Synod of Jamnia, which fixed the Palestinian or Hebrew canon, with which ours is identical. Still the Greek peoples continued to use the Alexandrian version, which contained the apocryphal books, and the Christian fathers continually quote from these books as being of an equal degree of sacredness with those which the Hebrews had made canonical. Thus we see that the canon was not fixed by prophets or men of great inspiration, but by certain Jewish Rabbis of the century after Christ had been crucified.

In St. Augustine's day some of the church councils agreed on these books as belonging in the Old Testament canon—Wisdom, Tobit, Judith, Ecclesiasticus and I and II Maccabees. Not until 1546 was the matter finally settled for the Roman Catholic Church, when the Council of Trent adopted the canon containing the apocryphal books, which has remained their Old Testament since. At this time occurred the separation between Protestants and Catholics, and the Protestants hesitated to accept the canon of their opponents. Luther translated ten of the apocryphal books in his German Bible, and spoke strongly against the claim of Esther to a place in the Holy Book. With this exception, however, he considered the Hebrew canon better than the Greek, and by degrees his opinion prevailed, until after the six-

teenth century the present Old Testament books have been reckoned canonical by Protestants.

The New Testament canon was finally fixed for Catholic and Protestant alike at the Council of Trent in 1546, but during the early centuries much difference of opinion prevailed as to what books to admit. The early Christians soon began to realize the value of the apostolic writings, and in the second century a collection was made. Other early documents of a similar nature appealed to them as of value also, and worthy a place beside the writings of the apostles. The first canon of the New Testament appears to have been made about 170 A.D. It contained all our present books except Hebrews, 1 and 2 Peter and James.

Down to the fourth century there was disagreement, some of the church fathers admitting such writings as the Epistle of Barnabas, and the Shepherd of Hermas, but in the time of Augustine the Councils of Hippo and Carthage agreed upon the canon as we now have it, and though there was still some difference of opinion, there was never any real doubt after that time. In 1546 it was definitely fixed as it is in our New Testament.

With regard to the history of the text of the Old Testament, there are many hundreds of old manuscripts in existence, but the oldest is a copy of the Pentateuch, now in the British Museum, which is thought to belong to the ninth century A.D. The oldest Hebrew manuscript which bears a precise date is the Codex Petropolitanus, preserved in the Imperial Library at St. Petersburg, which is dated 916 A.D. This contains only the Later Prophets.

The many manuscripts of which these are representative contain practically the same text. The reason for this lies in the fact that the Jews have always observed the most minute and accurate rules in copying their Scriptures. Thus an almost absolute accuracy was secured, and the copy was equally as good as the original. This also accounts for the lateness of the manuscripts which are extant. Any imperfect or injured copies were not allowed to be used in the synagogue, but were destroyed. Hence as the old manuscripts became worn and mutilated they were put aside and soon lost, while new copies which were better preserved were substituted. While in secular documents later copies are usually inferior to the earlier and original ones, this is not the case with the Jewish Scriptures, owing to the scrupulous care they gave to having their copies absolutely perfect. The Rabbis even counted the words, verses and letters in the whole Bible and in its various sections. They held the tanning of the skin on which the copy was to be made as a sacred act. Even a Rabbi who knew the Bible by heart was not allowed to write one word or letter without having before him an authentic copy. While the manuscripts are of a late date, they compare favorably with those of the ancient Greek and Latin authors. There are no manuscripts of Herodotus nor of Plato before the ninth century; no complete copy of Homer before the thirteenth,

though there is one of Virgil belonging to the fourth century.

Behind these manuscripts of the ninth century we have evidence in the writings of Rabbis, the Talmud, the Targums, etc., that they had the same text as we have. (The Talmud is the code of Jewish religious, political and social laws handed down from Moses and Ezra, and contains many quotations from Scripture. The Targums are the Chaldaic versions or interpretations of parts of the Old Testament, and give some light on the condition of the text.) There is no direct evidence, so we must turn to the translations of the Bible into other languages. These are the Samaritan version and the Greek version, the Septuagint.

The Samaritan version consists only of the Pentateuch. It is that part of the Bible adopted from their Jewish neighbors by the mixed population which the Assyrians established in Samaria, after the Ten Tribes had been conquered and carried away. At that time, of course, only the Pentateuch had been collected. This Samaritan version represents the Pentateuch as it was about the fifth century B.C. The variations are few in number and unimportant.

The greatest help to the textual criticism of the Old Testament is the Septuagint, because it contains the whole Bible, was translated before the Jews were divided over questions of interpretation, and was made before the advent of Christ. It took its name from the seventy scholars who, tradition says, translated it in the reign of Ptolemy Philadelphus, in Egypt, from 284 to 247 B.C. Thus it belongs to the period of the Maccabean revolt. There are early manuscripts which date from the third or fourth century of our era. The difficulties in using the Septuagint as an aid to ascertaining the real text are that the manuscripts differ so that it is hard to tell what the original text was. There are two reasons for this divergence—the mistakes of the Greek translators, and the fact that they used different Hebrew texts.

These two versions, based on very ancient manuscripts, confirm us in the belief that the edition of the Hebrew text which the Massoretes, a class of scribes of the seventh to the tenth century, have handed down to us, is practically identical with the original manuscripts. The difficulty in getting an accurate translation of the original Hebrew lies in the fact that the language in the early days was written with no vowels. Hence it is almost impossible in some cases to be sure what words certain combinations of consonants stood for, though usually the context suggests what word was intended. In the time of the Massoretes vowel points were invented, when Hebrew had so largely ceased to be a spoken language that the traditional meanings of the words were likely to be forgotten.

The New Testament books were, on the contrary, not at first carefully preserved, as were those of the Old Testament. Christianity being a forbidden religion in the first centuries of the Empire, its sacred books were the objects of attack and destruction.

When Christianity was officially accepted as the state religion, in the early part of the fourth century, the Holy Scriptures began to be zealously cared for, copied and disseminated.

The oldest extant manuscripts of the Greek Bible are of the fourth century, the Codex Vaticanus and the Codex Sinaiticus, while the Codex Alexandrinus belongs to the fifth century. The Vatican manuscript is so called because it has been in the possession of the Vatican Library at Rome since 1475. It is not in the form of a roll, but is a large quarto volume, bound in red morocco, with leaves of fine vellum. It contains the apocryphal books with the others.

The Sinaitic Bible was discovered by Constantine Tischendorf in the monastery of St. Catherine on Mount Sinai. It is now in the imperial library at St. Petersburg. It was found in this way: Tischendorf was searching for old copies of the Bible, and in 1844, in a waste basket in the library of this convent, he discovered about one hundred and twenty leaves of an ancient Bible. The monks, who began to suspect the value of the leaves when they saw his eagerness to possess them, refused to give them all, and he succeeded in getting only forty-three. Ten years later he returned to find that the monks had hidden the rest of the book, and not until he obtained a letter from the Emperor of Russia did he get possession of the precious volume.

The third oldest manuscript is the Alexandrian, given to King Charles I. of England, in 1628, by the patriarch of Constantinople, and now in the British Museum. It is in four volumes, the first containing the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings and Chronicles. The second volume contains the twelve minor prophets—Isaiah, Jeremiah, Baruch, Lamentations; the Epistle of Jeremiah, Ezekiel, Daniel, Esther, Tobit, Judith, Esdras I. and II., and the four books of the Maccabees. The third volume comprises an Epistle of Athanasius on the Psalms, the Hypothesis of Eusebius on the Psalms, Psalms, Job, Proverbs, Ecclesiastes, Canticles, Wisdom of Solomon, and Ecclesiasticus or Sirach. In the fourth volume are the New Testament books, two Epistles of Clement to the Corinthians, and eight Psalms of Solomon.

(Concluded next week.)

CHARLEY'S DEBT.

BY ALIX.

"It is no use to talk about forgiving him, mother, He has acted hatefully to me, and I hate him with all my heart."

So said Charley, as, after a detailed account of the wrongs that one of his schoolmates had inflicted upon him, he turned to go upstairs to bed.

Mother looked sorrowfully after him. "Ah, Charley, Charley," she said, "remember, 'With what measure ye mete, it shall be measured to you again.'"

Charley shrugged his shoulders, and there was a "don't-care" expression on his face, which, by the

way, is the very worst look a boy's or girl's face can wear. The words rested in his mind, however, as he was getting ready for bed, and when it was time for him to kneel down and say his prayers he paused for a moment. "I can't say the Lord's prayer to-night," he thought, "for there's that part in it that says 'forgive us our trespasses as we forgive those that trespass against us.' Now I don't mean to forgive Tom, and if I say that I will just be a hypocrite. I guess I will pray the prayer that mother taught me:

"Heavenly Father, please to bless me;
A good child I'll try to be,
And do what the Bible tells me.
Children must who do love Thee."

But no, I can't honestly pray that, either, for I know that the Bible tells us that we are to forgive those that trespass against us, not only seven times, but seventy times seven, and besides, I am not trying to be good, but am holding on with all my might to my hard feelings against Tom, and he deserves that I should, too. Oh! I know what I will say:

"Now I lay me down to sleep;
I pray the Lord my soul to keep.
If I should die before I wake"—

There he stopped. "Suppose I *should* die with these angry feelings in my heart—then God could never forgive me, for, as mother said, 'With what measure ye mete, it shall be measured to you again.'"

He walked about the room restlessly. "I won't pray at all," he said. "I will read a chapter instead."

The Bible opened at the parable of the servant that owed his lord ten thousand talents, and told how the lord forgave him his debt, and then how the forgiven man had gone out and taken a fellow servant, who owed him an hundred pence, by the throat and ordered him to pay him what he owed, and when he could not, had him cast into prison. And then he read how those who saw what he had done went and told his lord, and how he had said to him, "Oh thou wicked servant, I forgave thee all that debt because thou desiredst me. Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?" As Charley read a new light seemed to break in upon his mind. "I never knew what this parable meant before," he said, softly; "we must forgive those who do wrong things against us, because God so freely forgives us the wrong things we do against Him—and oh, how many, many times He has forgiven me! How different it seems when I look at it in that way! Not forgiving because we are afraid He won't forgive us, but forgiving out of gratitude to Him who has forgiven us so often."

Charley knelt down. He had no difficulty in finding words to pray with now; when he arose it was with a peaceful heart, from which all angry feelings had departed.

This is the true secret, dear children, and may you also learn it. Thus only can our debt of gratitude to God be paid, and Jesus has said, "Whatsoever ye do unto one of the least of these, my brethren, ye have done it unto me."—Reprinted from "Olive Leaf."

TWENTIETH ANNUAL REPORT OF THE EARNEST WORKERS.

It has been well said by Frances Williard that "Life has but one problem to solve—how self shall be driven from the throne and love placed there in its stead." If, then, love is the motive power of our lives, and we realize the universal fatherhood of God, we cannot fail to believe in the brotherhood of man, and that we are in a very real sense "our brother's keepers." This giving of one's self for others has become a large part of the lives of Christians everywhere, and the band of Friends known as the Earnest Workers is one link in the chain of loving service which unites the hearts of all those who labor for humanity in need.

The present active membership of the Earnest Workers numbers 56, of whom 10 were added this year, largely through the efforts of a standing committee on membership. We have also a list of forty contributing members, many of whom were transferred from the other roll when, for various reasons, they were no longer able to attend our meetings.

Our Twelfth month meeting was enlivened by a talk from Nathan Kite on "The Industrial Problem and Its Relations to the Individual Religious Life."

As formerly, the main work of the society has been done by standing committees, seven of which have been active the past year. Of these, two have fields of labor entirely outside of Philadelphia, four work within the city limits, and one, the paper committee, spreads its beneficence far and wide. The last-named workers have distributed 72 bundles of miscellaneous reading matter to two institutions in Philadelphia—the Howard Home and a Home of Industry for Men; also to the Friends' Mission in Alaska, to a colored industrial school in Virginia, and to several invalid Friends and others in the South. Temperance leaflets have also been sent to the colored school just mentioned, at the request of its principal, and a subscription to the "Youths' Temperance Banner" has been given as formerly to the Schofield School at Aiken, South Carolina.

The committee which had for some years conducted a Boys' Club at 918 Locust Street moved their work this year because another club had been started in a settlement house next door and was patronized by the same boys. The managers of the Catherine Street House of Industry gladly gave our committee the use of two rooms for a club, and have helped and encouraged them in every way. The boys are all Italians between the ages of ten and fourteen, and the attendance varies from forty to sixty. The chairman writes: "At first many of them did not know how to play the simplest games. They are a very lively lot of children, so that to keep them in order and at the same time teach them the games was more than one small committee could do to our own satisfaction." A few boys read the periodicals which are provided for them, and three of them are learning to make hammocks. A short story is usually told them at the close of the evening. It is thought

that more industrial class work would be a great addition.

Another one of our committees operates among the women of the Dorcas Society and the Catherine Street House of Industry, a branch of the Co-operative Coal Club. These needy women are urged to save even in very small amounts by means of the Starr Savings Fund. Since Twelfth month 9th, when the Dorcas Society opened for the winter, orders for coal have amounted to \$101.35. Coal has been available to the club members at all times, even when many other people could not buy it at any price, and the price has been stationary—\$6.65 per ton for stove and nut coal.

The kindergarten committee reports as follows:

From a roll of thirty-six in the kindergarten the average attendance has been twenty-two. Though there have been discouragements, we feel that there has come a change into the spirit of the lives of many of the homes, and frequent visits have brought about real personal contact with the mothers. When they were asked to come to the Christmas celebration one of them said: "It must cost a lot to do all that; I want to help a little"; and she gave a dollar. It seemed too much, but real joy went with the gift. She has a hard, bitter exterior, but her new action opened her heart, and many pleasant talks have been had with her since then. Another mother said: "I can't do much, but won't you let me help a little?" and she handed her mite of ten cents. Surely the Christmas spirit had entered the hearts of those women, and may it not have come through the door of the kindergarten?

For the Christmas entertainment a tree, filled with stockings and a truly Santa Claus made a happy day. The girls rejoiced over dolls, beautifully dressed by some Friends' Select School pupils.

Next in influence to the kindergarten are the clubs which meet weekly for five months. The Girls' Club has twenty-nine members. Besides playing games the girls have made scrap books with much pleasure. With some encouragement all the girls gave away their books at Christmas, mostly to sick children. Lately they have been taught to dress dolls, most of them knowing very little about sewing. Stories are told them while they work.

The older girls still have a club, under the leadership of Rachel C. Reeve, the kindergartner, in which we have no responsibility. In connection with this club we purchased a hand sewing machine by special donations, to encourage the girls to make their own clothing and to help the overworked mothers of the kindergarten children.

The Boys' Club has had a weekly attendance of from forty-five to fifty-five. The smallest boys are kept busy with kindergarten card sewing and raffia braiding, while a story is told them. Of the older boys some read and others make hammocks; but the majority play games. As the boys keep interested for a much longer time in the games than formerly, we have only had to have entertainments every other week, and though they thoroughly enjoy the magic

lantern, music or story, they are satisfied to come without that being a regular part of the program. At the boys' request we have tried self-government again and it has proved a success. Our officers are called the worst boys in the neighborhood, but in the club their conduct is all that can be rationally demanded. With all the boys there has been less trouble about order than ever before.

The library is used by both girls and boys to the extent of about 432 books.

The Saving Fund is also a common good, and in two years the deposits have been doubled, in 1902 reaching the sum of \$301.23.

During the Seventh and Eighth months 3,220 bunches of flowers were distributed through our weekly Flower Mission. Throngs of children came to the room for the flowers, and bunches were also given to some old people in the courts and alleys near by, as well as to the Italians in the neighborhood of Ninth and South Streets.

From month to month we feel we gain a firmer foothold, and though we cannot know, we trust that through our efforts many lives are cheered, and souls are given the needed impulse to reach out to the Highest.

Still another committee has corresponded occasionally with the Freedmen's Association's school at Christiansburg, Va., and we have made the school a gift of four pairs of blankets.

The chairman of the foreign mission committee reports that "the little mission at Tsuchiura, Japan, has been without a resident caretaker for more than a year."

Gurney Binford, or one of his co-laborers of the Friends' Missions at Tokyo and Mito, has gone to Tsuchiura each week to hold the First-day school and meeting for worship. The children are very regular in attendance at the school and much interested. Many of them have sincerely chosen to be followers of the Master.

The morning meetings have been small, but in the evening quite a large company is usually gathered to hear of Christ and His teachings.

Once a month Gurney Binford still conducts an English Bible Class for the High School boys and some of their teachers. As reported last year, this was asked for by some of the boys. About forty attend and seem thoroughly interested in the lessons.

Our last letter from Japan announces that it has been laid on the heart of B. Kida, a Japanese member of the Tokyo meeting, to go to Tsuchiura to reside in order to have more direct oversight of the work there. He seems especially qualified for the trust, and we feel confident that he will be enabled to establish and strengthen the good done there in a way that has been impossible heretofore. His wife is a Bible reader, and will gladly assist him in many ways.

Ours is the only Christian place of worship in the city, which, with the adjacent villages, contains 30,000 inhabitants, 600 of whom are students. If our society will fully occupy this rich field what a harvest

may be gathered, and what blessings will follow to the society here!

This closes our glimpse of the efforts of a twelve-month and the twentieth annual report of the Earnest Workers. We feel the truth of the following lines:

"Tis justly wise to talk with our past hours,
And see what record they have borne to heaven,
And how they might have borne more welcome news."

EMILY B. STOKES, Secretary.

The International Lesson.

SECOND QUARTER.

LESSON IX.

FIFTH MONTH 31, 1903.

THE LIFE-GIVING SPIRIT.

Romans 8: 1-14.

GOLDEN TEXT.—For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8: 14.

DAILY READINGS.

Second-day, Fifth mo. 25.—In bondage. Rom. 7: 14-25.
Third-day, Fifth mo. 26.—The Life-giving Spirit. Rom. 8: 1-14.
Fourth-day, Fifth mo. 27.—Works of the flesh. Gal. 5: 16-21.
Fifth-day, Fifth mo. 28.—Fruit of the Spirit. Gal. 5: 22-26.
Sixth-day, Fifth mo. 29.—The Spirit of life. 2 Cor. 3: 4-11.
Seventh-day, Fifth mo. 30.—Liberty. Gal. 5: 1-6.
First-day, Fifth mo. 31.—Excellencies of Christ. Heb. 7: 15-25.

The Epistle to the Romans, as was said in the notes on Lesson III., is one of the greatest theological treatises in the world. It was written by the apostle in the year 57 or 58, and composed at Corinth, dictated to Tertius, apparently at the house of Caius (Gaius). (Rom. 16: 22, 23.) Paul had never been to Rome, which accounts in large measure for the general treatment of doctrine and argument, and the absence of any special injunctions peculiarly fitted to a special church. The Epistle has three great divisions—Doctrinal, respecting the great thesis of the letter, Justification, or rather righteousness by faith (chaps. 1 to 12); the Practical and Hortatory (chaps. 12 to 15: 13); and the Valedictory (chaps. 15: 14 to 16: 27).

The present lesson is from the doctrinal portion, and from that part which treats of the "Christian scheme in its application to the individual."

The previous chapter (7), and the remaining verses of chapter 8, should be read. The concluding verses of the chapter are among the most eloquent and beautiful passages of the whole Bible.

1. "Therefore." To what does this word refer? Some say to the argument which concludes with the sixth verse of chapter 7. These commentators look upon verses 7-25 of chapter 7 as forming a parenthesis. Others, and most, refer the word to last verse of chapter 7. The deliverance is attained through Jesus Christ, and "therefore" the statements of chapter 8 follow. In either case it should be noted that Paul does not state that the deliverance puts an end to the conflict. It has, however, put an end to its hopelessness, and now the believer, though in the conflict, fights with an assurance of victory. Compare 1 Cor. 9: 26, 27. "No." The word in the original is very emphatic. It means that condemna-

tion is out of the question. Paul does not mean that a man may not make mistakes, but that he who trusts in Christ will be trying to follow the law of God. The words "who walk," etc., are omitted in all the best manuscripts. They appear to have been brought in from verse 4.

2. "The law." The authority. The word has the same sense as when we speak of a "law of nature," a "law of our being," etc. "Spirit of life." The Spirit brings life, because it is itself life. "Free from the law of sin and of death." The authority, power, influence of the Spirit of life in Christ Jesus is the strongest, and hence sets free from all other authority.

3. "For what the law," etc. The "law" here is evidently the moral law. The law pointed out what was wrong; it laid down rules of duty, and prescribed penalties, but it could not make men righteous. No law, however good, will ever make a people do what is right. True reformation must come by making men better. "Through the flesh." The inherent weakness of the lower part of our nature. "God," etc. Compare John 1: 1, 18; Col. 1: 13-20; Heb. 1: 1-4. "In the likeness of sinful flesh." Literally, "In the likeness of the flesh of sin." Christ was clothed in flesh like that in which sin dwells. Sin did not dwell necessarily in flesh; it invaded flesh. The incarnation of the Son of God proclaimed that the dominion of sin can and will be overthrown. "Condemned." Proclaimed the doom of.

4. "That the ordinance of the law." Revised Version. The requirements of the law. "Who walk not after the flesh." Those whose desires and purposes are not in accordance with the desires of the flesh.

5. A statement of the fact that a man's actions and life are determined by the motives which animate him. If he sets his mind on earthly things, he will do earthly things; if on heavenly, he will do heavenly things.

6. "Because the mind of the flesh is death; but the mind of the Spirit is life and peace." Revised Version. "Death" here means ultimate death of body and soul.

7. The "mind of the flesh" must be "enmity against God"; it is impossible that it should be otherwise. One cannot at the same time serve God and self.

8. "And they that are in the flesh cannot please God." Revised Version. "In the flesh" means live for the flesh.

9. "But ye." True believers. The "ye" is emphatic. "Are not in the flesh." Not under the control of the lower nature. "If so be the Spirit of God dwelleth in you." Note the "Spirit of God" and the "Spirit of Christ" are used synonymously. He is speaking of the presence of Christ in the soul by the Holy Spirit. Compare John 14: 16, 18, 20. "Now if any man have not the Spirit of Christ he is none of His." This may be and often is read as meaning a spirit like that of Christ (Luke 9: 55); or it may mean the indwelling of the Holy Spirit (John

16: 17). The distinction is not important, as it is impossible to have a spirit truly like that of Christ, except by the indwelling of the Holy Spirit.

10. "The body is dead because of sin." There are many different opinions as to what these words mean. One of the interpretations is, "The doom entailed by sin still indeed attaches to the body, but only to the body. The body, indeed, must die, but the hold of sin upon the Christian ends." "Spirit" here seems to mean the human spirit.

11. "The present possession of the Spirit is an assurance that even in the body life shall at length triumph over death."

12. "So then brethren," etc. "We are under an obligation, not to the flesh, but to the Spirit."

13. "Ye must die." Revised Version. It is an inevitable conclusion. "Mortify." Literally, "put to death."

14. "For," etc. A repetition in a different form of verse 1. The relationship of the believer as a Son of God is more fully explained in the verses which follow.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIFTH MONTH THIRTY-FIRST.

MISSIONS IN THE ISLAND WORLD.

Isa. 42: 10-17; 60: 8, 9.

Second-day, Fifth mo. 25.—The islands God's. Isa. 11: 11; 24: 15.
Third-day, Fifth mo. 26.—They show God's greatness. Isa. 40: 12-15.
Fourth-day, Fifth mo. 27.—They wait for God's law. Isa. 42: 1-4.
Fifth-day, Fifth mo. 28.—They shall trust Him. Isa. 51: 4-6.
Sixth-day, Fifth mo. 29.—They send missionaries. Isa. 66: 19-24.
Seventh-day, Fifth mo. 30.—Paul's island mission. Acts 13: 5-13.

The crowning glory of Israel is that out of her, came One who represented in unmistakable terms the purpose of God to save "whosoever believeth," and the prophet views the most distant regions of the earth as the objects of His grace and redemptive love. It is one of the puzzles of church history that there ever should have been a time when missionary effort could be disregarded and even opposed, yet we know that such was the prevailing condition in Christendom not many decades ago.

The islands of the Pacific presented peculiar conditions because of their smallness and their great numbers. Each little "pinhead" had its separate problem; scores of isolated and self-contained communities, with their varying customs and languages, had each to be reached. The work began before the close of the eighteenth century, and moved from point to point until it can now be said that the whole field has been covered. Yet results have varied; on one island stands a monument to a missionary with this inscription: "When he came to this island in 1848 there were no Christians; when he died in 1872 there were no heathen;" while sixty years of effort have given only a foothold on the coast of the large island of New Caledonia.

Fanciful pictures have been drawn of indolent but

gentle and peacefully-disposed inhabitants whom it was a pity to disturb. Those who have lived among the islanders describe revolting cruelties and a degradation of which cannibalism is but a single feature. One missionary tells of how nearly his heart failed him as he saw the debased—almost hopeless—condition of those among whom he had gone to labor. But the triumphs of grace were but the more signal. Not only have their lives given clear proof of reformation, but “from the first the churches of the mission field accepted the responsibility of the local pastorate, and were mindful at the same time of their missionary obligation to provide pioneers for services abroad.”

Outside help, however, is still needed. The United States now controls the Philippine Islands and the Ladrões, with a population largely nominally Christian, but in as real need of missionary enlightenment as the ungospelized heathen of New Caledonia. In some respects the problems are even more difficult, as their errors have in them that modicum of truth that makes them the harder to combat. Superstition and abject fear of the friar orders hinder the work. On the other hand, it may be said that last year more than one hundred thousand copies of the New Testament or portions thereof found eager purchasers, and in various localities calls are heard for teachers and preachers of the Protestant faith.

What our own missionaries are doing and preparing in Cuba and Jamaica we know. Clearly, if the Church rises to her duty and her opportunity, the time will soon come when “the ends of the earth shall praise Him.”

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

A JEWISH DISCIPLE.

Never have I met any one so closely associated in my thought with the immediate disciples of our Lord as Isaac Aleuzer, of Jerusalem, who was introduced to my notice during the past winter. A young man of twenty-three belonging to a rabbinical family that has lived in the holy city since the days of the Jewish persecution in Spain, disinherited and counted as dead because of his Christian faith, and now seeking an academic and Biblical education preparatory to evangelistic work among his people in the home land, his history is one of pathetic and thrilling interest. Everything in his bearing, conversation, spirit and public service tends to inspire confidence in his sincerity and experimental knowledge of salvation through Jesus Christ.

He is at Winona Lake, Indiana, attending a Presbyterian school, and working his way, as best he can, by manual labor and lectures in adjacent towns. But he is in frail health and in need of a course of treatment. He greatly desires to go to Battle Creek Sanitarium, but their terms are quite beyond his means, the least expensive room being about \$12 a week. I

believe that a few weeks in this institution would be very beneficial, and also an education in hygienic living that would enable him to take better care of his health in the future. If any reader of THE AMERICAN FRIEND desires to render him assistance, and will entrust the donation to me, I will see that it is placed in his hands. “Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.”

ESTHER TUTTLE PRITCHARD.

Kokomo, Indiana.

THE YOUNG PEOPLE'S MISSIONARY MOVEMENT.

There are nearly fourteen million scholars reported in the Protestant Evangelical Sabbath Schools of the United States and Canada, and there are more than six million members in the Young People's Societies of these countries.

It is the underlying aim of the Young People's Missionary Movement, which was organized by secretaries and official representatives of denominational missionary boards at Silver Bay on Lake George, last summer, to develop a deeper spiritual life and a stronger missionary spirit among these millions of Christian young people. The work of the movement is done, not independently, but through denominational missionary boards, whose representatives constitute its Executive Committee.

The Student Volunteer Movement has done a most important work in developing the missionary spirit among the 150,000 college students of the United States and Canada. It is believed that an equally important supplemental work must now be done with the vast army of young people outside of college halls.

Among the methods used in the development of this great field will be the conduct of summer conferences for leaders—a plan that has proven of inestimable value in the student work.

The first of these conferences was held last summer at Silver Bay on Lake George, attended by 168 representatives, from at least 16 different denominations. During the coming summer two conferences will be held, one on Lookout Mountain, Tennessee, Seventh month 1st to 8th, and another at Silver Bay, on Lake George, Seventh month 22d to 31st.

The purpose of these conferences is not, primarily, the incitement of missionary enthusiasm, but rather the deepening of spiritual life and missionary purpose, through Bible study and prayer, and practical training for effective leadership among young people. It is expected that the conference at Silver Bay will be attended this year by about 300 delegates, and the conference on Lookout Mountain by about 200.

Arrangements are made for combining exceptional vacation privileges with the more distinctively spiritual and missionary features of the conference. It is believed that these summer conferences will mark the beginning of a more comprehensive campaign

conducted by the denominational boards during the fall and winter, and reaching the local churches throughout the United States and Canada.

In addition to the Young People's secretaries and other official representatives of Mission Boards who are expected to be present, an invitation is extended to leaders in local Sabbath School and Young People's organizations.

The forenoons of the conferences are devoted to devotional Bible study, and to consideration of methods of deepening missionary consecration among young people. The afternoons are given entirely to recreation. Vesper services are held in the evening, addressed by prominent speakers on spiritual themes.

Among the leading workers who are expected at Lookout Mountain are W. R. Dobyms, John Willis Baer, Chancellor William F. McDowell, Ira Landrith and others.

Among the speakers who are expected to be present at the Silver Bay conference are: Robert E. Speer, Chancellor Wm. F. McDowell, Messrs. John Willis Baer, S. H. Hadley, Harlan P. Beach, Luther D. Wishard, and others.

Reduced railroad and steamer rates and a combination of other favorable conditions make it possible to offer the benefits of this conference to representatives of Sunday Schools and Young People's Societies for but little more than half of what would ordinarily be the expense of such a trip.

Further information may be secured from Charles V. Vickrey, 156 Fifth Avenue, New York, N. Y.

Things of Interest Among Ourselves.

No one knows how to appreciate THE AMERICAN FRIEND more than we do, isolated, as we are, almost entirely from Christian association. Its Church news, its articles of merit, and soul-inspiring editorials combined, make it a most welcome weekly visitor.

MARTHA M. LINDLEY.

Friends' Mission, Va.

There are four Friends' Meetings in Columbus, Ohio, and each meeting owns its own property.

Margaret Willit, of Oskaloosa, Iowa, is located in Los Angeles, and is worshipping with Friends.

Anna May Pemberton, who has spent the past six months lecturing in Indiana and Ohio, is now in New York State.

Osborne B. Ong is laboring in two new meetings near Cleveland, Ohio, that have been built up largely through his ministry.

The Friends of Ohio Yearly Meeting are conducting a manual labor home for men and a rescue home for women in Cleveland.

Jesse and Cynthia Harkness are loved members and regular attenders of Alum Creek Meeting, Ohio. He is past 90 years of age and she 86.

Frederick J. Cope, who has been located at Salem, Ohio, for the past seven years, is expecting to enter the evangelistic field the coming winter.

The Universal Peace Union of Philadelphia commemorated the third anniversary of The Hague Court of Arbitration in the historic Mennonite Meeting House at Main and Herman Streets, Germantown, Philadelphia, on the afternoon and evening of the 17th inst.

Isaac Stratton has been doing faithful service the past two years in Alum Creek Meeting, Morrow County, Ohio. The meeting is growing.

Fred. Graff and wife, of Newberg, Oregon, are in Los Angeles for the latter's health. They attended the Friends' meeting at that place the 3d inst.

Sarah Caroline Hadley, of Wilmington, Ohio, attended the recent sessions of Philadelphia and Abington Quarterly Meetings, at which she had service.

A. C. Brown, superintendent of the Friends' Sabbath School in Los Angeles, has been appointed a member of the Executive Committee of the State Association for Los Angeles County.

Dr. Hodges, director of Lay Workers Courses at Union Theological Seminary, New York City, gave an address during Purchase Quarterly Meeting, New York, on "How to Study the Bible."

James Estes is located at Highland Avenue Meeting, Columbus, Ohio. Wallace Gill, a young man, who was recorded a minister a few months ago in this meeting, is laboring in the meeting at Camp Chase.

Sheik Joseph Audi, a Friend from Palestine, who has been lecturing for some weeks at Richmond and Fairmount, Ind., has gone to St. Louis, where he has charge of the Jerusalem exhibit at the World's Fair.

C. C. Hinshaw and wife, of Iowa, who were in Los Angeles the fore part of the winter, and then went to San Diego, returned to Los Angeles en route to Iowa. They expect to make Los Angeles their home in the near future.

Fred. T. Coppock and Oscar Myers, of Des Moines, Iowa, labored with excellent results in Springdale Quarterly Meeting, Kansas, during the closing weeks of Fourth month. They held meetings at Stanwood and Tonganoxie.

Both the Orthodox and Hicksite Friends at Waynesville, Ohio, are preparing to commemorate the hundredth anniversary of the establishment of Miami Monthly Meeting, which occurred at Waynesville, Tenth month 13th, 1803.

Harry R. Keates, of Glens Falls, N. Y., closed a week's series of meetings at Bangor, Ia., on First-day the 3d inst. On the closing day a large and attentive audience assembled both morning and evening. The result of his labor was helpful and instructive. R. Hayes Prickett is doing excellent work at this place.

Yearly meeting of Friends for New England will be held at Portland, Me., commencing Fifth-day, Sixth month 11th, at 9 a.m., with meeting on ministry and oversight. Yearly meeting for discipline Sixth-day, the 12th, at 9 a.m. All expecting to attend or those wishing for board or room will please correspond with L. M. Douglas, Portland, Me.

M. C. Pearson, who has been laboring for some time in the meeting at Knightstown, Ind., has felt a need for a more scholarly preparation for religious service and is making preparations to take up work in the meeting at Union Springs and at the same time pursue a course of studies in the Moody Institute or the University of Chicago.

Anna M. Votaw, a minister of Richmond, Ind., has spent the winter with her invalid daughter near Mankato, Kan. On the 4th ultimo she attended Walnut Creek Monthly Meeting, held at Oak Creek. On the following day she was at the North Branch Meeting, and on Fourth-day held a meeting at Walnut Creek Particular Meeting. Her services were highly appreciated.

Stella Quarterly Meeting, Oklahoma, will be held Sixth month 5th, 6th and 7th at New Hope Meeting. Friends coming from a distance should correspond with Ernest Howard, Manchester, Okla., and buy tickets to Camchester, Okla., as that is the name of the railroad station. The members of the New Hope Meeting wish to extend an invitation to Friends to come and enjoy this season of worship and business with them, especially since it is their first privilege of having the quarterly meeting in their midst.

Hannah H. Leggett, now in her seventy-first year, is the oldest woman minister in pastoral work in New York Yearly Meeting. She and her daughter, Annie Sands Leggett, are associated together in work in Batavia Meeting, where they have been located for eight years. Hannah H. Leggett is the daughter of Lindley Murray Hoag, a well-known minister among Friends.

Joseph W. Elder, of Emporia, Kan., expects to hold meetings during the summer at different points in Kansas Yearly Meeting. These services are to be conducted in a tabernacle. All meetings desiring such labor should correspond with him in the near future, as he can arrange the circuit to better advantage if all "calls" are in early. No charges are made for services or tabernacle.

Buffalo Quarterly Meeting will be held at La Harpe, Kansas, the 22d, 23d and 24th inst. If Friends who are planning to attend will notify Samuel A. Johnson, La Harpe, Kansas, they will be met at the station. They should be careful to mention the railroad by which they expect to come, since La Harpe has two roads, the Missouri-Pacific and the Missouri-Kansas and Texas. All are gladly welcomed.

Allen Jay writes: "The proposition to establish a Biblical department at Guilford College, to be known as the Harriet Green Endowment Fund for Biblical Study, meets with my full endorsement, and I hope it will be set on foot at once. It is far better than any memorial building. It would appeal more to English Friends than any other monument. It would be more in accordance with Harriet Green's wishes also. Let the move be made."

Fourth month 19th was observed as Children's Day at Whittier, Cal. The little folks led in the singing, while the sermon was beautifully suited to them. Fifth month 3d was College Day. The decorations, including gold and purple pansies, suited the occasion. President Charles Tebbets preached the sermon. He pleaded for the college for the sake of the community, the home and the church. Over seven thousand dollars were raised on the endowment fund.

Commencement at Guilford College will be held on the 26th. Professor D. W. Dennis, of Earlham College, will make the closing address on that day. The year has been successful in many respects. The attendance has reached 218. A department for Bible study has been arranged for next year. It is believed that this will meet a need deeply felt in North Carolina Yearly Meeting. Several thousand dollars have been subscribed during the year for the increase of the endowment.

The seventeenth annual Christian Endeavor Convention of Muncie District, Ind., will be held at Portland, Sixth month 11th and 12th. Friend Endeavorers of the district will be glad to learn that Robert L. Kelly, president of Earlham College, will deliver the principal address on Sixth-day evening, the 12th. His subject is, "The Christian Endeavor Habit: Its Use and Abuse." Prof. P. P. Bilhorn, of Chicago, will direct the music. There are seven Friends' societies in the district. Every Friend will be welcomed.

The Y. M. C. A. and Y. W. C. A. in Whittier College, Cal., have been doing good work since the revival in Second month. The girls recently enjoyed a visit from Esther Hiatt, who led their meeting, and spoke on "True Womanliness." The last meeting on "Sins of Our Tongues" was very helpful. Edith Tebbets and Marjorie Little have been chosen delegates to attend the State Y. W. C. A. Conference at Capitola this month. The college students greatly enjoy the chapel talks given each week by Levi Mills.

Adrian Quarterly Meeting was held at Raisin Center, Mich., the 2d instant. George W. Willis, of Cleveland, O., who recently held a series of meetings at Newport, Ky., was present. As he has not fully recovered from a serious illness which he had while laboring in the West, he was obliged to return home soon after quarterly meeting. James Cooley, of Cleveland, O., was also in attendance, and presented the cause of the recently-established mission for men, and the Rescue Home for women. A subscription was taken for the work.

The opening for Friends in San Diego, Cal., seems clearly to be the will of the Lord, yet the means for paying for their meeting house is not yet entirely secured. A prayerful thought for this work is due from Friends, and should any be led to contribute to the cause the offering will thankfully be received by S. L. Ward, San Diego, Cal.

A unique wedding took place in the Mission Home in Gibara, Cuba, Fifth month 4th. The contracting parties had lived together as husband and wife for twenty years until several months ago, when the woman, through attending the mission services, became convinced of their sin, and refused to live thus longer without marriage. The man became very angry, refusing to comply and threatening to kill her some night. In the face of persecution and ridicule, she remained loyal to Christ and her duty and won the victory. Neither they nor the two witnesses could write. The truth searches hearts.

We have been brought to feel the seriousness of the illness of our friend, John Henry Douglas, by a personal letter written by his wife, in which she says: "He came home sick the 15th (Fourth month), and has not been out since. For several days we have had but little hope of his recovery. No one comes inside the house but the doctor. He is encouraged this morning (Fourth month 30th) for the first. For nearly two weeks he got up, dressed and came downstairs, but sat up only a little through the day. Last Seventh-day pneumonia set in. Since that there has been but little hope until this morning."

Edgar J. Sanders, of Le Grand, Iowa, and John Waldo Woody, of Guilford, College, N. C., both graduates of Friends' colleges and Student Volunteers, are expecting to spend the summer in the limits of Indiana and Western Yearly Meetings in the interest of missions. They represent no special field, but in every community will endeavor to bring about greater interest in the particular missions to which the meetings are contributing. They will work to promote the knowledge of the field, and thereby bring about more efficient service. The need of such work is apparent. We feel sure Christian Endeavor Societies and missionary organizations will be glad to co-operate with these young people in the fulfillment of their concern.

MARRIED.

CARTER—ALSOP.—On Fifth-day, Fifth month 7th, 1903, at Friends' Meeting House, Haverford, Pa., Rachel Griscom Alsop, daughter of the late Samuel Alsop, Jr., and of Esther Kite Alsop, to John Darlington Carter, of Haverford, Pa.

SCHISSLER—BOND.—At Richmond, Ind., Fourth month 29th, 1903, Edna Bond and Mark Schissler. The former is a member of Whitewater Monthly Meeting.

STANLEY—ELLIOTT.—Near Richmond, Ind., Fourth month 29th, 1903, Asa Stanley and Bessie M. Elliott, daughter of Fletcher and Laura Elliott.

DIED.

COX.—At his residence in Whittier, Cal., Fifth month 2d, 1903, Benjamin E. Cox, aged 72 years. He was a lifelong member of Friends, and a consistent Christian.

DALTON.—Near Independence, Kansas, Fifth month 4th, 1903, Sarah E. Dalton, wife of Newton R. Dalton and daughter of Simon H. and Naomi S. Hadley, in her 42d year. She was a birthright Friend and an earnest Christian.

GOUDY.—At his late residence, Haddonfield, N. J., Fifth month 1st, 1903, Charles Wilson Goudy, in his 85th year. He was a member of Poughkeepsie Monthly Meeting.

HILL.—At Lynn, Mass., Sixth month 7th, 1903, Sarah P. Hill, daughter of Prince G. and Sarah H. Bowerman, and wife of Lebbeus Hill, aged 68 years. She was a lifelong member of Friends, and by her quiet, unassuming Christian life endeared herself to all who knew her.

BOOK REVIEW.

"The Religion of a Mature Mind," by George Albert Coe. Fleming H. Revell Company, 1902.

We have received a most helpful and valuable contribution to the literature on practical religion in a recent book by Prof. Coe, in which he discusses some of the difficulties that arise in passing out of the religion of childhood and youth into that of maturity, difficulties which are also felt by the church at large in its present stage of development.

He claims that the inertia of habit and of institution is so great as to retard progress even more than the inertia of thought systems. Yet the world movements are now such that it is impossible to stand still, and it is in helping its readers to understand and co-operate with these movements that this book has its greatest value.

He shows that the Christian life is being simplified: its ideals are being socialized; its motives are being intensified. The treatment of the right attitude toward authority in religion, and of the theological doctrines concerning the chief end of man, the right to be called a child of God and the consciousness of sin, is most illuminating, and immediately one finds a vital meaning and power for to-day.

Throughout the book there is profound sympathy for the honest doubter, and an attempt to suggest facts and motives that will appeal to such, and that, if sincerely faced and obeyed, will lead into an ever-widening vision of truth.

The two chapters on Conversion and Prayer go straight to the heart of the difficulties felt by many, and meet them in a straightforward way, pointing out that what may seem to have been lost is more than made up for in the new revelation of Christ and the Christian life. In fact, one feels throughout the whole book the strong, hopeful, living

FROM THE BENCH.

A Judge Commends Pure Food.

A Judge of a Colorado Court said: "Nearly one year ago I began the use of Grape-Nuts as a food. Constant confinement indoors and the monotonous grind of office duties had so weakened and impaired my mental powers that I felt the imperative need of something which neither doctors nor food specialists seemed able to supply.

"A week's use of Grape-Nuts twice each day convinced me that some unusual and marvelous virtue was contained therein. My mental vigor returned with astonishing rapidity; brain weariness (from which I had constantly suffered) quickly disappeared; clearness of thought and intellectual health and activity which I had never previously known were to me the plain results of a few months' use of this food.

"Unhesitatingly I commend Grape-Nuts as the most remarkable food preparation which science has ever produced so far as my knowledge and experience extends." Name and address furnished by Postum Co., Battle Creek, Mich.

The Judge is right. Grape-Nuts food is a certain and remarkable brain builder, and can be relied upon. There's a reason.

faith of the author in the eternal reality of things. To him the Christian life, though it may begin with very simple act or weak motive, is to develop into an experience of God within, the eternal in the temporal. The Christ is the vital principle of everything that makes life worth living. In every duty, in every impulse to the good, in every approving voice of conscience, in everything that tends upward in our nature, we must realize that we are face to face with the kingdom of God. Its life and its law is the Christ. Because He is formed within us our very consciousness of self must come, as did His, to be habitually interfused with a sense of the presence of the Father.

"The Missionary Review of the World" for May contains a very timely article on "The Macedonian Caldron," by Dr. Henry Otis Dwight, who lived many years in Constantinople. This scene of disturbance is the "Storm Center of Europe," and an important missionary field. Dr. Dwight's clear-cut article throws much light on the situation. An important contribution to this number of the "Review" is on "The Women of India and Intellectual, Social, and Religious Reforms," by Mrs. J. T. Gracey. It shows that much progress has been made, but the evils to be remedied are still legion.

THE LAND OF MAKE BELIEVE.

Let us let the little children have their legends and their plays;
Let them keep the glad illusions of those long and happy days;
Let them know the joyous fancies of the mystic fairyland,
And the wonderful enchantments only they can understand—
For the years are coming to them when they'll sigh, and softly grieve
That they left the realm of childhood in the Land of Make Believe.

In the Land of Make Believe we used to ramble up and down
To the playing of the piper in the streets of Hamelintown;
And we saw the fairy mother make the horses rear and prance
When we rode with Cinderella to the palace for the dance;
And of evenings, you remember how we saw some one go by,
And we knew it was the Sandman, come to shut each blinking eye!

All the others—how we loved them!
How they used to come and play
Till at last they sent a message that they'd come no more, one day,
For they had to leave us lonely with our broken dreams and toys
While they staid behind in childhood with the little girls and boys,
Let us let the children have them, ere the years come when they grieve
That they ever found the highway from the Land of Make Believe!
—W. D. Nesbit, in "Chicago Tribune."

The death of Judge A. E. Maxwell, of Shipley, Fla., who has just passed away in his 83d year, is said to leave Senator Vest, of Missouri, the last survivor of the Senate of the Confederate States.

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

He didn't have a dollar; he didn't have a dime. His clothes and shoes were looking just as though they'd served their time. He didn't try to kill himself to dodge misfortunes whacks. Instead, he got some ashes and he filled five dozen sacks. Then, next he begged a dollar. In the paper in the morn he advertised the polish that would put the sun to scorn. He kept on advertising, and, just now, suffice to say, he's out in California at his cottage on the bay.—"The Lyre."

GETTYSBURG AND WASHINGTON.

Personally-Conducted Tour via Pennsylvania Railroad.

The battlefield of Gettysburg and the National Capital in all the glory of its spring freshness are attractions so alluring that few would feel like refusing to visit them. It is to place these two attractions within easy reach of every one that the Pennsylvania Railroad Company announces a tour over the interesting battlefield, through the picturesque valleys of Maryland, and an entertaining stay at Washington.

The tour will leave New York 8.00 a.m., and Philadelphia 12.20 p.m., Saturday, May 23d, in charge of one of the Company's tourist agents, and will cover a period of six days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the party throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the extremely low rate of \$22 from New York, \$21 from Trenton, \$19 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J., or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

The University of California conferred
the honorary degree of Doctor of Laws
upon President Roosevelt last week.

Twenty-five millions will be added to
the world's gold supply by the clean-ups
now in progress in the Klondike. Water
is running freely throughout the Klon-
dike, giving miners a supply sufficient to
wash out the immense dumps piled up
during the winter. The yield of Gold
Run, Dominion and Sulphur Creeks is
larger than anticipated.

Secretary Root has decided that the
ancient wall around the old city of
Manila shall be preserved. Manila's
medieval wall, built by the Spaniards
several hundreds of years ago, is almost
the only one of the kind left in the Ori-
ent. The Manila wall is a picturesque
old work, and may well be preserved for
aesthetic reasons, as well as for its his-
torical associations.

Governor Pennypacker, of Pennsyl-
vania, has signed the child labor bill and
vetoed the other three miners' bills. The
child labor bill makes it unlawful to em-
ploy children under 16 years of age in
and about the mines. The three bills
vetoed were the eight-hour day bill, the
bill providing for the payment for coal
mined by the ton of 2,240 pounds, and
the mine inspection bill.

It is reported that President Marro-
quin, of Colombia, has been compelled
to resign that office on account of polit-
ical troubles, and that General Raphael
Reyes, Second Vice-President, will as-
sume the Presidency. Friends of the
canal are anxiously awaiting develop-
ments, since the resignation of President
Marroquin means the removal of one of
the staunchest friends of the Panama
Canal Treaty.

William H. Roberts, stated clerk of the
General Assembly of the Presbyterian
Church, has received returns from 203
of the 237 presbyteries on the question
of creed revision. Of the returns received
185 are in favor of all the overtures, 13
are partly affirmative, 2 negative and 3
took no action. This vote ratifies the
proposition, which required a majority of
two-thirds of the presbyteries, and prac-
tically assures the adoption of the re-
vised Confession of Faith by the General
Assembly, which is now in session in Los
Angeles.

The consolidation of the St. Louis and
San Francisco with the Rock Island sys-
tem brings under the control of the Rock
Island company over 15,000 miles of line
—making about the largest railroad sys-
tem under a single control in the coun-
try. The Rock Island company itself is
controlled by a small minority of the
stock interest, and thus presents the dou-
ble feature of controlling the most mile-
age through the smallest relative invest-
ment known in the railroad world.

American railroads have not of late
been improving their record of casualties.
During the last half of last year, accord-
ing to a statement made by the Inter-
state Commerce Commission, no less than
163 passengers were killed in railroad ac-
cidents and 1,969 injured. This is as bad
as a whole year's record ordinarily is.
Congestion of traffic, overworking of em-
ployes and the strain put upon the whole
mechanism of railroading probably ex-
plain, if they do not excuse, the very bad
showing made.

The government's report on the crops
for this month appeared last week, and
confirms the unofficial reports that the
cold snap late in Fourth month did no
great damage to the winter wheat crop.
There was quite a material reduction in
the condition from Fourth month 1st,
but it still remains uncommonly high.
The West has had plenty of moisture,
while the East is beginning to suffer
seriously from drouth. Farm work is
behind in both sections of the country,
but western pasturage is in good con-
dition, compared with that in the Eastern
States.

The Philadelphia Yearly Meeting of
Hicksite Friends met in that city last
week. The statistical report for the
year gives a total of 11,124 members, a
decrease of 136 since last year. A num-
ber of reforms were suggested by some
of the members, including a proposition
to provide for a short period for social
intercourse and a time for the discussion
of ethical and moral topics in connection
with meetings for silent worship; also
a suggestion was made that Friends
should be more active in promulgating
their principles among those who are not
now members. Neither of these reforms,
however, were acted upon by the meet-
ing.

The Yale University Corporation,
at a recent meeting, almost unani-
mously approved the recommendations
to extend the elective system into
the freshman year by allowing each
freshman to choose five out of eight
courses of study and to allow the
substitution of advanced work in
mathematics or modern languages in
place of Greek for admission to college.
The new requirements for admission,
which will go into effect in 1904, leave
English, ancient history and Latin un-
changed, but will allow Greek to be
wholly or in part superseded by an ad-
ditional amount of mathematics or by a
thorough knowledge of either French or
German.

Scientific lumbering or forestry is to
become so widely prevalent in a few
years, in the opinion of officials of the
Federal Department of Agriculture, as to
open a large and most attractive field for
the employment of specially-educated
young men. There is a great scarcity
of foresters, and the supply of competent
persons is described as being about one

in ten to the demand. This demand must
increase as lumber companies, paper
companies, railroads and other concerns
particularly interested wake up to the
necessity of applying a conserving pol-
icy to the treatment of woodland prop-
erty. Railroad companies are now em-
ploying experts in permanent positions of
tree superintendence. This is a new busi-
ness or profession in the United States.

FRIENDS' LIBRARY,

142 North Sixteenth Street.

Open on week-days from 11.30 a.m. to
2 p.m., and from 3 p.m. to 6 p.m.

The following books have been added
to the library:

Bryce, James.—“Studies in Contempo-
rary Biography.”
Eliot, C. W.—“More Money for the Pub-
lic Schools.”
Elliott, J. W.—“Plea for Hardy Plants.”
Gilder, J. B. (comp.)—“American Idea.”
Hunt, Violet Brooke.—“Story of West-
minster Abbey.”
Ingersoll, Ernest.—“Wild Life of Or-
chard and Field.”
Keeler, H. L.—“Our Northern Shrubs.”
Lansdale, M. H.—“Vienna and the Vien-
nese.”
Parkhurst, H. E.—“How to Name the
Birds.”
Rogers, J. E.—“Among Green Trees.”

The bread of life is love; the salt of
life is work; the water of life is faith.—
Jameson.

BE INDEPENDENT.

It's Easy to Shake Off the Coffee Habit.

There are many people who make the
humiliating acknowledgment that they
are dependent upon coffee to “brace
them up” every little while. These
have never learned the truth about Pos-
tum Cereal Coffee which makes leaving
off coffee a simple matter, and brings
health and strength in place of coffee ills.
A lady of Davenport, Iowa, who has
used Postum Food Coffee for five years
is competent to talk upon the subject.
She says:

“I am a school teacher, and during
extra work when I thought I needed to
be braced up I used to indulge in rich,
strong coffee of which I was very fond,
and upon which I thought I was de-
pendent.

“I began to have serious heart pal-
pitation, and at times had sharp pains
around the heart and more or less stom-
ach trouble. I read about Postum and
got some to try. I dropped coffee, took
up the Postum, and it worked such won-
ders for me that many of my friends
took it up.

“In a short time I was well again,
even able to attend evening socials. And
I did not miss my coffee at all. Now I
can truthfully say that I have been re-
paid fully for the change I made. I have
no indications of heart disease, and not
once in the past four years have I had a
sick headache or bilious spell.

“My father, 78 years old, is a Postum
enthusiast, and feels that his good
health in a large measure is due to the
six cups of good Postum which he en-
joys each day.” Name furnished by
Postum Co., Battle Creek, Mich.

There is a reason.

"INTERNATIONAL" BIBLES AND TESTAMENTS

A NEW BOOK JUST ISSUED

CHRISTIAN WORKER'S TESTAMENT

COPYRIGHT 1902

An Indispensable Book for Ministers, Evangelists, Teachers, the Young People, and everyone who is interested in the greatest subject of the Bible, and desires to comprehend the Theme of Salvation in the exact words of the New Testament.

Sixteen Complete and Consecutive Readings in the New Testament. All marked in red and indexed, enabling the reader to turn rapidly and quickly to all the texts in succession. (See next page.) Everywhere commended and endorsed.

Baltimore Methodist Protestant: "This is the most unique and practical marked New Testament we have yet seen. Bible readers, evangelists, missionaries and ministers will find the work so practical and so convenient as to become a necessity."

Christian Work: "A marvel of convenience; has the practical qualities of a marked New Testament."

Henry M. Wharton, Evangelist: "Your New Testament for workers is the only one for the purpose I would recommend. Many Helps have been gotten out, but they only suit the men who write them. David cannot fight in Saul's armor. Jesus Christ knows best how to point the way of life."

STYLES AND PRICES

- No. 1 CW. Red Russia Cloth, round corners, gilt edges \$.70
 No. 2 CW. Morocco Limp, round corners, red under gold edges, 1.00
 No. 3 CW. Morocco, Divinity Circuit, (overlapping edges) round corners, red under gold edges 1.25

FOR SALE BY ALL BOOKSELLERS

THE JOHN C. WINSTON CO.,

Publishers and Manufacturers
PHILADELPHIA, PA.

For this is Love's nobility—
 Not to scatter bread and gold,
 Goods and raiment bought and sold;
 But to hold fast his simple sense,
 And speak the speech of innocence,
 And with hand and body and blood,
 To make his bosom-counsel good.
 He that feeds men serveth few;
 He serves all who dares be true.

—Ralph Waldo Emerson.

WANTED

by J. WILHELM ROWNTREE, of England, at a fair price or on loan, but preferably the former, for the purpose of historical study,

Complete Sets of

WESTERN FRIEND
 FRIENDS' REVIEW
 GOSPEL EXPOSITOR
 AMERICAN FRIEND
 THE WORKMAN
 NEBRASKA FRIEND
 HERALD OF PEACE
 WESTERN WORK

YEARLY MEETING MINUTES

And all books, disciplines, tracts, statistics, memoirs and letters, published or unpublished, which bear on any movements, theological, institutional or pastoral, in American Quakerism during the nineteenth century. Kindly communicate with

ALLEN C. THOMAS, Haverford, Pa.

Your Roof—

DON'T NEGLECT IT!

TIN, SLATE and SLAG ROOFERS
 Re. or Repairing. Roof Painting.
 We use and sell Alexander Bros. Metal
 Roof Paint—the best,—at 67c. gallon.

CITY ROOFING CO. 10 North Second St.



Prepared for New York
 Physicians in 1844.

SICK STOMACHS
 ACIDITY, HEADACHE
 CONSTIPATION

promptly yield to the action
 of this famous Aperient.

50c. & \$1.00

At druggists or by mail from

THE TARRANT CO., New York

300% Yes, it's an Actual Fact.
 NOT INTEREST,
 BUT SECURITY.

Two hundred per cent. sound, improved realty, and a Deposit of the Gold Coin, dollar for dollar, for the repayment of the debt. In our 27 years' experience we have tested our Sinking Fund for the past eight years. It has proved to be the highest development of the real estate mortgage. Send for descriptive circulars and full information free. Highest references.

PERKINS & CO., LAWRENCE, KANSAS.

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

CAROLINE RAU

Removed to Plain Millinery
 823 Spring Garden Street,
 On the north side below 9th, PHILADELPHIA

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

The Tonic
 Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
 Colds and Influenza

and as a specific remedy for

Typhoid
 and Malarial Fevers.

E. FOUGERA & CO., 26-30
 N. William St., N.Y.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
 2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

ESTERBROOK'S

THE STANDARD PENS EVERYWHERE.

Works, Camden, N. J.

The ESTERBROOK STEEL PEN CO.

STEEL PENS



150 Styles Fine, Medium and
 Broad Points.

Sold by All Stationers.

26 John St., New York.

EUROPE Twelfth Small Party of Ladies, June 18th. "Minnehaha," Atlantic Transport Line, 94 days. For itinerary, address Miss BARBOUR, Greyloch Hall, Far Rockaway, N.Y. City

NEW ORLEANS, ATLANTA, FLORIDA AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

"Queen of Sea Routes"

Between
Boston, Providence, Norfolk and
Baltimore.
Philadelphia and Savannah.
Baltimore and Savannah.

**Merchants & Miners Transportation Co.
Steamship Lines.**

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

The Picturesque Shenandoah Valley

for Recreation and Rejuvenation
with its

LURAY CAVERNS, GROTTOES,
and NATURAL BRIDGE,
that one-time

SEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.

Double Daily Pullman Car Service
through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.
398 Broadway, N. Y. 112 Summer St., Boston, Mass.
W. B. BEVILL, G. P. A., Roanoke, Va.

Where Will You? Spend the Summer?

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp.

T. E. FISHER, Genl. Pass. Agent,
DENVER, COLORADO.

Are You Looking
for a Safe Investment?
Something Yielding a Good
Return, yet out of the
Field of Speculation?

If so the
GUARANTEED 5% 20
Year Endowment Bond
is what you want.

Write for Particulars

THE PRUDENTIAL

Insurance Co. of America

John F. Dryden, Prest.

Dept. 67.

Home Office: Newark, N. J.

THE
PRUDENTIAL
HAS THE
STRENGTH OF
GIBRALTAR

PROFITABLE EMPLOYMENT

For Teachers, College Students,
Sunday School Workers, Men and
Women in selling our Special Lines
of Bibles and Testaments, and our
Standard Subscription Publications.
Liberal terms for work at your own
homes, or elsewhere. Address

The John E. Winston Co.

Manufacturers and Publishers of the
"International" Series of Bibles and
Standard Subscription Books,

718 Arch St., Philadelphia, Pa.

ACKERS

"Own Fruit Kitchen" Jams and
Jellies.

Only the choicest fruit is used,
and pure sugar.

They are justly celebrated for their
natural fruit color and delicious flavor.

A complete list of the several varieties
in our Catalog to be had for the
asking.

PHILADELPHIA & ATLANTIC CITY

"The business of religion is more despatched by prayers than by disputes."

Men's Underwear

Men who buy from any of the special lots of Underwear we mention will secure rare values. These are standard and well-known grades that naturally come to us because of our great outlet; offered at only a trifle over the maker's special prices to us.

Pepperell Jean Drawers

The celebrated "B. V. D." make, which has a reputation for comfort, durability and quality. Cut unusually full, with reinforced seats, suspender straps, tapes instead of buckles in back, double-stitched throughout; elastic web ankles or faced ankles to button or tie; sizes 28 to 44 waist; regular 50-cent value. 39c. each.

Men's Balbriggan Underwear

Strictly firsts, of a quality manufactured to sell at 50c. each. Made of genuine combed Egyptian yarn. Shirts have long or short sleeves and the best pearl buttons. Drawers have double bicycle seats, suspender straps, French extension bands. At 39c. each.

Men's Worsted Underwear

A very attractive lot of shirts and drawers, of silver-gray worsted, in a light weight, and strictly first quality. Sizes 34 to 40 in the shirts, and 30 to 36 in the drawers; regular \$1.00 value. 50c. each.

Men's Balbriggan Underwear

We also offer fifteen hundred suits of Men's Balbriggan Underwear in extra large size (shirts 46 to 54 inches; drawers 44 to 52 inches); made of combed Egyptian yarn; seconds of a quality that regularly sells at 65c. Special at 29c. each.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

The American Friend

Vol. X

FIFTH MONTH 28, 1903

No. 22

	PAGE
EDITORIALS.—How to Read.—A Practical Case in Point.—Dublin Yearly Meeting.—Editorial Note . .	363-365
Harriet Green's Girlhood	365
<i>Esther T. Pritchard.</i>	
How We Got the Bible	366
<i>Lyra Dale Trueblood.</i>	
Conference on Departments of Work . .	368
THE INTERNATIONAL LESSON	369
Lesson for Sixth month 7, 1903.	
CHRISTIAN ENDEAVOR	370
Topic for Sixth month 7, 1903.	
MISSIONARY DEPARTMENT:	
Friends' Africa Industrial Mission .	370
THINGS OF INTEREST AMONG OURSELVES,	371
BORN.—MARRIED.—DIED.	372
EVENTS AND COMMENTS	373

THE SONG OF RE-BIRTH.

*In the light of the silent stars that shine on the struggling sea,
In the weary cry of the wind and the whisper of flower and tree,
Under the break of laughter, deep in the tide of tears,
I hear the Loom of the Weaver that weaves the Web of Years.*

*The green uncrumpling fern and the dew that dims the rose,
Are mingled into the silence where the wings of music close,
Mingled into the Timeless that never a moment mars,
Mingled into the Darkness that made the sun and stars.*

*One with the flower of a day, one with the withered moon,
One with the granite mountains that melt into the noon,
One with the dream that triumphs beyond the light of the spheres,
We come from the Loom of the Weaver that weaves the Web of
years.*

ALFRED NOYES.

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS NAOMI PINES, PA.

New Assembly Inn, opens June 1, 1903. Overlooks Lake 3 miles long, half mile wide. 400 acres of Old Pines. Rowing, Sailing, Bathing. 2000 feet Elevation. Open fire places and blankets a necessity Always cool. Wide verandas. Shady walks. Bible Conference July 14-26. Summer schools July 27th to August 15th, Faculty of twelve, including President ISAAC SHARPLESS, JOSEPH WALTON, etc. New Auditorium and Lecture Hall in the Pines.

Reasonable Terms.

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 20c; 5 lines, 5 times costs \$1.00, 15 times \$2.25, 25 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

WANTED.—Young women to enter the Training School for Nurses of the West Philadelphia Hospital for Women. Apply to M. E. Kelsey, Superintendent, 4035 Parrish street.

UNIVERSITY STUDENT, "Normal grade," wants to coach backward pupils, or teach few hours daily in private school; specialties, mathematics and English branches. Address M 322, THE AMERICAN FRIEND, 718 Arch St., Phila.

A MIDDLE-AGED WOMAN, a Friend, desires a position as companion with parties contemplating European trip this coming summer. References exchanged. Address M., Box 112, North Pembroke, Mass.

A COUPLE of middle-aged or elderly Friends, either man and wife or two women Friends, can find good board in a Friend's family in a quiet, nice neighborhood in West Philadelphia; handy to Meeting House and Market Street cars. AMERICAN FRIEND, 718 Arch Street, Philadelphia.

YOUNG WOMAN, Friend, experience several years, would like position as traveling companion in this country for summer. Small compensation. M. S., Merion, P. O., Pa.

WANTED.—A man and wife of experience in Christian Work to act as Superintendents of the Friends' Training Homes for Boys and Girls at Ramallah, near Jerusalem, Palestine. Also a woman of mature years and good religious experience to act as Matron of one of the Homes. Send references to Chas. M. Woodman, Friends School, Providence, R. I.

WANTED.—A working housekeeper, capable of taking entire charge of culinary department. A person of Christian experience with some missionary spirit a necessity. A Friend preferred. Conn. Institute and Industrial Home for the Blind, Hartford, Conn., Chas. H. Jones, Gen'l Sup't,

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

"It is better to do with less than you can use than to want more than you need."

S. F. BALDERSTON'S SON
Wall Paper and
Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain.

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.



The woman of taste, means and refinement always wants the best soap to be had. She well knows that her beauty depends largely upon the healthy tint of the skin; and that this depends upon the purity of her soap. She likes pretty and scented toilet accessories, but she wants good soap for use. She has soaps, and soaps, in fancy boxes, but she has a cake of Ivory Soap at her washbowl.

IT FLOATS.

EDUCATIONAL.

The Oakwood Seminary
UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Spring term begins Fourth month 7th, 1903.

Terms moderate. Send for Catalogue.

STENOGRAPHER
GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

I Can Sell Your Real Estate
no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 14 cities.
W. M. Ostrander, 2080 N. A. Bldg., Philadelphia

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. X.

PHILADELPHIA, FIFTH MONTH 28, 1903.

No. 22.

HOW TO READ.

It is a very important attainment to learn how to read so as to get the good out of a modern book, and at the same time not to receive harm from what is imperfect and untrue in it. Once it was easy and safe to read. Books were divided into two classes—the sound and the unsound. The sound books might be read without fear; the others were to be let entirely alone. That plan is no longer possible. The world is full of books, and our standards of sound and unsound depend largely upon the reader. There is no authority in any Protestant Church which can settle for all its members what books, out of the endless number, are absolutely safe. It is never with pleasure that we enter upon the consideration of such hard problems, but the times demand it, and if we speak at all we must speak frankly.

It is probably true that no single book of any importance, written by any modern scholar of the last quarter of a century, would seem absolutely sound to a man who judged it by the rigid standards of orthodoxy which prevailed in the first quarter of the nineteenth century. Men's views of God and man, of life and death, of rewards and punishments, have undergone change, and every student of history knows that this is so. The man who writes books to-day is not so infallibly certain that he has fathomed the divine secrets as the theologians of a hundred years ago were. The patient study of facts, which has marked our age to a greater degree than any other age in the history of the world, has brought new light to every problem of human life.

Now there are two possible courses open for the Christian of to-day. One way is for him to remain stubbornly unaffected by the movement of thought, and the discovery of new ways of viewing truth. He will then refuse to read books which are written in the modern spirit. If he reads at all he will go only to the old stand-by volumes which were written when the century was new. He will be satisfied with his own interpretation of the Bible, and he will be content to live within the safe circle of his own ignorance. That is one possibility, and many very good persons have accepted it as their course. The other way which is open is to try to discover what is true and what is false in the teaching of our

time. That means that we are going to read and study with open minds what is written by those who are equipped for dealing with the problems which are before us to-day. It is a path beset with dangers, of course. The child who learns to swim takes risks. The man who invests his talent runs the chance of losing it. Nobody can read the new contributions to religious literature without finding much that is immensely helpful, but at the same time in the same books there will be much which is out of line with old ideas and orthodox standards, and he will find it easy to get muddled and mystified, and he may go astray. Books nowadays, as we have said, are not written with a view to guard orthodoxy. They are written by men who care for nothing but to say what they honestly believe is true, and naturally sometimes they are right and sometimes wrong. One book generally needs to be corrected by another, and so on. Therefore nobody is capable of reading books of this sort unless he can select out of them what seems to him true, and can pass over the rest without being harmed by it.

Those who have not learned how to do this, those who have not been trained to think for themselves so that they can get the good out of an honest book which has also in it much seeming error must be content to let such books alone. To such readers all books written by modern thinkers will appear unsound, and there will be a scent of unorthodoxy on almost all the religious literature which comes from the press. There will still be much deep water for us all to go through, but the Church will eventually learn that its strength lies not in crying against these books which deal so freely with the deepest issues of human destiny, but rather in building up in its membership such sturdy, solid spiritual men and women that they can distinguish good and evil and select the good.

A PRACTICAL CASE IN POINT.

A YEAR ago the Meeting on Ministry and Oversight of New England Yearly Meeting decided that its ministers and workers would be helped by an opportunity to know what the leaders of spiritual thought to-day are really teaching, and it was decided further to gather a small circulating library to make

such reading possible. A library of about a hundred volumes was carefully selected. Great effort was made that only books should be selected which had proved helpful to those who suggested them, and to have only those which were written by men and women sincerely bent upon the discovery of light and truth. Books of a destructive character were kept out, but it was a thoroughly modern collection, and no one should have expected that every word in them all would ring "sound" to those who tested them by the hard and fast standards of theology. Those who expect that, we repeat, must give up reading books which are written in the modern spirit by persons who are solely concerned to follow out the facts as they find them in nature and in the Bible. One of the Quarterly Meetings on Ministry and Oversight has recently adopted a minute against one of these books, on the ground that it contains unorthodox sentences. The book chosen happens to be by a man who has almost universally been recognized as a safe teacher—a glowing, earnest Christian soul, and a man who has pointed out with remarkable insight the weakness of the Unitarian position. Those who know him would think he was about the last person to be suspected of Unitarianism. But it is quite possible to pick out of his book sentences which seem to come short of the standards which are familiar to those who have brought the charge of unsoundness. The spirit of the book is most wholesome; the whole trend of it is to glorify Christ and make His teaching clear and practical, but he has taken no pains to make each sentence square with tests of soundness. This book happened to come up for examination. Many others would have given equal offense on the same kind of examination. Few men love truth more passionately than the writer whose book is condemned by the aforesaid minute, but the quarterly meeting has judged it in the old way and by the same method they would taboo most of the work of our generation. It is of course a most solemn question, for great issues are involved. But there is no middle course open. Either we must pursue the lines of truth in among pitfalls and dangers, or we must fall back on the policy of contraction and exclusion. It is impossible to ask what modern teachers have to say unless we are ready to take them as we find them. They do not write in the old way; they do make us listen to much which goes in badly with our rigid standards of soundness. But if we are not strong enough to find our truth in books of this sort the only other course is to stay contented with our own incomplete knowledge and let the world go on without us. It is unfair to pick out here and

there a sentence or a single book to condemn. That always means that those who do it have failed to discover the spirit and the method of those who are doing the work of investigation in our age. It is impossible to judge without taking into account the whole scope of the movement which is under way and without feeling the whole of the message of the particular book before us. Thus the difficulties of our age are assuredly very great and call for much wisdom. The real question is, which is more dangerous, to stand stock still, or to face the dangers boldly and go ahead?

DUBLIN YEARLY MEETING.

OUR Dublin correspondent, J. Bewley Beale, has given us, in very brief space, a good account of the yearly meeting which began on the 20th of Fourth month, and we shall only add the statement that the total membership in Ireland is now 2,529, which is a gain of 1 during the year.

The two sittings of the yearly meeting on ministry and oversight were both interesting times. Several matters of importance in reference to our spiritual condition and growth obtained a good deal of deliberation and thoughtful expression. Although the reports from the quarterly meetings on ministry and oversight were not of a very encouraging character, yet there was evidence of considerable spiritual life and earnestness in these two gatherings.

The yearly meeting itself gave rise also to feelings of a somewhat mixed character. The early meetings were unusually small, which was disappointing, and this seemed to indicate a lack of life and loyalty; but, as the business advanced, the numbers increased and much more of a lively interest was apparent, so that towards the close feelings of gratitude and praise prevailed for the somewhat striking evidence of our Heavenly Father's goodness manifested in answer to believing prayer for a blessing on our deliberations. The presence of our friends Charles and May Repogle, from Indiana, was greatly valued, their lively and helpful addresses being much appreciated, not only in the meetings for worship and those for business, but in the foreign mission meetings and on other occasions. We had also the company of several Friends from England, whose counsel and sympathy were very welcome. The conferences on home mission work and on foreign missions were both very lively and interesting, and, though some of the business meetings gave rise to a sense of regret as regards our future prosperity, these two large gatherings inspired feelings of hope and good courage.

The meetings for worship, too, were felt by many to be times of much blessing. A full gospel was faithfully preached, and the name of the Lord Jesus Christ was magnified.

The early morning devotional meetings and the meetings for young people in the afternoons were held as usual, and were productive of good.

Mention should also be made of the interest felt in the epistles from America which brought so vividly before us the varying conditions which exist in the yearly meetings there, as also the life and energy which prevails so largely amongst their membership.

WE are fortunate in having secured a very interesting sketch of the girlhood of Harriet Green, which appears in our issue of this week. A letter is at hand from an English Friend, which contains a promise to contribute £100 (about \$500) to the Har-

riet Green Memorial Fund. This is a splendid beginning, and we are hoping for many American Friends to follow this good example. A personal letter from Harriet Green's sister contains this passage which we pass on to our readers: "May I ask you to express on behalf of the family our sincere, heartfelt appreciation of all the kindness and love shown to Harriet wherever she went."

HARRIET GREEN'S GIRLHOOD.

[Through the kindness of Mary Crosfield, sister of our lamented friend, I have just received the following beautiful and comprehensive "Memoir of Harriet's Girlhood." It is from the pen of her sister-in-law, and I was given permission to draw from it at discretion in the preparation of a paper. But I am only too delighted to give it in full, knowing how gratefully the readers of THE AMERICAN FRIEND will welcome such a sketch from one whose life has so intimately touched that of the departed.

I may be allowed, however, to preface these recollections by a few details that belong to this period and do not appear in the sketch.

The eldest daughter in a family of six, Harriet Green was given to her parents at Saffron Walden, Essex, England, on the 7th of May, 1844. Her father, Thomas Day Green, was a brother of Priscilla Green, who will be remembered by our older readers as having traveled in the ministry in this country many years ago. He was a Friend of the conservative type, who lived his religion, and whose example was, perhaps, the most potent human influence in moulding the character of his daughter to the day of his death.

Until fourteen years of age the education of the little girl was carried on with that of her two brothers, under the parental roof, and then a two years' course succeeded at a Friends' boarding school in touch with the inspiring character of an able principal and pursuing with keen interest the study of literature and languages, adding the accomplishments of drawing and painting, for which she is said to have shown a decided talent. Then school days for her were ended, but not student life. The sharpened powers of her vigorous intellect were henceforth to grapple with the best thought of her day on varied lines, but chiefly with the problems that affect the weal of humanity for this world and the next.

Returning to be a helpful factor and a source of joy in the home life, to assist her delicate mother in household duties, whether in cooking or with the needle, and to lend a hand wherever needed, she did faithfully the task that lay nearest her in a retired sphere until, through providential events, and an experience of saving grace, she was led out to swing a sickle in the wide and whitened harvest of her Master. Of this I hope to speak more fully in a further paper.

ESTHER TUTTLE PRITCHARD.]

I think when I first knew Harriet, she cannot long have left school. We were girls together, and visited one another in our homes.

In thinking of her now, in those days of her girlhood, with life just opening before her, the chief characteristic that stands clearly out to me, after the lapse of all these years is what proved to be the motive power—the keynote—of her whole life—what one may best describe as a perfect passion for service. She might have borrowed her Master's motto, "I am in the midst of you as one that serveth." With her to love meant "to serve." She was satisfied with nothing short of pouring out for those dear to her, not only time and strength, but her very self. It was thus that she ever "gave herself," richly, generously, without stint and without measure: first to the Master, whom even thus early she so passionately loved, and then to those with whom she lived or came in contact.

One could never say of her she was this and that, and with it all she was so good—such a real Christian! Her goodness, her Christianity, was her very self. I could not think of her without it. It comes first to my mind in trying to call up her girlhood—as much herself as the strikingly picturesque face, the dark, plentiful hair, bright "speaking" eyes, and rich coloring.

Even then she was seeking to awaken in others that burning love for Him which kindled her own heart. What her power was in thus drawing others to Him, with winning voice and words of strange beauty and almost magnetic force, others can testify better than I can do. And it belongs too to a somewhat later period of her life, though this sacred gift of speech came early to her.

Of one of her brothers, who was at this time going through a phase of religious doubt and perplexity, she was the trusted confidante. Although pained, she was never shocked, by doubt in others. Standing firm in the faith, she could reach helping hands to those who were struggling in deep waters, entering into their spiritual difficulties with a large understanding, even while never admitting for an instant that it "did not matter" what a man believes or disbelieves. She felt that it mattered so greatly, that I know she simply wrestled in prayer for those whose faith was assailed and shaken. Hers was not the breadth of an easy indifference, but of a yearning and sympathetic love and a wise knowledge of human nature.

In those girlish days she never seemed happier than when reading and studying her Bible—alone, or with others. I say "studying," but that does not describe it. I think it was an actual, spiritual feeding upon it. I can picture her more plainly with her loved Bible in those days than in any other way.

At the same time she entered with the greatest zest into any pleasure that was going, and was, at that time, the life of her home, ever ready to join in the constant flow of fun and humor which was one of the great features of those happy family gather-

ings, when the brothers came down from London, gatherings which I am sure have lived in all our memories, and will live as some of the sunniest days of our youth.

All too early, as it seemed to us, clouds shadowed her life, partly by reason of the heavy responsibilities which came to her at an age when most girls are still in a sheltered home. But I am going back to the days before this. On these occasions of which I write, the drives, and the country walks after wild flowers, picnics, or expeditions of any kind, fell flat without her, while she was even more needed on certain wet days that I remember, when we congregated in the study to read aloud or talk on grave subjects, perhaps out of our depth, or on those exquisite summer evenings when we used to pace, in twos and threes, about the sweet, much loved garden, and watch the stars come out one by one in the clear sky, and revel in the fragrance of the dear Father's cherished flowers, the scent of some of which, even now, brings back to me those never-to-be-forgotten days in that bright house.

She had an ever-ready sympathy, and it seems to me that in those days, when her sisters were very young, we all went to her for advice, and depended on her judgment and swift decisions in most things. She was exceedingly practical, and gifted with a large measure of sound common sense, and always made up her mind rapidly therefore, while we weaker ones were hesitating. One felt she was strong to lean upon. She was more than two years younger than I, but I felt her to be both older and wiser. There was a wonderful vividness about her, a strong personality, that always made her presence singularly felt, and her absence proportionately so.

One of her marked characteristics was a strong tendency to hero worship—a generous enthusiasm for the good in others, and this led her to clothe those whom she specially loved and admired in very bright colors. Her eyes saw them in "hues of their own, fresh borrowed from (her) heart." The power of self-devoted love to which I have alluded, strengthened with her life. To one after another of her family she gave, for years, of her very best. Being herself denied those closest earthly ties for which she seemed so wonderfully fitted, she cheerfully took upon herself the tender care of others and burdens that sometimes taxed her utmost powers and most patient endurance.

She seemed to shrink from no task, however arduous, that would be helpful to others. And it was not till long years had passed, and the dear ones to whom she had so willingly ministered needed her no longer, that she turned wholly to those wider fields of labor that lie outside the home, the mission work of which others will tell, and in the thick of which her sudden summons came, the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The courage and endurance with which she faced, in those last years, when no longer young, hardness and discomforts and deprivations and rough travel, and work hard enough to daunt many a younger and

stronger woman, fills one with amazement and admiration. It must surely have been the outcome of a youth and early womanhood from which all luxury and self-indulgence was eliminated.

She took the law of Christ as the law of her life, and drank deep of His mind and spirit, who came, "not to be ministered unto, but to minister, and to give His life a ransom for many." And thus the call to give up for others settled home, and the home comforts that get so necessary to many of us, especially as life advances, was freely and gladly responded to, and with a divine rashness, if I may use the word with all reverence, she went forth the second time to a life of hardship. She had come home from her first visit to America, broken down in health, and had spent three years of more or less suffering and weakness, but as soon as ever she was in the least fit to undertake it she returned to her work, held back by no considerations of prudence. No thought as to whether health or strength would bear the renewed strain, or whether, with these years of weakness added to her life she could again endure it, seemed to touch her. She left all that with Him whose voice she believed was calling her forth, and counted not her life dear unto her, for was it not His? to use as He would—in health or in sickness, here on earth, or in that other world which is around us though we see it not. And thus surely she is now working still for Him and with Him who was from her girlhood, and is, the Lord of her life, but with what a difference! All weariness gone from that brave heart, all sadness, all regrets, untrammelled with weaknesses of the body, her "treasure" no longer in an "earthly vessel," but shining forth clear and radiantly bright as her joyous and glorified spirit. And may we not feel sure that she is with them also who were so unutterably dear to her, and for whom she ever yearned, with all the strength of her strong and loving heart—"satisfied" at last!

HOW WE GOT THE BIBLE.

BY LYRA DALE TRUEBLOOD.

(Concluded.)

For various reasons no English translation of the Bible appeared until very late, the first which deserved the name being that of John Wyclif in the fourteenth century. But long before this there were many paraphrases and translations of certain portions of the Scriptures, which indicated the spirit of the times.

It was Caedmon, the earliest of English singers, who began to put the Bible stories into the vernacular, and the wandering minstrels sang them from house to house, thus rendering the people familiar with them. The first portion of Scripture to be translated was the Gospel of John, which "the venerable" Bede put into Anglo-Saxon, dictating it as he lay dying. No fragments of this remain. In the British Museum there is preserved for us an interlinear Psalter belonging to the ninth century. It is interlined with a seventh century Latin manuscript

of the Psalms. Alfred the Great also translated the Decalogue and a part of the Psalms.

The earliest complete translation of the Gospels is in the interlinear form, and dates from the tenth century. It was made from early Latin versions. Then followed other translations of the Gospels, one being an independent version, followed by the Latin original, instead of being interlined with it. In the eleventh century Abbot Aelfric, a grammarian, made an Anglo-Saxon version of the Pentateuch, Joshua, Judges, Esther, Job, Kings, Judith and Maccabees.

To be sure, these early translations and paraphrases into Anglo-Saxon and Anglo-Norman have had no effect on our English Bible, since Anglo-Saxon is very different from our English, but they are of importance as revealing the interest which was taken in bringing the Scriptures to the knowledge of the people.

Down to the middle of the fourteenth century there had not been produced a literal translation in English prose of any complete book of the Bible, except the Psalter, of which two versions had appeared, both made from the Vulgate (which was the Latin translation of the Bible made by Jerome in the fourth century A.D., and which has since that time been the standard of the Roman Catholic Church).

John Wyclif, the "morning star of the Reformation," was the first to determine and to carry out his determination that the great masses of the people of his country should no longer be deprived of the privilege of reading the Bible for themselves in their own tongue. Not merely that certain books should be put into English, but that the whole Bible should be given them was his aim. To Wyclif then in a very real sense belongs the honor of being the father of the English Bible. His work is a translation of a translation (the Vulgate), and its dialect and spelling bear little resemblance to the English of the present day, but its influence is seen in many words and phrases in the Authorized and Revised Versions.

Wyclif's Bible dates from 1382, yet it remained in manuscript form till long after the introduction of printing. It was circulated in manuscripts until the year 1850, and twenty years of work in the examination of one hundred and seventy manuscript copies were necessary to prepare the volume for the printers' hands. At Wyclif's own request his Bible was at once revised by his curate at Lutterworth, John Purvey. Both these versions were anonymous to avoid the anger of the church. The danger of possessing a copy was great, yet the circulation was immense.

One hundred and forty years later appeared Tyndale's New Testament. During this time had occurred the Revival of Letters, the invention of printing, and Greek and Hebrew were studied, and lexicons and Bibles in these languages printed. This made possible a vastly improved translation of the Bible into English, and hence Tyndale's work is far better and more accurate than Wyclif's could have been. Tyndale's English is our English, and his translations were made from the originals. It is

estimated that of his work our present Bible retains about 80 per cent. in the Old Testament and 90 per cent. in the New Testament. The New Testament Tyndale translated from Erasmus' edition of the Greek text, using the Vulgate, Luther's German Bible and the Latin of Erasmus as aids. A fragment of this first New Testament ever printed in English is now in the British Museum, and is known as the Grenville Fragment. Between 1525 and 1528 six editions of the New Testament were published, yet owing to the zeal of the Catholic spies only one fragment of the quarto issue and two of the octavo remain. Nevertheless what Tyndale had said to one of the church authorities soon proved true: "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost."

Tyndale next turned his attention to the Old Testament, and in 1530 appeared the Pentateuch, and in 1531 the book of Jonah. In 1535 he was imprisoned, and strangled and burned at the stake in October of the next year. During this interval he translated from Joshua through 2 Chronicles. At his death he left the work in the hands of John Rogers.

The demand for an authorized English Bible now became great, and Henry VIII. promised that the New Testament should "be by learned men faithfully and purely translated." Since Wyclif's and Tyndale's works were both under the ban of the Church, Miles Coverdale, in the hope of meeting with the King's approval, began about 1527 to work at a translation. Just before the martyrdom of Tyndale a Bible appeared, dedicated to Henry VIII. by his "humble subjecte, Myles Coverdale." This differed from the Tyndale version in being a complete Bible (the other having only a part of the Old Testament), in being a translation of Latin and German versions, and not from the original languages, and in being free from comments and notes. Whereas Tyndale had felt the translation of the Bible to be his life-mission, Coverdale had no such feeling, but had only undertaken the work at the instigation of others. Coverdale used the Swiss-German Bible of Zwingli, Luther's German Bible, the Vulgate, the Latin Bible of 1528 and Tyndale's version. His influence on our version has been great and lasting, though his work was far inferior to that of his predecessor.

Soon another version was prepared by John Rogers, under the anonymous title of Matthew's Bible, and had wide circulation during the reign of Edward VI. This consisted of the Tyndale translation, completed by Rogers, who made large use of Coverdale's translation in the untranslated portion of the Old Testament. This Bible reached England in 1537. It forms the real basis of all later revisions, and, with the Great Bible and the Bishops' Bible, forms the direct ancestor of our Authorized Version. Though this was largely the work of the arch-heretic Tyndale, it succeeded in getting "set forth with the King's most gracious license," as did the Coverdale Bible at about the same time.

Coverdale was now given the task of preparing a third and revised Bible, to be based on the text of Matthew's Bible, and was as far as possible to make it conform to the original Greek and Hebrew. This was the Great Bible, the Old Testament being practically that of Matthew's Bible, and the New Testament that of the Tyndale version. It was published in 1539, in a large folio, without notes or dedication. Seven editions were issued in two years. It was ordered set up in every church "whereat the parishioners may most commodiously resort to the same and read it."

No further translation was made until the time of Queen Elizabeth. About 1560 appeared the Genevan or Breeches Bible, due to the Calvinists under John Knox. Coverdale had a large share in the work, and the scholarship and learning which produced it were far superior to that of the Great Bible. This version was dedicated to Elizabeth. In it is found the first use of italics to mark words not represented in the original language. It contained also the division into verses. Previous to this an English New Testament had appeared, in 1557, by Whittingham, Dean of Durham, which was the first to adopt the division of the text into verses, made in the Greek Testament six years before. The division into chapters had been made in the days when manuscripts were still in use to render easier the reading in the synagogues. The division into verses was to aid in reference and quotation.

But the Genevan Bible was too Puritan in tone to be approved by Elizabeth, especially since she hated Knox and Calvin. Hence, in 1564, the Archbishop appointed a revision committee, which produced the Bishops' Bible, in 1568. Even this failed to receive Elizabeth's sanction.

Next came a Catholic version, known as the Douay Bible. An editorial note informs us that this was made for the faithful, who were in danger of being disturbed by the false and heretical versions so abundant at that time. This translation is a very literal one, following the Vulgate closely.

The great version of King James' time was the next to appear. He chose a committee of forty-seven to do the work, and divided them into six companies, to each of which was assigned a certain portion of the Bible. Every version then in existence was consulted. When each company had done its work the translation was sent to the other five for their criticism, so that each part was gone over by the whole committee. The work was completed in 1611.

In 1653 the Long Parliament brought in a bill for revision, but no definite steps were taken, except by individuals, until after the discovery of the Codex Sinaiticus in 1844. In 1870 fifty-four members were chosen to undertake the work of revision, and the co-operation of America was sought. Two companies were set to work in England, and two similar companies in America. After eight hundred sittings of the Old Testament Company in fourteen years, and four hundred of the New Testament in ten years,

the work was completed, the New Testament in 1880 and the old Testament in 1884.

In the work of revision there were certain renderings and translations of passages which the American branch of the Revision Committee preferred, but which were not agreed to by the others. The Revised Version was therefore in reality an English production. An agreement was made with the English Committee not to have the American Revision published for some years, and it was not issued until 1901. The differences are mainly in the language, and do not materially affect the text. The American Revision is simpler and clearer in style, and therefore preferable to all revisions heretofore made. This is now published under the name of the Standard American Bible, and is coming rapidly into general use in this country.

CONFERENCE ON DEPARTMENTS OF WORK.

The second annual conference of Stella Quarterly Meeting on the departments of Christian work was held at Bethel, near Keith, Okla., from Fifth month 7th to 11th, inclusive. On account of rain the attendance was not so large as it otherwise would have been, but a good interest was maintained throughout the entire conference.

The first day was devoted to the consideration of evangelistic and pastoral work, and Bible Schools. Josiah Butler, the general superintendent of evangelistic and pastoral work in Kansas Yearly Meeting, was present and rendered valuable service in the discussion of these departments of work. The subject of Sabbath desecration claimed the thoughtful attention of the conference, and a resolution was adopted and directed to be sent to each Sabbath School in the quarterly meeting urging them to use every possible legitimate opportunity to impress the necessity of loyal Sabbath observance. A meeting for worship was held in the evening.

The sessions of the second day were devoted to the subjects of peace, literature and temperance. The work of each department was clearly set forth by thoughtfully-prepared papers and addresses, showing the wonderful progress that was being made in the cause of peace and arbitration, and the need of Friends in this new country standing solidly for prohibition and using every possible means to secure constitutional prohibition should our Territory be admitted as a State. In the evening President Stanley, of Friends' University, Wichita, preached a strong sermon on "Fruit-bearing."

The third day was devoted to education and Christian Endeavor. In the papers that were presented on the subject of education, and in the discussion which followed, the superiority of denominational over public schools, especially those in which the reading of the Bible is prohibited, was clearly shown, but that the mind of the child may be directed toward God by the means of pictures and illustrations, even where the reading of the Bible is not allowed.

The object of the Christian Endeavor is to learn and to receive the effectual working power that may be exerted toward the building up of the Church. We need to advance on the line of pledge-keeping, Bible-reading and prayer, in spirituality, in mission work and in Christian citizenship.

In the evening President Stanley gave an address on "The Evangelization of the World."

The fourth day of the conference was the Sabbath. The Sabbath School and meeting for worship occupied the forenoon. In the afternoon President Stanley addressed a large and appreciative audience on "War and Arbitration." A devotional meeting was held at night.

The fifth and last day was given to the subject of missions. Among the papers presented on the subject, two deserve special mention, one by Edwin Madden, on "Friends' Work in Foreign Missions," and one by Susie Allen, on "The Great Commission." He who has the light is to bear the light to others. We must either turn our backs on the Bible or obey it. The conference closed with a feeling on the part of all that it had been "good to be there."

MARY A. BROWN, Secretary.

The International Lesson.

SECOND QUARTER.

LESSON X.

SIXTH MONTH 7, 1903.

PAUL'S VOYAGE AND SHIPWRECK.

Acts 27: 33-44.

GOLDEN TEXT.—Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. Ps. 107: 28.

DAILY READINGS.

Second-day, Sixth mo. 1.—The voyage to Crete. Acts 27: 1-12.

Third-day, Sixth mo. 2.—The hurricane. Acts 27: 13-20.

Fourth-day, Sixth mo. 3.—Peace amid the storm. Acts 27: 21-32.

Fifth-day, Sixth mo. 4.—Paul's shipwreck. Acts 27: 33-44.

Sixth-day, Sixth mo. 5.—Christ in the vessel. Mark 4: 35-41.

Seventh-day, Sixth mo. 6.—Confidence in God. Psalm 23.

First-day, Sixth mo. 7.—Danger and deliverance. Psalm 107: 23-32.

The lesson is only one scene of the history of the eventful voyage from Caesarea to Rome; therefore the whole of chapter 27 should be read carefully. It gives a picture of Paul under new and most trying circumstances, and shows his character tested by new trials. It was not his first experience of shipwreck or of the perils of the sea (2 Cor. 11: 25-27). Though Luke is not mentioned by name, the use of the pronoun "we" shows that he accompanied Paul; Aristarchus also went with Paul (Acts 27: 2). See also Acts 19: 29; 20: 4; Phil. 24; Col. 4: 10. There were also other prisoners (verse 1) who were being sent to Rome for trial.

The ship, as usual at that season of the year, late September or early October, coasted along the shores of Syria, Cyprus and Asia Minor, to a seaport, Myra, in Lycia. Here the centurion, who had charge of the prisoners, changed ships and embarked with his charge on a large Alexandrian vessel loaded with grain for Italy. As this vessel was capable of carrying 276 passengers and crew, besides cargo, it must have been of the largest size in those days. From descriptions in contemporary authors it has been es-

timated that this ship was about twelve hundred tons burden.

All careful investigations show that Luke's account is most accurate, and evidently that of an eyewitness. The lesson begins with the shipwreck.

33. "Continued fasting." This does not mean that no food had been eaten, but that no regular meals had been taken.

34. "To take some food." R. V. "For this is for your safety." R. V. Physical safety in ordinary circumstances would depend on strength, which would be impossible without food. "There shall not a hair," etc. Paul had received assurance that all his companions in danger would be saved. Compare 1 Kings 1: 52.

35. Paul was not ashamed of his religion. It is likely that he and his two friends, Luke and Aristarchus, were the only Christians on board, but he showed before all his faith and his loyalty to his God. He gave thanks in the midst of danger.

36. Paul's words, manner and example had given them heart, and they also partook of food which gave them strength to undergo the perils to come.

37. This indicates the size of the ship.

38. "Lightened the ship." This had already been done twice (verses 18, 19). This time it was probably to make the ship draw less water, and so be able to go nearer the shore. "Cast out the wheat." This was the main cargo.

39. "They knew not the land." It is now almost universally accepted that Malta was the place of the shipwreck. The island was, of course, known to the Alexandrian sailors, but the port to which the ship was driven was out of the usual track of ships. The bay, now known as St. Paul's Bay, is at the north-west extremity of the island. It extends from east to west, and is about two miles long by one broad. The bay fulfills in every respect the requirements of Luke's narrative. "They perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it." R. V. The plan was to run the ship on the beach, where there would be a better chance for escape.

40. "And casting off the anchors they left them in the sea, at the same time loosing the bands of the rudders and hoisting up the foresail to the wind they made for the beach." R. V. Such ships in that day were steered by two large paddles, one on each side of the stern. When the vessel was anchored the rudders were lifted out of the water and lashed. To loose these bands was to make the rudders ready to be used in guiding the ship to the right place on the shore.

41. This verse describes the result of the attempt.

42. "The soldiers counseled." The mariners had no special interest in the prisoners, but the soldiers were answerable for them should they escape. Compare Acts 12: 19; 16: 27.

43. "But the centurion, desiring to save Paul, stayed them from their purpose." R. V. He recognized what Paul had done for them all, and doubtless appreciated his character and nobleness. "Com-

manded that they which could swim should cast themselves overboard, and get first to the land." R. V.

44. "The rest." Those who could not swim. "They all escaped safe to the land." A fulfillment of the promise to Paul (verse 24).

PRACTICAL THOUGHTS.

1. Paul used his common sense as well as trusted in God.

2. Paul communicated his assurance of protection to others, comforting them in fear.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SIXTH MONTH SEVENTH.

MODERN LESSONS FROM THE RECHABITES.

Jer. 35: 1-6, 18, 19.

Second-day, Sixth mo. 1.—A total-abstinence vow. Num. 6: 2-4.

Third-day, Sixth mo. 2.—A drunkard's end. 1 Sam. 25: 36-38.

Fourth-day, Sixth mo. 3.—Penalty of drunkenness. Amos 6: 6-7.

Fifth-day, Sixth mo. 4.—Drunkards of Ephraim. Isa. 28: 1-7.

Sixth-day, Sixth mo. 5.—The end of the drunkard. Nahum 1: 7-12.

Seventh-day, Sixth mo. 6.—Keeping the body under. 1 Cor. 9: 24-27.

Our Scripture presents to us one of the striking object lessons by which God seeks to teach His children. One criticism that has been made against Christianity is the remoteness of God and the indefiniteness of our knowledge of Him. Here is an elementary lesson in revelation: the obedience of the sons of Jonadab had and was to continue to have visible and perpetual reward. If we but heeded the things near at hand that are His work and that reveal His character and purpose, we would never feel separated from Him nor ignorant of His will.

We see also how He entrusts His work to man: He depended upon the faithfulness of Jaazaniah and his brethren to furnish to Judah a type of obedience. What if they had betrayed His confidence?

The Church stands as the visible agent and representative of God in the earth to-day. The destructiveness wrought to body and mind and spirit by the use of intoxicants is terrible enough to mark it a thing that is contrary to His loving will. We cannot imagine Him looking with complacency upon the wrecking of His creatures, and yet we, His professed children, have not, in all the years of the increasing flood of drink, set ourselves to execute the sentence of annihilation upon this evil. Are we keeping faith with God? We misrepresent Him if we compromise with sin or sit down in disheartenment in its presence. Much more do those misrepresent Him who patronize the very agency that breeds the ruin. There are still ministers in Christian churches who defend the social glass, and members who use wine and stronger drinks as a beverage or a self-prescribed medicine. We remember that we are not to judge, but it must appear to most of us that if they are ignorant of the evil they do, both to themselves and to others, their ignorance is in itself culpable.

No one hesitates to condemn intemperance, yet that Chicago daily that classed together the "drunkards and drinkers" as those who would reimburse the liquor dealers for their outlay in license fees was right, despite the protests of a Washington editor. The line is between the user and the abstainer, and no other line exists. It is only the abstainer who is sure not to be harmed by drink. The famous Paris poster with which the health authorities placarded that city, and which the French government has ordered placed in the army barracks, says: "Truly, alcohol is good for nobody, but works injury to everybody." The eminent English professor, Sir Victor Horsely, said recently: "The value of alcohol as a drug has been enormously overestimated. It is a very poor agent, and the medical profession is using it less and less. Either as a food or as a drug we recognize that alcohol is of no service to the community."

The New York navy yard is to be surrounded by a belt of prohibition territory, as are the army posts in the Philippines. My boy passes within a street's width of a saloon every time he goes to the grocery. Our soldiers and sailors ought to be protected, but so also ought the children and young people who are besieged in their very homes by this enemy. If drink unfits the soldier for duty, no less does it destroy the usefulness of mechanic, engineer, accountant, surgeon, lawyer—workman with hand or brain of whatever grade.

No more important economic or social question exists to-day than that which is bound up with the manufacture and sale of intoxicants, and the one solution is the enforcement of the "Thou shalt not" that God utters against every evil indulgence and unholy compromise.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

FRIENDS' AFRICA INDUSTRIAL MISSION.

The following is from a report dated Kaismosi, British East Africa, Fourth month 1st, 1903:

"Arthur Chilson conducts the Gospel services and I the school—all, of course, in Swahili. . . . The attention at the Gospel services is good, and I believe growing in interest. The attendance at my Swahili class is from sixteen to twenty, and the interest very good. The boys are very anxious to learn to read and write. Some of them know the alphabet, and are beginning to form words. We use slates and pencils, and I am greatly feeling the need of some sort of reading sheets or Swahili primers. . . .

"The small hand grain mill which we purchased in London came with the iron house, and is now set up. It will be very useful.

"Yesterday Arthur Chilson had his left leg badly crushed above the ankle between a log and a tree. No bones are broken, but the injury is severe, and

will make it necessary for him to lay aside for several days at least. . . .

"Fourth month 8th. It is now more than a week since Arthur was injured, and he is still unable to be about unless carried, or move about a very little on crutches. We have daily united prayers for his leg, and it seems to be mending very rapidly. The injury was indeed very severe, and it is a miracle that he has an unbroken left limb to his body. Oh, how good the Lord is in preserving us!

"The dear Lord is turning even this to His own account. Last First-day an enormous crowd from the surrounding country came in to the Gospel service. Arthur still conducts the services. We carry him out under the tree where we have our log seats. The news of the accident spread all over the country, and the natives came in to see the wounded white man and hear him preach. It was the largest crowd we have ever had for a service, and the attention and interest was very unusual. The sympathy of the natives as it is drawn out is in many cases very touching. . . .

"I can never thank the Lord enough for allowing me to come here for Him. I appreciate the precious privilege more and more as the days go by.

"Very sincerely,

"EDGAR T. HOLE."

A pamphlet containing a concise account of the Friends' Africa Industrial Mission from its inception to the present time together with short biographical sketches of the missionaries, Willis R. Hotchkiss, Edgar T. Hole, Elisha Blackburn, Emory J. Rees and families, and Arthur B. Chilson, is now ready for distribution. The financial statement shows that \$6,118.70 were spent the first year, leaving a balance on hand of \$3,427.72. The estimated expenses for the current year are \$4,620.00. Friends who desire a copy of this pamphlet should address Emma B. Malone, Cleveland, Ohio.

Things of Interest Among Ourselves.

THE AMERICAN FRIEND is one of our necessities during summer vacation.

Howard University,
Washington, D. C.

ROBERT B. WARDER.

Special railroad rates have been made for the attenders of New York Yearly Meeting.

James Price, formerly of Portland, Oregon, is now located in the meeting at Salem, Oregon.

Harry R. Keates is at home again in Glen's Falls, N. Y., after an absence of about four months.

We are sorry to hear that Thomas Newlin has been called to Indianapolis by the death of his mother.

Prof. J. W. Woody lectured at Guilford College the evening of the 17th inst., on his recent visit to Palestine and Jerusalem.

Alfred Cook, of Sioux Falls, South Dakota, writes encouragingly concerning a union revival service, now in progress in that city. He has a desire to see a Friends' meeting at that point, and will be glad to correspond with any who may feel called to labor to that end.

The commencement of High Point Normal and Industrial School was held last week, closing a successful year of work.

Kinley Blair, a prominent elderly member of Newberg Meeting, Oregon, recently met with a serious accident, losing the sight of one eye.

Susanna Scott, who spent the past year with her daughter, wife of John Hodson, of Newberg, Oregon, is now at home in Fairmount, Ind.

Thomas C. Brown, of Carmel, will preach the baccalaureate sermon at Overman Hall, 31st inst., for the Bloomingdale Academy, Class of 1903.

John R. Webb, a minister in Canada Yearly Meeting, has received a minute to attend New York Yearly Meeting, which begins this week in New York City.

Sarah A. Kelsey, of Western Springs, Ill., made a short visit the latter part of Fourth month with her son, Prof. Rayner Kelsey, and wife, of Newberg, Oregon.

Des Moines Quarterly Meeting will be held at Greenwood, Iowa, Sixth month 6th. The Meeting on Ministry and Oversight will meet on Sixth-day, the 5th, at 2 p.m.

From many sources we are receiving hearty commendation of the plan to raise a Biblical Fund in memory of Harriet Green, and the idea is now working on many hearts.

The committees appointed for that purpose, in conjunction with the yearly meeting trustees, are making arrangements for Indiana Yearly Meeting's sessions to be held at Marion.

Indiana Yearly Meeting Union of Christian Endeavor will hold its convention at Earlham College, Seventh month 28th and 29th, just preceding the Bible Institute. Half-fare rates are secured for the occasion.

C. A. Tebbetts and his wife, Mary Tebbetts, accompanied Elizabeth Miles to Newberg, where they will spend the summer. C. A. Tebbetts addressed the afternoon session of Newberg Quarterly Meeting on Fifth month 9th.

A letter from Miriam Douglas says that her husband, John Henry Douglas, is slowly gaining and is decidedly better than when our last report was given. He, however, does not see any one yet except those who have the care of him.

George Hull, who is the yearly meeting's superintendent of Bible School work for Farmington Quarterly Meeting, Ind., has been visiting all the schools in the quarterly meeting; in his absence the meeting at Hartland has been cared for by members of his family.

Bloomingdale Quarterly Meeting, Ind., was held on the 16th and 17th inst. The ministers present were Jeremiah Hubbard, of Indian Territory; Lewis E. Stout, of Plainfield, Ind.; Griffith Wright, of Mooresville, Ind., and Richard Haworth, of Quaker, Ind. Much good counsel was given.

California Yearly Meeting of Friends will convene at Whittier, Cal., Sixth month 24th, 1903. Meeting for Ministry and Oversight, Sixth month 23d, 1903. For information concerning entertainment for this meeting address P. C. Hadley or Lenna J. Morris, Whittier, Cal, Committee on Entertainment.

At Sand Creek Monthly Meeting, Ind., held the 2d inst., nine members were received by request and one by letter from the Methodist Episcopal denomination. Lewis E. Stout delivered a temperance lecture at the last session. David Hadley was present on Seventh-day, and preached. The call for money for the Earlham building fund was answered by a nice sum.

A temperance meeting of delegates, ministers and others was held at Knightstown, Ind., Fifth month 14th, 1903. Dr. T. R. Woodard served as chairman, and Julia Newby as secretary. The following persons made addresses and remarks on the occasion: Daisy Barr, from Greenfield, Ind.; J. F. Randolph, Kennard, Ind.; Oliver Gottshall, from Lewisville, Ind.; Mercer Brown, Spiceland, Ind.; E. G. Sanderson, State Superintendent Anti-Saloon League, Indianapolis. A good-sized audience attended both day and evening sessions.

An attempt has been made to burn the house occupied by Fred L. Ryon, of Clintondale, N. Y. The attempt was evidently made because of the strenuous efforts which Clintondale Friends have been making to prevent the hotel in that place from securing a license to sell liquor. "Blessed are ye when men persecute you for righteousness' sake."

Elizabeth Miles, after almost a year's absence, has now returned to her home in Newberg, Oregon. She spent last summer with her daughter, the wife of Prof. Morrison, of Penn College; the past winter she spent with her sister, Mary Tebbetts, of Pasadena, Cal., and en route home she made a three-weeks' visit with her brother, Joel Bean, of San Jose, Cal.

Prof. Thomas Newlin, of Guilford College, preached the baccalaureate sermon at High Point on the 17th inst., the occasion being the annual exercises of the school for colored people, in which Friends of New York Yearly Meeting are interested. In the evening he preached on a similar occasion at Winston-Salem, twenty miles distant, to the city graded school for whites.

Arrangements for the Earlham Bible Institute are going forward in the usual way. It will be held from Seventh month 29th to Eighth month 6th. Half-fare rates on the railroads have been obtained. Among the workers will be Mrs. Antoinette Lamoreaux, Prof. Ira M. Price, Elbert Russell, P. W. Raidabaugh, C. W. Hodgkin, R. E. Pretlow, J. B. Wright, Lewis E. Stout, E. O. Ellis and David Hadley. The program announcing the full list will be out at the usual time.

Harry R. Keates spent four days, 8th to 12th inst., in Minneapolis, Minn. He attended two meetings of Friends on First-day, the 10th, besides addressing the Y. M. C. A. at the State University, at 3 o'clock, and Friends' Y. P. S. C. E. at 6.30 p.m. Notwithstanding three of the four days were exceedingly inclement he visited many Friends in their homes and some at their places of business. His messages at the several meetings were encouraging and helpful, and were well received.

In connection with the approaching Yearly Meeting of Friends for New England, to meet in Portland, Me., the Woman's Foreign Missionary Society will hold a public meeting on Second-day, Sixth month 15th, at 7.45 p.m. Louise Manning Hodgkins, editor of "Woman's Missionary Friend," will speak on the theme, "A Guest of Missions." Having twice traveled over the world in the interest of missions, she brings a vast fund of information to bear upon the work, and she covets the young people for her audience. An earnest invitation is extended to all.

A series of two-days' meetings have been arranged for in Walnut Creek Quarterly Meeting, Kansas. Two appointments, one at South Fairview, Kansas, the 16th and 17th inst., and the other at Glen Elder, Kansas, the 23d and 24th inst., have already been filled. The others are Walnut Creek, Kansas, the 30th and 31st inst.; Oak Creek and Pleasant Valley, Kansas, 6th and 7th prox.; Elwood, Nebraska, the 13th and 14th; Sherman, Kansas, the 20th and 21st, and North Branch, Kansas, the 27th and 28th. All visiting workers are invited to attend these meetings.

The semi-annual report of the work at West Milton, Ohio, is encouraging. The resident minister, F. C. Stanley, has preached 55 sermons, visited 84 families, and made over 200 religious calls. Two weeks of revival meetings have been held, resulting in 45 conversions and renewals. Twenty-seven have united with the meeting, making the present membership 170. The meeting has expended over \$400 for all purposes during the past six months. Subscriptions have been taken to build a home for the resident minister, which will cost eight or ten hundred dollars. It is just one hundred years since the first Friends' meetings were held in the vicinity, though the meetings were not regularly established till a year or two later. The old West Branch Quarterly Meeting House, which was built in 1817, but which has been vacated for a number of years, has just been sold, and \$200 of the proceeds appropriated on the new building fund.

Marion George is located in the meeting at Portland, Oregon. He spends a part of each week with his family in Newberg, where they will continue to reside until after the close of the academic year at Pacific College.

At Le Grand Monthly Meeting, Iowa, held the 9th ult., Harry Hayes returned the minute for evangelistic work granted him a year ago. His report of the year's work was very satisfactory, and his gospel work in his home meeting was refreshing to all. He was granted another minute for the same kind of work for the coming year. The Bible School work is gaining in interest and attendance, and the meeting decided to add two new departments—the "home" and "cradle roll." Thus all members will come in touch with the work, whether they can attend the school or not.

Joseph J. Mills, ex-president of Earlham College, on the 9th inst. gave a lecture, illustrated with stereopticon views, on Tuskegee Institute, which he has recently visited. This lecture was one of the series which has been given on Seventh-day evenings in connection with the open church work of South Eighth Street Meeting, Richmond, Ind. On this occasion the house was crowded, and the speaker vividly pictured the work of Booker T. Washington, and instructively portrayed the prospects of better conditions for the negro, through the principles advocated and practiced by that eminent philanthropist. The lecture was greatly appreciated by all who heard it. Other speakers among many on similar occasions have been President R. L. Kelly, Allen Jay, Harriet Green, D. W. Dennis, C. W. Hodgkin, E. O. Ellis and R. L. Sackett.

In accordance with an understanding that Willis R. Hotchkiss had when starting to Africa, a little more than a year ago, that he should return in a year's time and visit the different yearly meetings, and return later with his wife and child, he has arrived on American soil, and has brought with him a vocabulary of over 2,000 words of the Kavironda language. These tribes have no written language, and Willis R. Hotchkiss has been compelled to dig out the language, making a grammar for it. He has been working very faithfully on this line during his months in Africa, and will now superintend the publication of this grammar and vocabulary, and perhaps a primer to be used in the teaching of the language. As time and way opens for him he will visit the yearly meetings and other points in the interests of the African work. The president of the Board, P. W. Raidabaugh, Plainfield, Ind., has been appointed to arrange appointments for him, and will be glad to hear from any meeting that might want his service for lectures or First-day services. The Lord has wonderfully opened up the way for the Africa Industrial Mission work in the very heart of the continent, and is prospering it.

BORN.

RANDOLPH.—At Aukeny, Ia., to William E. F. and Ella O. F. Randolph, Fifth month 1st, 1903, a girl.

MARRIED.

HULL—REEF.—At Gasport, N. Y., Fifth month 1st, 1903, Arthur B. Hull and Nellie J. Reef. Both bride and groom are members of Hartland Monthly Meeting, N. Y.

LEWIS—PEARCE.—At the home of the bride's parents, near Williams, Ind., Fifth month 14th, 1903, Bessie Pearce to Willis E. Lewis, of Azalia, Ind.

DIED.

EDWARDS.—At Waynesville, Ohio, Third month 26th, 1903, John Edwards, aged 92 years. The deceased was a lifelong member of Waynesville Particular Meeting. He and his brother, Hadley, lived in the same home for more than 85 years.

HADLEY.—At his home, Mooresville, Ind., Fifth month 12th, 1903, Dr. Evan Hadley, in his 58th year. He was a leading practitioner in Indianapolis, Ind., for thirty years; also a conscientious and faithful member of Indianapolis Friends' meeting.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

The General Assembly of Presbyterians, just held at Los Angeles, Cal., strongly protested against Sabbath desecration and condemned seven-day journalism.

The first British Transvaal Parliament was opened in the Raadsaal at Pretoria last week by Arthur Lawley, the Lieutenant-Governor of the Transvaal. The chamber was filled, those present including the military officials, the judges, the clergy and the civil authorities, all in uniforms or in robes.

The United States had all kinds of weather last week. The section east of the Allegheny Mountains was burning up. The great agricultural West was complaining of too much moisture. Several suffered from the heat in Eastern cities and \$5,000,000 worth of sheep and cattle perished in a heavy snow storm in Montana.

Anxiety prevails in administrative circles at St. Petersburg, Russia, over the possibility of serious outbreaks on the

DOCTOR ON FOOD

Experimented on Himself.

A physician of Galion, Ohio, says: "For the last few years I have been a sufferer from indigestion, and although I have used various remedies and prepared foods with some benefit it was not until I tried Grape-Nuts that I was completely cured.

"As a food it is pleasant and agreeable, very nutritious and is digested and assimilated with very little effort on the part of the digestive organs. As a nerve food and restorer it has no equal, and as such is especially adapted to students and other brain workers. It contains the elements necessary for the building of nerve tissue and by so doing maintains an equilibrium of waste and repair.

"It also enriches the blood by giving an increased number of red blood corpuscles, and in this way strengthens all the organs, providing a vital fluid made more nearly perfect. I take great pleasure in recommending its use to my patients, for I value it as a food and know it will benefit all who use it." Name furnished by Postum Co., Battle Creek, Mich.

occasion of the approaching bicentenary of that city. The police have requested the owners of workshops and factories to refuse a holiday to their employees during the festivities, but the men will probably refuse to work. Revolutionist emissaries have been flooding the workshops with seditious literature.

Four native students connected with the missionary establishment of the American Board of Foreign Missions on the Island of Ruk, one of the Caroline group, were arrested by the German authorities on the island and taken away on a German cruiser. It is rumored that their offense was talking against the German Government. Secretary Hay has taken the matter up, and it is also being investigated by the Berlin officials.

Some of the cotton mills are finding that they can make more money at the present price of cotton by selling stocks on hand and shutting down than by continuing to operate the factories. The Cannon mills at Concord, N. C., have just sold 1,500 bales of cotton at 12 cents a pound, which cost 7.3 cents. The price of spot cotton in New York broke all previous records since 1890 one day last week by selling at 12.15 cents a pound. In 1890 it sold at 12.75 cents.

Cuba celebrated the first anniversary of her independence on the 20th instant. The festivities began at midnight and continued for twenty-four hours. All Cuba was in a frenzy of delight. The streets of Havana were thronged with people, and business throughout the island was virtually at a standstill. This first year of independence has been one of successful administration and respect for law, and it has greatly strengthened the courage and hope of Cuba's friends.

The permanent treaty between the United States and Cuba, in which is incorporated all the provisions of the Platt amendment, has been signed by the plenipotentiaries of both countries. The Cuban Government desired to include in the treaty various extraneous conditions, especially one to the effect that there should be no intervention in Cuban affairs by the United States, except through the initiative of the President of Cuba. All these conditions were rejected.

The long-threatened resistance to the payment of education taxes by the English Nonconformists, on account of the new law giving State aid to denominational schools, appears to have come to a head. R. J. Campbell, the successor of the late Dr. Joseph Parker, announces that he will pay only that portion of his tax which is not to be used for sectarian purposes, and he threatens Premier Chamberlain with political extinction if he makes good his menace of imprisonment.

Chinese official returns show that the imports from the United States in 1902 amounted to 30,136,713 Haikwan taels, against 23,529,606 taels in 1901, and is the largest total in the history of commerce between China and the United States. It is six times as much as in 1895, two and one-half times as much as in 1897, about 35 per cent. more than in 1899, and nearly 30 per cent. larger than in 1901. Cotton goods, kerosene oil and flour continue to form the chief imports from the United States.

THE OLD RELIABLE

ROYAL



BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

The contest which has been proceeding for two years between the Gould and the Pennsylvania Railroad interests culminated last week when Judge Buffington, of the United States Circuit Court, at Pittsburgh, refused to restrain the Pennsylvania Company from removing the poles and wires of the Western Union Telegraph Company, and lines which had cost at least \$500,000 were rendered useless. The work covered 1,200 miles of track, and included about 55,000 poles, upon which were strung 15,000 miles of wire.

PHILADELPHIA HORSE SHOW AT WISSAHICKON HEIGHTS.

Special Excursion Tickets via Pennsylvania Railroad.

The twelfth annual open-air exhibition of the Philadelphia Horse Show will be held on St. Martin's Green, Wissahickon Heights Station, Philadelphia, May 25th to 30th, inclusive.

The Pennsylvania Railroad Company will sell special excursion tickets, including coupon of admission, from New York, Philadelphia, Belvidere, Lancaster, Wilmington, West Chester, Phoenixville, and principal intermediate stations (as well as stations on the Chestnut Hill Branch) to Wissahickon Heights Station, May 25th to 30th, good to return until June 1st, 1903, inclusive.

The grounds of the Philadelphia Horse Show Association are located immediately on the Germantown and Chestnut Hill Branch of the Pennsylvania Railroad, eleven miles from Broad Street Station.

MINUTES AND PROCEEDINGS

of the FIVE YEARS' MEETING, giving full text of all papers, discussions, reports of committees, etc. Conveniently indexed. Price, post-paid, paper, 50 cents; cloth, 75 cents.

An Up-to-date Friend's Library in one volume. Address,

THE AMERICAN FRIEND,
718 Arch Street, Philadelphia, Pa.

The Rev. Henry van Dyke, D.D., says:

"THE TEMPLE BIBLE"

is beautiful in form and well edited. I think that there is a great advantage in reading the Scriptures without the verse-divisions. It helps to remind us that the primary object with which they were given was not to supply texts, but to guide, console, and enlighten life."

24 Vols. An Introduction, Notes and Frontispiece in each volume. Also a vol. "An introduction to the Study of the Scriptures." Six additional vols. devoted to the Apocrypha will also be issued.

Book Measure 4x5 inches. Bound in limp leather, 60c. net each; Cloth, 40c. net. Postage 3 cents extra per Vol.

THOUGHTS ON THE SERVICES

By Rt. Rev. A. Cleveland Coxe, D.D.

NEW AND REVISED EDITION

By the Rt. Rev. C. Whitehead

Small 12mo, Cloth, \$1.00; Lamb's Skin, \$2.00.

ETHICS OF THE BODY

By George Dana Boardman, D.D.

Author of "OUR RISEN KING'S FORTY DAYS" 16mo, Cloth, \$1.00 net; Postpaid, \$1.07.

Publishers, J. B. LIPPINCOTT COMPANY, Phila.

"Kape alive, Mike, we're rescuin' ye!"

Voice from the debris: "Is big Clancy up there wid ye?"

"Sure he is."

Voice from the deep: "Ast him wud he be so kind as t' step aff the rooins. I've enough on top av me widout him."—"Tid-Bits."

THE OLD CAMPER

has for forty-five years had one article in his supply—Borden's Eagle Brand Condensed Milk. It gives to soldiers, sailors, hunters, campers and miners a daily comfort, "like the old home." Delicious in coffee, tea and chocolate.

The British Friend

Published on the 15th of each month.

Being the only religious and literary review written chiefly for the general public, but from the standpoint of the Society of Friends, *The British Friend* offers a unique opportunity for spreading "The Truth" among thoughtful enquirers.

The issue for May, 1903, contains:

"Insincerity," Part II., by May Kendall.

"The Oldest Code of Laws in the World," by Wm. C. Braithwaite.

"The Liquor Question in New Zealand," and "Friends and Compulsory Military Service in America," by Joshua Rountree.

"The First Duty of a Citizen," and "Joseph Mazzini," by the Editor.

"A History of the Doukhobors," by John W. Graham.

"Co-Education," by Rachel Fairbrother.

A distinct feature is made of Reviews and Notices of Books, especially such as are likely to be helpful to preachers and social workers.

Subscription: 6s. 6d. (\$1.58) per annum, post free
Specimen copy on application.

Editor and Publisher:

EDWARD GRUBB, M.A.

Devonshire Chambers, Bishopsgate, Without, Lon. E. C.

THE FOOL'S PRAYER.

The royal feast was done; the King
Sought out some new sport to banish
care,
And to his jester said: "Sir Fool,
Kneel now, and make for us a pray-
er!"

He bowed his head, and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "O, Lord,
Be merciful to me, a fool!"

"No pity, Lord, could change the heart
From red with wrong to white as
wool:

The rod must heal the sin; but Lord,
Be merciful to me, a fool!"

"Our faults no tenderness should ask—
The chastening stripes must cleanse
them all.

But for our blunders—oh, in shame,
Before the eyes of heaven we fall!"

"Earth bears no balsam for mistakes;
Men crown the knave, and scourge the
tool

That did his will; but Thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The King and sought his gardens cool;
And walked apart, and murmured low,
"Be merciful to me, a fool!"

—Selected.

I YIELD ME TO THY HAND.

Ah, that sharp thrill through all my
frame!

And yet once more. Withstand

I can no longer, in Thy name

I yield me to Thy hand.

Such pangs were in the soul unborn,

The fear, the joy were such,

When first it felt that keen morn

A dread, creating touch—

Maker of man! Thy pressure sure

This grosser stuff must quell,

The spirit faints, yet will endure.

Subdue, control, compel.

The Potter's finger shaping me,

Praise, praise! the clay curves up

Not for dishonor, though it be

God's least adorned cup.

—Edward Dowden.

YEARLY MEETINGS IN 1903.

New York Yearly Meeting, at New York, Fifth month 29th. James Wood, clerk, Mt. Kisco, N. Y.

New England Yearly Meeting, at Portland, Me., Sixth month 12th. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, at Whittier, Cal., Sixth month 24th. John Chawner, clerk, El Modena, Cal.

Canada Yearly Meeting, at Toronto, Ont., Sixth month 26th. William I. Moore, clerk, 60 Bleecker Street, Toronto, Can.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 7th. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 5th. Lewis Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 13th. James B. Unthank, clerk, Wilmington, O.

Ohio Yearly Meeting, at Mt. Pleasant, O., Eighth month 27th. W. Mahlon Perry, clerk, Central City, Neb.

Iowa Yearly Meeting, at Oskaloosa, Iowa, Ninth month 8th. Wm. Jasper Hadley, clerk, 109 South Ninth Street, Marshalltown, Iowa.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

MEAL TIME CONSCIENCE.

What Do the Children Drink?

There are times when mother or father feeds the youngsters something that they know children should not have. Perhaps it is some rich dessert, but more often it is tea or coffee. Some compromise by putting in so much hot water that there is not much tea or coffee left, but even that little is pretty certain to do harm. It leads to bigger doses. Then come the coffee ills.

It is better to have some delicious, hot, food drink that you can take yourself and feed to your children conscious that it will help and strengthen, and never hurt them. A lady of Oneida, N. Y., says: "I used coffee many years in spite of the conviction that it injured my nervous system and produced my nervous headaches. While visiting a friend I was served with Postum, but it was not well made, still I determined to get a package and try it myself, and after following directions carefully the result was all that could be desired; a delicious, finely flavored, richly colored beverage. Since I quit coffee Postum has worked wonders for me.

"My husband who always suffered from kidney trouble when drinking coffee quit the coffee and took up Postum with me, and since drinking Postum he has felt stronger and better with no indication of kidney trouble.

"You may be sure I find it a great comfort to have a warm drink at meals that I can give my children with a clear conscience that it will help them and not hurt them as coffee or tea would." Name furnished by Postum Co., Battle Creek, Mich.

WANTED

by J. WILHELM ROWNTREE, of England, at a fair price or on loan, but preferably the former, for the purpose of historical study,

Complete Sets of

WESTERN FRIEND
FRIENDS' REVIEW
GOSPEL EXPOSITOR
AMERICAN FRIEND
THE WORKMAN
NEBRASKA FRIEND
HERALD OF PEACE
WESTERN WORK

YEARLY MEETING MINUTES

And all books, disciplines, tracts, statistics, memoirs and letters, published or unpublished, which bear on any movements, theological, institutional or pastoral, in American Quakerism during the nineteenth century. Kindly communicate with

ALLEN C. THOMAS, Haverford, Pa.

WILLIAM S. YARNALL
Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

CAROLINE RAU

Removed to
823 Spring Garden Street, Plain Millinery
On the north side below 9th, PHILADELPHIA

Your Roof—

DON'T NEGLECT IT!

TIN, SLATE AND SLAG ROOFERS
Roof Repairing. Roof Painting.
We use and sell Alexander Bros. Metal
Roof Paint—the best,—at 67c. gallon.

CITY ROOFING CO. 10 North Second St.

"Lillian," said a certain little girl's mamma, "there were three pieces of cake in the pantry, and now there is only one. How did it happen?"

"Well," said the child, her eyes wide open with excitement, "it was so dark in there I didn't see the other piece."—"Little Chronicle."

STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.
MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

Where Will You? Spend the Summer?

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp,

T. E. FISHER, Genl. Pass. Agent,
DENVER, COLORADO



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED
Chair Cane, Rattan, Reeds, Splines
Flats, Open Woven Cane, Close
Woven Cane and Rushes constantly on hand. At the Old Stand.

GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAS. HAERTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.
Moderate Rates

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

SUMMER BOARD

THE WELLSWOOD Hampton Falls, N. H.

Open for guests Sixth month 1st. About 20 can be accommodated. Large rooms, open fireplaces—wide piazzas, shady lawns, modern conveniences, charming walks and drives, Hampton and Rye beaches, and many points of historic interest easily accessible by steam and trolley cars. Friend's family.

ADDRESS:

GEORGE C. HERBERT

Hampton Falls, N. H.

"An approving conscience is better
than an applauding world."

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.

2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

WATCHMAKER AND JEWELER. — Careful
and accurate repairing, with prompt service,
has brought me the custom of many Friends.
Their patronage is particularly solicited. My store
is nearest to the Market Street ferries, and is easy
of access from every part of the city. W. L. Berry,
22 South Second Street, Philadelphia.



Warranted free from
narcotic drugs.

Quickly Relieves

Car Sickness

Seasickness

Sick Stomachs

"It's good for children too."

THE TARRANT CO., New York

HOOPING-COUGH AND GROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without
internal medicine. Proprietors, W. EDWARDS & SON,
Queen Victoria St., London, England. Wholesale of
E. Fougere & Co., 80 North William Street, N. Y.

A GRAND OLD CHERRY TREE.

Sometimes the fruit on a single tree is worth more than two or three acres of wheat. There is a tree in Northern Delaware, seventy to eighty years old, that has produced an average of fifty dollars' worth of fruit annually for nearly twenty years. One year the cherries sold for eighty dollars. Six years ago this old patriarch bore fifty-four peach baskets of delicious fruit, or about eleven hundred pounds. And all of this fruit has been a free gift from nature, as the old tree has stood in the dooryard all these years unattended and uncared for except in cherry time.—From "Country Life in America."

We cannot rekindle the morning beams of childhood; we cannot recall the noontide glory of youth; we cannot bring back the perfect day of maturity; we cannot fix the evening rays of age in the shadowy horizon; but we can cherish that goodness which is the sweetness of childhood, the joy of youth, the strength of maturity, the honor of old age, and the bliss of saints.—Henry Giles.

NEW ORLEANS, ATLANTA, FLORIDA AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

"Queen of Sea Routes"

Between

Boston, Providence, Norfolk and Baltimore.

Philadelphia and Savannah.
Baltimore and Savannah.Merchants & Miners Transportation Co.
Steamship Lines.

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

The Picturesque
Shenandoah Valleyfor Recreation and Rejuvenation
with itsLURAY CAVERNS, GROTTOS,
and NATURAL BRIDGE,
that one-timeSEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.Double Daily Pullman Car Service
through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.
398 Broadway, N. Y. 112 Summer St., Boston, Mass.
W. B. BEVILL, G. P. A., Roanoke, Va.

ARMSTRONG & McKELVY
BEYMER-BAUMAN } Pittsburgh.
DAVIS-CHAMBERS } Pittsburgh.
FAHNESTOCK } Pittsburgh.
ANCHOR } Cincinnati.
ECKSTEIN } Cincinnati.
ATLANTIC }
BRADLEY } New York.
BROOKLYN }
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO } Philadelphia.
MORLEY } Cleveland.
SALEM } Salem, Mass.
CORNELL } Buffalo.
KENTUCKY } Louisville.

SOME Mixed Paints may be better than others, but it cannot be said that there is no poor Mixed Paint. There is plenty of it. Naturally, every manufacturer claims his own particular Mixture is the best.

There is no mystery about Pure White Lead and Pure Linseed Oil. They are the standard—the staples in the business. They may not afford the dealer as large a profit as the Mixtures, but they make the best Paint.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

PROFITABLE
EMPLOYMENT

For Teachers, College Students, Sunday School Workers, Men and Women in selling our Special Lines of Bibles and Testaments, and our Standard Subscription Publications. Liberal terms for work at your own homes, or elsewhere. Address

The John E. Winston Co.

Manufacturers and Publishers of the
"International" Series of Bibles and
Standard Subscription Books,

718 Arch St., Philadelphia, Pa.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

ACKERS

"Forget-me-not" Box Parisian Bon Bons. The deliciousness of the contents and the beauty and tasteful arrangement of this package make it a most desirable Graduating gift. Will be tied with any color ribbon you desire.

75 cents each.

PHILADELPHIA & ATLANTIC CITY

JOSEPH G. FOGG
UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W. PHILADELPHIA.

Suburban orders promptly attended.

WASH GOODS
IN BLACK

Black dresses for summer need not necessarily be uncomfortably warm if one chooses the materials carefully. There are plenty of dainty and dressy thin materials that are as cool and airy as the white goods. We have an unusually large and attractive stock of them selected with an eye to comfort as well as style and beauty:

Black Silk Muslin—rivals China silk in appearance and style, but is much less expensive—30c. to 50c. a yard.

Black Embroidered Swisses—make dressy gowns, but are as sheer and thin as their pale-face sisters.—60c. and 75c.

Black Batiste Lace Stripes—make cool afternoon gowns, and are here in many dainty patterns—15c. to 25c.

Black Madras—a cool, semi-dressy fabric. In lace open-work effect, in figures that have the lustre of silk, and in a host of other designs that give a dressy material at little cost—15c. to 25c.

Black Lawn—run with little lines of open-work like fine hemstitching, with lace stripes in smart canvas effects, with tiny figures that give a delightful play of light on the sombre surface—10c. to 25c.

STRAWBRIDGE & CLOTHIER
PHILADELPHIA

The American Friend

EARLHAM COLLEGE

Vol. X

LIBRARY.

SIXTH MONTH 4, 1903

No. 23

	PAGE
EDITORIAL—"Not as the Scribes."	
—Editorial Notes	379-380
Harriet Green	380
<i>Esther Tuttle Pritchard.</i>	
The Platform of the Mohonk Conference, ...	382
New Words as Indices of Progress	383
<i>Horace J. Smith.</i>	
Lights Along the Shore	384
<i>C. F. Butterfield.</i>	
TEMPERANCE DEPARTMENT	384
THE INTERNATIONAL LESSON	387
Lesson for Sixth month 14, 1903.	
CHRISTIAN ENDEAVOR	388
Topic for Sixth month 14, 1903.	
MISSIONARY DEPARTMENT	388
CORRESPONDENCE	389
THINGS OF INTEREST AMONG OURSELVES, ...	390
MARRIED.—DIED.	391
EVENTS AND COMMENTS	392

A WAVE OF THE SEA.

*O you who scan your faith with anxious look,
And half believing still a sign require;
Lest the new wisdom of the next new book
Should show your God mere child of your desire;
I tell you if the star-lit silence spoke
For your sake, and your sadness to dispel,
Out of the night in a white-winged music broke,
Such as of old o'er upland pastures fell;*

*Yes, and much more—if as you stood in fear
Whether to take or leave Him, there drew nigh
The Christ Himself, and said in accents clear:
"Behold My hands, My feet, that it is I,"
You would but say "My mind is so unstrung,
Forever harping on a single chord,
It seemed to me one night that angels sung;
I could have said that I had seen the Lord."*

A. N. NEWTON, in the Spectator.

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS NAOMI PINES, PA.

New Assembly Inn, opens June 1, 1903.

Overlooks Lake 3 miles long, half mile wide. 400 acres of Old Pines. Rowing, Sailing, Bathing. 2000 feet Elevation. Open fire places and blankets a necessity Always cool. Wide verandas. Shady walks. Bible Conference July 14-26. Summer schools July 27th to August 15th, Faculty of twelve, including President ISAAC SHARPLESS, JOSEPH WALTON, etc. New Auditorium and Lecture Hall in the Pines.

Reasonable Terms.

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 20c; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 25 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

WANTED.—Young women to enter the Training School for Nurses of the West Philadelphia Hospital for Women. Apply to M. E. Kelsey, Superintendent, 4085 Parrish street.

WANTED.—A man and wife of experience in Christian Work to act as Superintendents of the Friends' Training Homes for Boys and Girls at Ramallah, near Jerusalem, Palestine. Send references to Chas. M. Woodman, Friends School, Providence, R. I.

A MIDDLE-AGED WOMAN, a Friend, desires a position as companion with parties contemplating European trip this coming summer. References exchanged. Address M., Box 112, North Pembroke, Mass.

A COUPLE of middle-aged or elderly Friends, either man and wife or two women Friends, can find good board in a Friend's family in a quiet, nice neighborhood in West Philadelphia; handy to Meeting House and Market Street cars. **AMERICAN FRIEND,** 718 Arch Street, Philadelphia.

WANTED.—By a young man (a Friend) of education, a position as tutor, secretary, or companion to persons traveling in Europe or this country, July to January. Also willing to fill position year round on part time. College graduate and experienced teacher. Can give best of references. Address J. B. L., **THE AMERICAN FRIEND.**

WANTED.—A working housekeeper, capable of taking entire charge of culinary department. A person of Christian experience with some missionary spirit a necessity. A Friend preferred. Conn. Institute and Industrial Home for the Blind, Hartford, Conn., Chas. H. Jones, Gen'l Sup't.

300% Yes, It's an Actual Fact.
**NOT INTEREST,
BUT SECURITY.**

Two hundred per cent, sound, improved realty, and a Deposit of the Gold Coin, dollar for dollar, for the repayment of the debt. In our 27 years' experience we have tested our **Sinking Fund** for the past eight years. It has proved to be the highest development of the real estate mortgage. Send for descriptive circulars and full information free. Highest references.
PERKINS & CO., LAWRENCE, KANSAS.

WANTED

by J. WILHELM ROWNTREE, of England, at a fair price or on loan, but preferably the former, for the purpose of historical study,

Complete Sets of

WESTERN FRIEND
FRIENDS' REVIEW
GOSPEL EXPOSITOR
AMERICAN FRIEND
THE WORKMAN
NEBRASKA FRIEND
HERALD OF PEACE
WESTERN WORK
YEARLY MEETING MINUTES

And all books, disciplines, tracts, statistics, memoirs and letters, published or unpublished, which bear on any movements, theological, institutional or pastoral, in American Quakerism during the nineteenth century. Kindly communicate with

ALLEN C. THOMAS, Haverford, Pa.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

F. Gutekunst...

Our 712 Arch Street, PHILA.
PHOTOGRAPHS unrivaled for Beauty, Tone, and Finish.
Branch, 1700 N. Broad St.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 4,457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORN

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

The

New Century

TYPEWRITER

does the **BEST WORK** and lots
of it, **EASILY.**



Strong, Thoroughly Built,
Superior in results to any other.

Write for

"THE BOOK OF THE NEW CENTURY."

AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of
New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Spring term begins Fourth month 7th, 1903.

Terms moderate. Send for Catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

WABAN SCHOOL, WABAN, MASS.

Summer Camp in Maine.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel
and uncrowded profession paying \$15 to \$35 weekly? Situations
always obtainable. We are the original instructors by mail.

ROME CORRESPONDENCE SCHOOL, Philadelphia



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splints,
Flats, Open Woven Cane, Close
Woven Cane and Rushes con-
stantly on hand At the Old Stand.

GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.

HOOPING-COUGH
AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without
internal medicine. Proprietors, W. EDWARDS & SON,
Queen Victoria St., London, England. Wholesale of
E. Fougere & Co., 80 North William Street, N. Y.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, SIXTH MONTH 4, 1903.

No. 23.

"NOT AS THE SCRIBES."

THERE have been few more arid and juiceless things in our world of human beings than the Scribes. They burrowed in the past and lived on the bits of truth which they could mine out of dead men's books. They wrote comments on the comments of other men who had written commentaries on what live and inspired men had once written or spoken. A thing was true, for them, not because they knew its truth, but because they could trace it back through a long succession of great Scribes to some real authority, and they maintained that there was an unbroken line of Scribes from Moses down to the particular Scribe who happened to be giving his opinion. Their course of argument would run something like this: "There is a sun which gives light to the earth. We know this because Rabbi Jehoshaphat says that Rabbi Josiah was right in agreeing with Rabbi Benoni that there must be a sun because Joshua told it to stand still in Gibeon, and he could not have said this if there were no sun!" What a revolution it would make in this style of teaching to have a man come and say with authority, "There is a sun because when you look up with your eyes open you see it!"

This is precisely what the Saviour did. He did not rest any of His teaching on the authority of some dead Scribe who rested his authority on an earlier Scribe, and so on to the end of the line. He simply brought men face to face with spiritual facts, and told them to open their eyes and see for themselves. The proof that there is a God is that the pure in heart see Him. The proof that it is blessed to be merciful is that you go on growing more merciful. The proof that Christ's followers are the salt of the earth is that they actually do keep society from spoiling and from corruption. In every word He goes straight to the heart of reality, and grounds all His teaching and His promises on the eternal nature of things. There is the same unerring certainty in His words that the astronomer feels when he predicts an eclipse. If the laws of the world hold good that eclipse must come. So Christ sees what is in the nature of God, and in the nature of man, and what the outcome of every condition of life *must be*. His spiritual conclusions are as unescapable as the law of gravitation. They can be tested and proved in per-

sonal experience, and a man may know whether it is well with his soul as unmistakably as whether it is well with his body. It was an entirely new way of teaching truth, and the people who heard were "astonished." The words gripped their lives, and they saw the reality of what he said. It was something like the experience which the country boy has. He has heard his father tell about electricity, and what it can do, and he believes because his father tells him. Then he goes to district school and he hears more wonders about it, and he believes because the book says so and his teacher confirms it. Finally he goes to college. He sees the car going without any horses. He sees the buildings lighted without any oil. He talks through the telephone. He sees the telegraph at work. He watches the great dynamo generate its mighty current. He experiments himself with the strange force. He learns its laws and its methods. He puts his hands on the electrodes and feels the current within him. Now he speaks of electricity with authority. We Christians need to astonish the people with this same first-hand authority when we speak of spiritual things, for there is little power in those who still speak as the Scribes.

EDITORIAL NOTES.

OUR friend Joshua L. Baily, who has for eight years served faithfully and efficiently as president of the National Temperance Society, has declined to accept a re-election to the position, owing to the fact that his home is too remote from the headquarters of the Society for him to devote himself to the work as much as he has felt he ought to do. The service which he has rendered has been whole-hearted, and it has been justly appreciated by his co-workers. Through a long lifetime Joshua L. Baily has been a strenuous and consistent opponent of the drink evil. In the multitude of addresses which he has delivered one will look in vain for any bitterness toward other opponents of the evil who saw their way clear to fight it on different lines and by different methods. He has wisely devoted all his energies against the evil itself, and his steady, logical, sane words have always carried weight and conviction. Would that we had a thousand volunteers to follow his example. The minute which has been adopted by the managers of the

National Temperance Society is a beautiful tribute and shall be given in full: "The National Temperance Society reluctantly consents to accept the resignation of our beloved and ever-faithful brother, Joshua L. Baily, who has served us in the presidency of this society for eight years with such unselfish devotion and unwearied activity. He has contributed not only with great liberality to our treasury, but has given his valuable time, his vigorous pen, his sagacious counsels, and the great weight of his personal influence to the furtherance of our cause and the welfare of our society. To the list of eminent philanthropists who have occupied our executive chair, we now add with grateful pride the honored name of Joshua L. Baily, and our sincere prayer is that our heavenly Father may grant to him many more years of abounding activity and usefulness in every enterprise of Christian benevolence that lies near to his generous heart. May the 'Beauty of the Lord our God be upon him;' with long life may he be satisfied and with the blessings of a full salvation."

The society has selected Dr. D. Stuart Dodge as Joshua L. Baily's successor. He is the son of William E. Dodge, who was the first president of the society.

SINCE our last issue we have been made very happy by the receipt of a check for \$1,000 for the Harriet Green Memorial Fund. The letter, which is from a Philadelphia Friend, says, "I recognize in her the true apostolic succession." This is a most encouraging beginning, and we trust others will follow with such gifts as they can properly make. THE AMERICAN FRIEND will gladly receive subscriptions, which will be acknowledged and forwarded to the proper person. The brief story of Harriet Green's life, which is being told by Esther Tuttle Pritchard, should make every reader feel anew how unselfishly she was devoted to her Master.

Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls, for fitting in the virtues to one's life, for turning out honest, modest, whole-natured men. . . . For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find there education, discipline, unselfishness and growth in grace.—Henry Drummond.

FOR THE AMERICAN FRIEND.

HARRIET GREEN.

BY ESTHER TUTTLE PRITCHARD.

[Fallen, while thy loins were girded still,
Thy feet with Zion's dews still wet,
And in thy hand retaining yet
The pilgrim's staff and scallop-shell!

—Whittier, on Daniel Wheeler.

Thy latest care for man—thy last
Of earthly thought, a prayer—
Oh, who thy mantle, backward cast,
Is worthy now to wear?

Methinks the mound which marks thy bed
Might bless our land and save,
As rose, of old, to life the dead
Who touched the prophet's grave!

—Whittier, on William Forster.]

Carefully reared, religiously inclined, and the strong foundations of character firmly laid, Harriet Green yet lacked the one thing without which her heart could never be satisfied or the mission of her life accomplished. But the Holy Spirit was preparing her for it, and the gracious change was wrought one day as she sat alone in her room with her Bible. A sudden flash of illumination on John 3: 16 revealed to her the redeeming love of God in Christ Jesus, and she at once believed unto eternal life. The witness of forgiveness and acceptance was definite and joyful and never interrupted to the day of her death. She thankfully witnessed to the experience in a season of family devotion, and the testimony was owned to the blessing of other members of the household.

From this time she had a heart at leisure from itself and aglow with expansive, outreaching love for souls.

From the radiant moment when first she found the Lord until her feet stood at the entrance of the city of light, her life was one long exemplification of faithfulness in that which was least and promotion to be a ruler over more.

Beginning her evangelistic work in her own neighborhood, gathering poor women together on Sabbath afternoons for Bible readings in her father's house or garden, she took her first lessons in soul-winning, and was favored to see the transforming power of divine grace on the hearts of the women. Then in her twenty-first year she was transferred, in the providence of God, to the larger field of the East London slums.

Her brother, Dr. Green, having just begun the practice of medicine in London, Harriet went with sisterly devotion, to preside over his home, little dreaming that such a mission field awaited her, in which she was for years to gather crown jewels for the Master. I regret that so few details of this work are at my command, and that I cannot give the immediate circumstances that led her into it. I only know that she began to visit the poor women in their squalid homes, and shortly after to conduct a mother's meeting for them in the old Friends' meeting house in Peele Court. At the first meeting not more than a half dozen were in attendance, and they al-

most literally in rags and tatters, but week after week the number increased, until, for many years, the average attendance was over one hundred.

The girlhood of this youthful missionary had been protected and guarded in her English home to a degree almost unknown in American families, and she knew nothing of the vice and degradation with which these women had always been familiar. But she knew the human heart, and that she herself had found a great Saviour, and so she simply and lovingly told the message of salvation to these poor creatures, many of whom believed and found Jesus. She had struck the secret of true Christian sociology, and the mighty leverage of the cross was demonstrated in the new hearts, purer lives and cleaner homes, down in the slums. Husbands and sons felt the power of a new and blessed agency, and often one of them would yield himself to Christ.

For months after this work began the tide of saving grace flowed on without interruption, and then it began unaccountably to ebb. The Bible woman called attention to a falling off in the number of conversions, and yet there seemed no failure in the character of the Bible readings. Harriet Green went home to spread the case before the Lord and inquire the cause. She became impressed that it was owing to her own unfaithfulness in Friends' meetings for worship. Westminster Meeting, which she attended, was the one in which John Bright and other members of Parliament worshiped, with their families, while Parliament was in session, and it was no easy place for a young woman to begin her public service. Her shrinking heart ventured a delay until her mother should visit London, and then, assured by her presence, she opened her lips in a brief comment on the text, "He saw them toiling in rowing, for the wind was contrary unto them." From that time her voice was heard not only in the mothers' meetings, addressing the lowly and ignorant, but in the cultured assemblies of her ancestral church, at first occasionally, and then more frequently, until her matured gift was officially acknowledged in 1877. Meantime the mission work in the East End had revived and the blessing of the Lord was again resting upon it. An appalling accident occurred during this period, that profoundly impressed her with the importance of a faithful ministry. Thirty of her poor women, together with hundreds of others, had gone out in the Princess Alice for an excursion on the Thames, when their vessel collided with a steamer and sank, drowning nearly all that were on board. Her sensitive conscience could not escape the query whether these women were ready for eternity, and whether she had done her whole duty?

In 1879 Dr. Green married, and his faithful sister returned to Saffron Walden. A long interval succeeded before the death of her parents, during which she was occupied in varied service. Now she is in charge of a little orphanage in which a dozen girls, daughters of farmers, are being trained for teachers; again she and a sister are holding gospel meetings in the neighborhood with good results; later she is hold-

ing series of meetings in adjacent villages, often driving home herself, ten or twelve miles, after nightfall. Drunkards give up the saloon and are converted, the careless are transformed into workers for others, and many are built up.

And now, at last, the home nest is rifled of its treasures. The sister, mother and father have all gone on, and Harriet Green is wholly at liberty for the wide and whitened fields. The greater part of two years are spent in holding meetings among Friends and others in England and Ireland, sometimes alone and sometimes with fellow laborers, among whom was our own John Dorland.

She was especially interested in young women, and made it a point to have interviews with them, discerning their gifts and encouraging them to confess their Saviour, and to press out in the ministry of the word. Numerous tributes have been received by the family since her decease, acknowledging how helpful she has been to this class. One such letter lies before me in which the writer, an American girl, says of her: "Everywhere she has been she has left a deep impression of goodness, and will be sadly lost to all who have heard her good counsel and felt her love reaching out toward them and leading them up to God. The words she spoke remained with us to be recalled often, and the very thought of her is an inspiration. I am so glad I met her and knew her even a little."

It is not easy to keep trace of a life-work so many-sided, and we must leave it to the reader to imagine the filling in of Harriet Green's important service in the limits of her own yearly meeting. It was both executive and evangelistic. Actively engaged on the Home Mission Committee, the most effective evangelistic agency of English Friends, a member of the Bible and Prayer League, and one of the organizers of the Young Women's Christian Fellowship Union, which corresponds closely to our Christian Endeavor Society—everywhere and always she seems to have been seeking a point of contact where she could helpfully take hold of the Lord's work.

At one time we find her located for months in a little village that she may be of service to a weak and struggling Friends' meeting—and she succeeded. At first no one took part in the Sabbath services but herself, but before she left, the people had become so revived that there was no opportunity for her to speak, at least in the morning meeting.

It was during the above year—1895—that she heard a Macedonian cry from our American shores, saying, "Come over and help us." The burden of apprehended service among us weighed heavily on her heart, and she deeply felt the responsibility of a step in this direction. Turning for sympathy and counsel to her dear and revered friend, J. Bevan Braithwaite, she obtained permission for an interview without disclosing the object of her visit. But he was led to anticipate the nature of her errand, and when she entered the room he said, "My dear friend, I have for some time past been thinking that thou would be wishing to go to the United States of America."

The impression of duty thus confirmed, and her heart strengthened, she set her face toward our country in the autumn of 1896, attended by Sarah Jane Lury, and bearing the requisite credentials from London Yearly Meeting.

For over a year and a half she labored with tireless energy and devotion in our western and central yearly meetings, braving almost to the limit of her resisting power the rigors of our Northern winters, and enduring hardships that might well have daunted a woman less tenderly reared. In the spring of 1898 she returned to England, exhausted, for a much-needed rest. But her overtaxed energies refused to rebound, and she was soon prostrated with an alarming illness. For months the physicians gave little encouragement of recovery, but in her own mind there was a constant assurance that she would live to resume her American work.

Nearly three years passed in illness and convalescence, and then she came to us again, reaching New York in Tenth month, 1901, and proceeding soon after to Baltimore. The eastern yearly meetings and Canada, Western and Indiana were the scene of her faithful labors for a year. She then attended the Five Years Meeting at Indianapolis, where she was received with marked consideration by the delegations, in whose respective localities she had gone about preaching the gospel, searching out capabilities, encouraging the workers, stimulating fellow servants by her strong and inspiring personality, and grasping the situation in our American meetings as fully as any English Friend has ever done.

A few months later she turned her steps toward North Carolina, where there was a peculiarly open door and inviting field. Nowhere in our great country had she found a more cordial welcome than that which greeted her from the hospitable Southern Friends; but she was not to tarry. The measure of her fruitful ministry was rounded to completeness, and the hour of her departure was at hand. She had repeatedly said to her dear friend and companion, Sophia Fry, that she saw no work beyond America, and there was an evident closing in of earthly prospects.

New Garden Quarterly Meeting was attended. On the following day she was powerfully engaged in the ministry of the gospel, and three days later she had gone to be with her Master.

The circumstances of that last brief illness have been mainly given in *THE AMERICAN FRIEND*, and little needs to be added. When she left Greensboro, on the morning of Third month 17th, for the long railway journey of sixty miles to the hospital, she was carried on her couch by four negroes to the train, and calling them to her, before they left, she said: "I may be with your best friend before to-morrow morning. Do you know who He is?" One of the men answered "Jesus," and then she spoke to them of Him. It was her last gospel message. Early in the afternoon she went under the influence of the anæsthetic from which she seems to have but partially rallied. During the night she was praying for indi-

viduals, talking to them and arranging for meetings, and in the early morning she peacefully passed away.

Buried at her own request in the old New Garden Cemetery, her precious dust is a legacy to be sacredly guarded. Fanned by the soft airs of our sunny Southland, her grave will speak its pathetic and inspiring message year after year to the students of Guilford College. And aside from the privilege of resting in her native land, I can think of nothing that she would sooner have chosen.

We loved Harriet Green. Probably in no instance has the death of an English Friend been more sincerely mourned in this country. The Church under our name on both continents has sustained a sore bereavement, and in our sorrow our hearts are drawn more closely together in mutual sympathy and fraternal love.

Kokomo, Ind.

THE PLATFORM OF THE MOHONK CONFERENCE.

At the concluding session of the arbitration conference the following platform was adopted:

"The principle of international arbitration has secured the approval of the civilized world. This fact is solemnly recorded by The Hague convention. It is gratifying to state that, largely through the influence and example of the United States, which had so much to do with the success of The Hague conference, prestige has been given The Hague tribunal by the submission to it of international differences.

"This conference thanks our Government for what it has done in this behalf, especially in the recent Venezuelan controversy, when its efforts averted war. This conference believes that the next step in the steady march forward should be the conclusion of a treaty of obligatory arbitration between the United States and Great Britain, to be followed by similar agreements between the other signatory nations to The Hague convention to refer disputes to The Hague tribunal. Such treaties would make the present implied obligations of the nations signing them explicit, binding and permanent, instead of leaving them, as now, under The Hague convention, voluntary and to be determined from time to time, and largely by circumstances.

TWO POWERS UNITED.

"This conference believes that the best public opinion of the United States and Great Britain, neighbors and kinsfolk as they are, recognizes the wisdom and justice of such an arrangement, and that the example thus set would be followed speedily by the other Powers. It would lead all the nations to The Hague tribunal.

"With a deep sense of the fatherhood of God, and the consequent brotherhood of man, the conference looks forward to new victories for its cause even more remarkable than those already won, notwithstanding the difficulties in the way of extending the application of international arbitration. Many motives may inspire arbitration—fear, horror of war, dread of ex-

pense; but justice is the only safe foundation for the world's peace. In the Alaskan boundary dispute, who should not prefer that justice should prevail, even if we make no gain of hills and harbors? America should conduct this claim with such loyalty to justice as to win the honor of the nations.

ALL CALLED TO PREACH PEACE.

"This conference summons all possible agents to teach and preach the gospel of justice—business men and great corporations, teachers in schools, ministers of God, the public press; let our whole country accept the great motto and seek to live up to it. America loves justice, it appeals to every man and woman to aid in increasing and organizing the general sentiment in favor of international arbitration so as to secure, by the invincible power of public opinion, the employment of it in the maximum number of possible cases, in the hope that wars may cease and that peace may prevail."

SERVE CHRIST.

I grow weary of the perpetual spurring on of God's people to service—as if any father ever cared so much to have his children toiling for him as loving and trusting him—and the more so as the God-possessed Christian invariably does serve.—C. I. Scofield.

Not in careless pleasure, but in watchful love and trust of God your Father, in faithful, fervent desire to be His child, is the secret of life's victory and of the overcoming of death by life.—Stopford A. Brooke.

FOR THE AMERICAN FRIEND.

NEW WORDS AS INDICES OF PROGRESS.

BY HORACE J. SMITH.

The intellectual wealth gathered in the last one hundred years, and stored in books and the brain cells of the race, is indicated by new words which have been added to our dictionaries. These words (like the titles stamped on the backs of books, which are concise statements of their contents) are nuggets of thought by which the mind is enriched; they are keen tools, by which the processes of mental work are facilitated. Just realize how much is compressed in the one word "Darwinianism," and in "X-Rays," "wireless telegraphy," "higher criticism," "automobiles," "asepticism"—Lord Lister's portrait looks down on me as I write, a genuinely good Quaker face. The "Underground Railroad" of slavery times, and the "Grape Vine Telegraph" and the negro "contraband" of the Civil War in America, are almost archaic words. "Klondike" is no longer a word to conjure with; but "trusts," "island possessions" and "Morganism" are much to the fore. These words are themselves "biographs" of the wondrous scenes that have been moving before our minds, and are each a crystallization, a condensation of what was once nebulous thought into what are now bril-

liant stars in the intellectual firmament. What wealth of wisdom our generation has heaped up for all those who are to follow; and truly the words that summarize the enlarged views thus bestowed on futurity are not idle things, but are rather means and media for quick thinking, handy abridgements of vast mental processes, their pith and quintessence, vital elements, brought to birth after painful labor—each such word a resilient diamond, cut rose fashion, with an infinite number of facets.

Just an enumeration of the words born within a life-time tells the intellectual triumphs of the era. Seventy years ago the name "Lucifer match" was unknown; and this "light bearer" of the material world was but a faint prelude to the inventions and discoveries of the intellectual; and yet "cablegrams" "telephones" and "phonographs" are the common-places of the children of to-day. "Gas," a novelty in my childhood, is replaced by "electricity," or supplemented by an "incandescent mantle"; and the "horse car," only used since I was married, is a back number, while "electric trams" (or "trolleys," as they are known in America) are all the go.

Again, take the geographical names added to those of even our early adult years—such as Lakes "Nyanza" and "Tanganyika," "Uganda," "Rhodesia"—how these impress on the mind the wonders of discovery and occupation given us by Livingstone, Stanley and Rhodes. Alaska, the Aleutian seal islands and the Yukon are already familiar as household words. What regions of the earth's surface, as well as of the mental horizon, have been opened up to us lately. And what condensed food for thought each new word embodies! The sickle and the scythe, prehistoric tools, were the ones with which all our crops were cut; and the grain "cradle" was the *ultima thule* just reached within a life-time. The "mowing machine" was absolutely new at the "Crystal Palace" (and such a buildings was itself a novelty in 1851); but it cut a swath in agriculture, quickly followed by a host of other labor-saving inventions. For women's work we have the "sewing machine" (and what a marvel that was); and now we have the "typewriter," followed by the wondrous "linotype." "Daguerreotypes" have long been superseded by better "light-printing" pictures, so true to the facts presented to the "camera" that when the microscopic picture of the throwing down of the Vendome column was enlarged, the portraits of the participating Anarchists were so clearly shown, that they were convicted on the evidence of the tiny condensation of the scene. And yet, more marvellous than all I have mentioned, are the "spectroscope" and the astral photographs which reveal to us the constituents of the sun, the stars and the nebulae, and show us worlds in the making.

But one's head grows dizzy as one recalls and considers these pregnant words, which are the titles of the soul-inspiring volumes that crowd the shelves of one's mental library. If we would merely take the new words that have been added to our vocabulary within the last seventy years, grouping them under

their appropriate heads, one would have a ready index to the discoveries and inventions of the era.

From the time of Abraham material things and processes (with the exception of a few discoveries, such as the magnetic needle, movable types and gun-powder) had remained almost entirely in *statu quo*, and the dominant systems of religion sterilized the human mind as thoroughly as they could. Verily the rich man, whose barns burst with their fulness, lived in abject poverty, compared with our affluence; and our grandchildren will need larger domes and more immense cathedrals than were ever dreamed of—more spacious area for their brains, if they shall be able to contain all that which is yet to burst upon them.

Moseley B'ham.

LIGHTS ALONG THE SHORE.

BY C. F. BUTTERFIELD.

Paul, the prisoner of Jesus Christ, was a prisoner of the Roman Government under false charges. The journey toward Rome had been one of hardship. Sin had left its stain upon those with whom Paul journeyed; he may have lost hope for the great work of Christ, and there was the shipwreck, an interesting account of which is left to us, through which they passed without loss of life. Finally, while they tarried at Puteoli, messengers hastened to Rome, some with a message to the government that the prisoners had arrived, others, no doubt, with the news to the Christians that Paul was coming among the prisoners. The little bands of Christians then go to meet him. Meanwhile he journeys toward Rome. He meets one little band at Appii-forum, forty-three miles from Rome, another at the Three-taverns, thirteen miles distant, and possibly all along the Appian Way he is greeted by fellow-Christians, "whom when Paul saw (and heard their messages) he thanked God and took courage."

Along the great Appian highway of the world's history, there are facts that give us cheer and encouragement. Christianity is a great force exerting itself for the conversion of the world. It is stemming the tide, it is overcoming the difficulties, it is transforming the world. Facts of its history and present life were never more in harmony with this thought. "Walk about Zion, and go round about her; tell the towers thereof, mark ye well her bulwarks; consider her palaces." Thank God for the stopping places along the way, and the refreshing from above. To change the figure, let us take heart for the lights along the shore that never grows dim.

"Brightly beams our Father's mercy,
From His lighthouse evermore,
But to us He gives the keeping
Of the lights along the shore."

Faith, hope, love, virtue, knowledge, temperance are great radiants from the Light of the World, and were never so prevalent as now. God has granted more yet than we have been able to understand, even

though we see some things through tear-stained eyes, and His ripening purpose will not fail though gained through years of training and discipline. We have a good deal to thank God for even though we do not see all just now. Clouds and darkness may be around His throne, but always back of the cloud there is the eternal blue. We should note the encouraging things around us, and with the sainted Dr. Babcock, be strong:

"Be strong!

We are not here to play, to dream, to drift;
We have work to do, and loads to lift;
Shun not the struggle—face it, 'tis God's gift.

"Be strong!

Say not, 'The days are evil. Who's to blame?'
And fold the hands and acquiesce—Oh, shame!
Stand up, speak out, and bravely, in God's name.

"Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song."

Two hundred years B. C., a vast army left New Carthage in Spain for Italy. Before them was toil, hardship, difficulty. They ascended the western slope of the Alps, and having reached the summit, Hannibal addressed his men, saying, "Soldiers, you are now standing on the acropolis of Italy; yonder lies Rome!" As we stand at this crowning moment of the world's history, let us thank God and take courage that beyond the hardship, beyond the sorrow and sighing, there lies the eternal city.

Friendship, Me.

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

The last executive meeting until the Ninth month of the Friends' Temperance Association of Philadelphia Yearly Meeting, was held by invitation, at the home of John B. Garrett, Rosemont, Pa., president of the association.

Nearly forty members were present, representing ten or more meetings of our yearly meeting. New members were welcomed; the reports on temperance education, the publication and distribution of literature—the latter including the work of giving out circular letters to medical graduates, the former of influencing public sentiment in favor of the right teaching of scientific temperance instruction—were of interest. There is a good selection of tracts at Friends' Institute, 20 South Twelfth Street. Friends are asked to co-operate in their distribution. A page devoted to temperance will appear monthly in "The Friend." The two pages in THE AMERICAN FRIEND will not be issued again until the Tenth month. A dainty and bounteous supper, followed by a social hour, closed the pleasant and profitable meeting.

TEMPERANCE NOTES.

The House bar at the national Capitol in Washington has been removed.

In Indiana the Legislature abolished saloons within one mile of military homes.

Texas counties have just made almost a clean sweep of the saloons from their midst.

Statistics just filed at the capital of Maine show 130 towns to be free of debt. Thus does prohibition ruin (?) communities!

A humorous aspect of the case is the organization in Chicago and Jersey City of "The Bartenders and Saloon Keepers' Total Abstinence Society."

In Tennessee nine towns voted out the saloon in one week. In Rogersville the vote was 161 to 1, the lonely voter afterward expressing a desire to make the vote unanimous.

The liquor papers bemoan the rapid growth of prohibition sentiment, even among men, as they confess, "high in public and professional life, who are known to be men with liberal ideas."

Washington's Legislature passed a local option law and refused to repeal the one-mile limit law and the law making saloon keepers and owners of saloon property responsible for damages to heads of families.

The Pennsylvania Legislature has passed a new law under which habitual drunkards may be committed to a hospital for treatment by a court or magistrate.

The Legislature of every State in which there is a soldiers' home ought to pass such a law as shall prohibit the opening of a saloon within three miles of the home.

United States officers who are accused of smuggling liquor into Porto Rico by wholesale do not improve their standing before the public by refusing to give a straight answer to questions asked by the proper officials.

The Supreme Court of Kansas having decided three weeks ago that the injunction feature of the prohibitory law had been repealed in 1901, the Legislature immediately passed a stronger injunction law by a joint vote of 110 to 10.

Representative Reynolds has introduced in the State Legislature a bill proposing that Michigan adopt the State dispensary system for the sale of liquor, his bill being modeled from the law now in force in South Carolina.

A New York clergyman says that society is "a gigantic pie, the upper crust being steeped in champagne, the bottom layer soggy with beer and the middle soaked in whiskey cocktails." About two slices of a sure enough pie constructed that way would make a man think he owned the whole bakery and was driving the delivery wagon himself.

A new order has been issued by the superintendent of the Dubuque division of the Chicago, Great

Western Railroad, which has caused something of a sensation among the employees of the road. The order prohibits the men from using intoxicating liquors in any form or at any time, and from visiting saloons. A violation of this rule means the instant dismissal of the offender. It applies to trainmen, station agents, foremen, or any one holding a responsible position with the road.

If all parents in the millions of homes of the nation would strongly impress upon their children that to get the best and the most out of life they must be temperate, if they would teach them from the very start that intemperance will unavoidably ruin their characters and their prospects, then the children would go forth into the battle for success armed with the one quality that is absolutely essential to accomplish anything or to amount to anything in life.

If there were no reason why schoolboys should be prevented from smoking, more serious than that they fill a school room with an aroma that would breed a pestilence among a herd of goats, that would be sufficient cause to resort to drastic remedies; but unfortunately there are graver causes for interference, and it would be in the direction of averting future ignorance, insanity and imbecility, if school authorities were given some statutory power to deal with the question.

The new licensing act, which went into effect and which aims to diminish drunkenness, was enforced by the London judges. The magistrates immediately applied the clause which calls for the publication of a blacklist of habitual drunkards, whose convictions must be made known to the police authorities. These habitual drunkards are debarred, under heavy penalties, from buying intoxicants for a term of three years.

Another clause in the act provides for a fine of £2 or a month's imprisonment for a woman found intoxicated while she is accompanied by any child under 7 years.

AFRICA.

On Eleventh month 15th, 1902, a new ordinance became a law in the Transvaal. It includes provisions for the application of local option by the decision of a majority or the exclusive control of the liquor traffic by trusts for public purposes. The employment of females, children under 16, and natives behind bars is prohibited. The ordinance also provides for the creation of liquor traffic inspection.

DRUNKENNESS.

At the recent meeting of the Anti-Alcohol Congress in Berlin it was stated by Dr. Delbruck, of Bremen, that beer drinking as a means of combating alcoholism has been clearly shown to be a failure. It leads often to the use of distilled liquors, but in itself it produces all the evils of whiskey. "Of 140 patients who were treated in a North Germany private asylum for drunkards, 41 were alcoholized," said Dr.

Delbruck, "by drinking spirits, 30 by wine drinking and 78 by excessive consumption of beer. The belief that delirium tremens is unknown among beer drinkers is a mistake. It is impossible to convey by statistics the extent of the misery caused by beer alcoholism."

DRINK EVIL IN GERMAN ARMY.

The Hereditary Prince of Saxe-Meiningen, commander of the Sixth Army Corps, who recently issued an order advising soldiers to lodge complaints when they were ill treated, has issued another corps order against drunkenness.

He points out to the privates the damaging effects of alcohol on the health and usefulness of men, and directs the regimental doctors to demonstrate to the soldiers its evil effects authoritatively and in a kindly manner.

A HINT FOR BURGESSES.

Burgess Charles H. Pennypacker, of West Chester, is about to adopt a novel scheme to suppress drunkenness on the streets of that borough, and as a result the "habituals" are well-nigh panic stricken. The burgess outlines his plan as follows:

"On Seventh month 1st I shall present a list of names of men to the tavern keepers of West Chester and forbid them to sell to these men because of their known intemperate habits. This list is being made up of those who have been before me and others as far as I can learn. I am going to complete the list from the 1st of Third month to the 1st of Seventh month—the first four months of my term of office—and I shall hold the tavern keepers for any violation of the order. I expect I shall meet with some opposition, but I am determined to break up this drunkenness, if possible."

In case any hotel keeper violates the notice the burgess will have him brought into the Court of Quarter Sessions. The law is very plain on this matter and this burgess has determined that it shall no longer be ignored where he has jurisdiction.

PROTECT THE INDIANS.

Below is the law which the United States Government has given to protect the Indian Territory against the liquor traffic, and the federal officers of the different districts are appointed to see that this and other laws are enforced:

"Be it enacted by the Senate and the House of Representatives of the United States of America, in Congress assembled, that any person who shall sell, give away, dispose of, exchange, or barter any malt, spirituous or vinous liquor of any kind whatever, or any essence, extract, bitter preparation, compound composition, or any article whatsoever, under any name, label or brand, which produces intoxication, to any Indian to whom allotment of land has been made, while the title to the same shall be held in trust by the government, or to any Indian, including mixed

bloods, over whom the government, through its department, exercises guardianship, and any person who shall introduce, or attempt to introduce, any malt, spirituous or vinous liquors, including beer, ale and wine, or any ardent intoxicating liquor of any kind whatsoever, into the Indian country, which term shall include any Indian allotment while the title to the same shall be held in trust by the government, or while the same shall remain inalienable by the allottee without the consent of the United States, shall be punished by imprisonment for not less than sixty days and by a fine of not less than \$100 for the first offence, and not less than \$200 for each offence thereafter; provided, however, that the person convicted shall be committed until fine and costs are paid. But it shall be a sufficient defense to any charge of introducing or attempting to introduce ardent spirits, as beer, wine or intoxicating liquors into the Indian country that the acts charged were done under authority, in writing, from the War Department or any officer duly authorized hereunto by the War Department." (Approved First month 30th, 1897.) (See Indian Territory Statute 1899, Carter's Digest, page 770, Fifty-fourth Congress.)

ALCOHOL AND THE STATE.

Opinions of eminent statesmen and judges, English and American:

BRITISH.

Nothing like intemperance for the depth and breadth of the curse it sheds over the land.—John Morley, M. P.

The great source of pauperism and crime.—Lord Brougham.

Has inflicted greater calamities than war, pestilence and famine.—Gladstone.

Impossible to relieve poverty until we have got rid of the curse of drink.—Lord Shaftsbury.

The greatest obstacles to the diffusion of education.—John Bright.

The curse of the country.—Joseph Chamberlain.

The temperance cause lies at the foundation of all social and political reform.—Richard Cobden.

Public houses can only be regarded as schools of iniquity.—British Parliament Committee Report.

Two-thirds of the crime of this country caused by drink.—Lord Chief Baron Kelly.

Four-fifths of the enormities committed for the space of nearly twenty years have been the issue and product of excessive drinking.—Sir Matthew Hale.

Intemperance is a crime leading to all other crimes.—Mr. Justice Fitzgerald.

The root of all crimes.—Justice Hawkins.

The principal cause of crime.—Lord Chief Justice Coleridge.

AMERICAN.

The entire disuse of it (liquor) would tend to promote the health, virtue and the happiness of the community.—United States Presidents James Madison, John Quincy Adams, M. Van Buren, Franklin Pierce,

John Tyler, Z. Taylor, Millard Fillmore, James K. Polk, James Buchanan, Abraham Lincoln.

The most prolific source of poverty, wretchedness and crime.—Governor Gaston.

The dynamite of civilization.—Hon. John D. Long.

The gigantic crime of crimes.—Hon. Lot M. Morrill.

Universal suffrage a sham, when rum rules the great cities.—Wendell Phillips.

The undoubted cause of four-fifths of all the crime, pauperism and domestic misery of the State.—Governor Dix.

The great source of all wrong and misery and crimes.—Gov. Thomas Talbot.

The appalling statistics of misery, pauperism and crime which have their origin in the use and abuse of ardent spirits.—Justice Grier, U. S. Supreme Court.

Of all the causes of crime intemperance stands out the unapproachable chief.—Chief Justice Noah Davis.

One great source of poverty, suffering and crime.—Judge Woodbury Davis.

We can trace four-fifths of the crimes committed to the influence of rum.—Judge Allison.

Influences men into violence, anger and bloodshed.—Judge Johnson.

The International Lesson.

SECOND QUARTER.

LESSON XI.

SIXTH MONTH 14, 1903.

PAUL AT ROME.

Acts 28: 16-24, 30, 31.

GOLDEN TEXT.—I am not ashamed of the Gospel of Christ. Rom. 1: 16.

DAILY READINGS.

Second-day, Sixth mo. 8.—Paul at Rome. Acts 28: 16-22.

Third-day, Sixth mo. 9.—Paul at Rome. Acts 28: 23-31.

Fourth-day, Sixth mo. 10.—The words of Isaiah. Isa. 6: 5-10.

Fifth-day, Sixth mo. 11.—Christ in the Scriptures. Jno. 5: 39-47.

Sixth-day, Sixth mo. 12.—Hearing without profit. Rom. 10: 13-21.

Seventh-day, Sixth mo. 13.—Hindrance of unbelief. Heb. 3: 7-19.

First-day, Sixth mo. 14.—Shut out. Heb. 4: 1-11.

The last lesson left Paul and his fellow-shipmates safe on the shore of Melita (Malta.) Owing to the lateness of the season all attempt to continue their journey to Rome had to be abandoned, and all hands had to remain until the weather permitted ships to sail. This was about three months (Acts 28: 11). Then a passage was secured on a more fortunate ship, the "Castor and Pollux," which had wintered in the island, to a port of Southern Italy, Puteoli. The sail from Melita to their destination was prosperous. Puteoli was about eight miles north of Naples, and distant from Rome about one hundred and forty miles. It was an important port of Southern Italy, and was the destination of the most of the grain ships from Alexandria. It is the modern Pozzuoli. Here the centurion Julius, in whose charge Paul was, allowed Paul and his companions to remain a week visiting the brethren. The company then went to the

"Market of Appius" (R. V.), a small place mentioned by Horace, the Roman poet. It was about forty miles from Rome. Here a deputation of Christians from Rome met Paul, and another one at "The Three Taverns," ten miles nearer the city. "Whom when Paul saw, he thanked God and took counsel" (v. 15). "Such a cordial reception, such impatience to see him and welcome him to their hearts, would scatter all his doubts and thrill his bosom with gratitude and joy." The time of Paul's arrival at Rome was Second month, A.D. 60 or 61.

16. "And when we entered into Rome." The "we" shows that Luke was still with Paul. "Paul was suffered to dwell by himself." He was not required to remain in the enclosure of the guards, but had the privilege of living in the city, still chained, however, to a Roman soldier. It is quite likely this privilege of residence was gained at the request of the centurion Julius.

17. As usual, Paul's first thought went out towards his countrymen. He wished to explain his position to the Jewish leaders, and defend himself against unjust accusation. He asked them to come to him, as under the circumstances he could not very well go to them. There were very, many Jews in Rome at this time, and not a few were wealthy. They were regarded by the Romans very much as they are by the Germans now.

19. "Not that I had ought to accuse my nation of." He did not wish them for a moment to think that he appealed to the emperor in order to accuse his brethren.

20. "Hope of Israel." The Messiah whom all Jews looked for. It was for his preaching Jesus as the Messiah that he was bound. "This chain." That with which he was bound to the soldier.

21. From this verse it would appear that no message concerning Paul had yet reached the Jews at Rome.

22. "Everywhere it is spoken against." This was undoubtedly the case. Both Jew and Gentile, though for different reasons, spoke against Christianity. The Jew, because the new teaching did away with many of his cherished customs and doctrines; the Gentile because of the strict morality taught and required by the Christians; also because of the slanderous reports current regarding the followers of Christ.

23. "Out of the law of Moses and out of the prophets." This was common ground for the Jews and Paul. For the Jew the appeal to the Law and to the fulfillment of prophecy was a strong one. Paul's purpose was to show that Jesus was the Messiah looked for by the Jew.

24. "And some believed." The word means were "induced to believe," as the result of Paul's statements. "And some disbelieved." R.V. What convinced some had no effect on others. This is true all through life. What was the proportion between the two is not stated, but the impression is conveyed that the greater part were not convinced.

25-29. These verses should be read. Verse 29 is

omitted in the Revised Version as not being contained in the best manuscripts.

30. "Two whole years." This is supposed to be the period during which Paul was waiting for his case to be heard. Appeals in our own day are often so long in being heard that we can hardly wonder at the delay in Paul's case. There are a number of plausible reasons for the delay. It would take a long time for the accusers and witnesses to come to Rome. The records and papers may have been lost in the shipwreck at Melita, and others procured from Syria, which in itself might take a full year. Possibly Paul's enemies were well satisfied that he should be kept in confinement. Besides all this, trials were frequently postponed for various reasons.

Meantime Paul received all who came in unto him and had thus the opportunity to preach and teach, and also to write Epistles—Philippians, Colossians, Ephesians, Philemon were all written from Rome.

He lived in his own hired house, or lodging, for the word will bear either interpretation.

How many have wished that the book of Acts had given more of Paul's history. There is a feeling that the close is an abrupt one. Why it should close as it does has not been explained.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SIX MONTH FOURTEENTH.

GOLD, OR GOD?

Luke 18: 18-30.

Second-day, Sixth mo. 8.—Love of riches perilous. Luke 12: 13-20.

Third-day, Sixth mo. 9.—Tends to selfishness. Luke 16: 19-31.

Fourth-day, Sixth mo. 10.—A generous rich man. Gen. 13: 1-9.

Fifth-day, Sixth mo. 11.—A patient rich man. Job 1.

Sixth-day, Sixth mo. 12.—A liberal rich man. Acts 4: 32-37.

Seventh-day, Sixth mo. 13.—Giving up riches for God. Acts 7: 22-29.

The shortsightedness that afflicted this "certain ruler" of long ago seems to be no less prevalent to-day than when he chose the riches near at hand instead of the eternal inheritance. A student of social conditions said recently that "the craving for wealth, pleasure and position has become so absorbing that conscience, responsibility and duty seem to be made less and less a living reality." The buyer may say, "It is naught," and the seller take advantage of ignorance because "each one must look out for himself."

Of Wellington it is told that when his agent remarked that a certain purchase of real estate was a "good bargain," and he learned that the agent's meaning was that the land was worth more than the amount paid for it, he directed him to pay to the seller a sufficient sum to make up a proper valuation. Such integrity is not so prevalent as the Golden Rule demands.

Marvelous investment propositions are found in many papers of good standing, promising a lifetime competency as returns for a small outlay. The paper lends itself for a fee to the speculative, if not de-

ceptive, plans of the promoters of such schemes, while the investor hopes for an income that is in many cases absolutely impossible, except at the sacrifice of some one else's interests. "Get money; honestly if you can, but get money," is the chief and final precept of all these persons, and the eye is so steadily fixed on that aim that the distinctions between right and wrong are lost sight of and the "seek ye first" of Christ's law is forgotten.

The schoolboy or girl whose desire for a good grade in examination leads to deception is in the same boat with the mechanic who takes pay for a good job when he has turned out a defective one, and with the clerk whose time is spent in idleness except while under his employer's eye. Each prefers gain to integrity and is risking the promise of the eternal life which comes only through righteousness for a paltry trifle.

Money has uses and the Christian is not debarred from its acquisition, but he is debarred from questionable methods and from making it so important that his life loses its balance. Love to God and man is the corrective for all false conditions. Satan prefers selfishness and he knows how to encourage it and to repress love by suggesting "the practical," "one's duty towards his own," etc., etc. Does not the Father know all our needs?

The fear of appearing sentimental or theoretical sometimes checks generous impulses, and a faithless dread of poverty paralyzes the heart of many a professed Christian whose care for food and raiment so largely fills his thoughts that Christ's law of values (Matt. 6: 25) has become transposed, if not in profession, at least in practice. Even if hardships come, we have the example of One who refused to "pity Himself," but went the full length of self-denial for the sake of others.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

INDIAN AFFAIRS.

The Associated Executive Committee of Friends on Indian Affairs held its annual meeting at Friends' Institute, Philadelphia, on the 12th and 13th of Fifth month. There were fifteen delegates present, representing six of the eleven yearly meetings composing the membership of the Committee. In addition to the delegates present, George N. Hartley, one of the superintendents of the work under the care of the Committee, was in attendance. There are ten mission stations, the same as one year ago, five of which are situated in Indian, and five in Oklahoma Territory.

At Wyandotte, in Indian Territory, and Shawnee, in Oklahoma Territory, are Government Schools for the Indian children, to which the missionaries in charge of the stations at these points are given free access for religious work among the students. This was also the case at Otoe, Oklahoma, but the burn-

ing of the Government School building at this point, last year, scattered the scholars, and greatly interfered with the work of the missionaries. It is expected the school will be rebuilt, near to its former location.

At Hillside, in Indian Territory, close to the Oklahoma line, there is a valuable boarding and day school under the care of the committee. The charge of the school, boarding home and meeting at this point, so fully occupies the missionaries and their helpers, that there is little time for visiting in the homes of the Indians, but there is much opportunity for Christian influence on the boys and girls of the school, especially on the boarding pupils.

Meetings for Worship are held at all the mission stations, and the missionaries attend meetings with more or less regularity at several other points. They have several valuable helpers among the Indians.

The greatest drawback to work for the Indians in this section of country is the bad influence of unprincipled white settlers, who are so numerous about them. This makes the duties of their missionaries much more difficult than was the case when there were but few white men among them.

DEDICATION SERVICE IN MEXICO.

C. Victoria, Mexico, Fifth month 18th, 1903.

On Sabbath evening, Fifth month 17th, the new Friends' meeting house at Victoria was dedicated. The work of building began more than a year ago, but its completion was delayed by three very important interruptions. The first was the erection of a large addition to New York's school building, so that it could be occupied; the second was the repair work necessary on the property which the school vacated, in converting it into a Boys' School; and lastly, was the remodeling of the Mission Home, preparatory to the arrival of W. I. Kelsey and family, who have resumed the work from which they were released about three years ago. At last, however, the church was finished, and the change of meeting place, from an overcrowded school room to this comfortable edifice is one agreeable to all. The dedication sermon was delivered by Eucario M. Sein, of Matehuala, and was a strong, earnest one. The services were impressive throughout. The singing of the girls of Penn Institute, and of the young men of Juarez Institute, was specially fine, and showed much careful training. Appropriate Scripture readings were given by W. I. Kelsey and Everett E. Morgan, who came from Cal-torce for the occasion.

Santiago G. Gonzales presented an interesting account of the building of the meeting house. The opening prayer was by the Presbyterian minister of this city, and Luciano Mascorro offered the dedicatory invocation. Much taste was displayed in the decorations, which, under the electric lights, were most beautiful, and all that could be desired in a land of such luxuriant flowers and foliage. Both rooms of the church were well filled, and in the audience were prominent citizens of the place. Dr. Graybill had

been specially invited to be present, and it was the regret of all that he could not be with us. Just thirty years ago this month he accompanied Samuel A. Purdie and wife to Victoria. This was probably the first visit ever made by Protestant missionaries to this city. They drove through from Matamoros in a carriage and encountered perils of robbers and rattlesnakes on the journey. Their friends here advised them not to attempt a public service in a private house; and now we witness the dedication of the meeting house, where about three hundred people gather in response to printed invitations. The printed circulars also announce the evangelistic services, which are to occur each night this week. We trust they may all be as deeply spiritual as the first one, and that lasting impressions for good may be made. We are expecting that these meetings, together with the extensive material improvements, will greatly stimulate our work here.

PHARIBA W. STEPHENS.

Where with us is the spirit of Paul, who, when he spoke of those that were enemies of the cross of Christ, blotted the page on which he wrote with his tears? We know the heathen are perishing, and yet we go about our ordinary vocations as though there were no such thing as perishing people, and as though we could not do infinitely more than we are doing to try to save them.—Isabella Bird Bishop.

If we stand in the openings of the present moment, with all the length and breadth of our faculties unselfishly adjusted to what it reveals, we are in the best of condition to receive what God is always ready to communicate.—T. C. Upham.

Correspondence.

TO THE AMERICAN FRIEND:

With much satisfaction and profit to ourselves we have been able to visit many meetings in the province of Ulster, in the north of Ireland. There we found the majority of the people were Protestants, and likewise prosperity abounds on every hand.

The largest meeting in this province is in Belfast, where we were warmly received, and had acceptable service. We arrived too late in Ireland to attend Ulster Quarterly Meeting, but were granted the pleasure of attending most all the meetings belonging thereto, having blessed and loving services among them. Arrangements for services were so complete that we were kept busily engaged until the time for the assembling of the yearly meeting at Dublin, 29th of Fourth month, where we had most precious seasons of blessings. The yearly meeting gathered with much hope and life. As individuals the yearly meeting is striving after true spiritual life with all their power, and many earnest prayers ascended to the throne of God for the filling by the Holy Ghost. In the meeting on Ministry and Oversight there were many anxious hearts looking for a way to accomplish something permanent for Him, who is the great head of the church. There seemed to be a very earnest desire for some channel by which our salvation might be felt by the world at large, and still maintain the old landmarks, which are so dear to every Friend's heart. Many an appealing voice was heard, inquiring the best method to pursue that this might be accomplished. This, to me, seems a very clear evidence of the fire within, which is only to be fanned to a flame of righteousness. In the entire yearly meeting there was this same feeling, which I think is taking shape

in the home mission effort, the report of which was very interesting, showing a great good accomplished by missions which are conducted by the Home Mission Committee. We were especially interested in the adult school work, which gives open doors to many young Friends who are filled with love and energy, and are ready for service. The absence of singing in most all their meetings was somewhat new to us; yet we found it restful and sweet to sit in the presence of God, with no voice but His. Often while sitting in silence, the power of the Spirit gave evidence that He recognized the two or three together in His name. There seemed to be a very conspicuous absence of young Friends at the business sessions, which was the cause of much earnest entreaty by many Friends in prayer. It seems that the young men and women are actively engaged in the mission meetings, which have song and testimony in them, not forgetting the restful silence for His spirit to speak to each one's needs.

In these meetings the young person feels more free, and does not feel the restraint that seems to be resting upon him in Friends' regular meeting for worship.

We are looking forward to much freedom in the meetings for young people in England. We were told in Ireland there were no set rules for a Friends' meeting; that all meetings were free and open alike to all; and so they were. But somehow the young people felt that that freedom had become the most marked bondage.

It is very difficult for one to be exercised by the Spirit, where if he is not moved to speak in the accustomed phrases or manner it would be considered rather questionable as to his leading. But we are glad to say that is largely passing away in many meetings, and a hope of brighter things is in prospect.

We are, in love,

Thy friends,

CHARLES AND MAY REPLOGLE.

Fifth month 10th, 1903.

Address care of Isaac Sharp, Devonshire House, 12 Bishops-gate Without, London, E. C.

Things of Interest Among Ourselves.

For fifty years the "Friends' Review" and THE AMERICAN FRIEND has come to this household without a break. I feel that it is a part of our lives. Other papers have come and gone, but THE AMERICAN FRIEND stays with us because we appreciate it more than any other, and but for it we would lose touch with the work of our loved Church, as we are practically isolated members, yet so situated that we can attend and take an active part in our Quarterly meeting.

PENINA HILL WILSON.

Toronto, Kansas.

Mary W. Jones, of Winthrop Center, Me., is attending New York Yearly Meeting.

Joseph R. Small, who has been visiting in Whittier, Cal., is now at home in Marion, Ind.

Hannah J., Melvin M. and Letitia Bailey, from Maine, attended the Mohonk Peace Conference.

Oliver Frazer, a minister from Thorntown, Ind., attended Whitewater Meeting, Richmond, Ind., on the 23d ult.

Isaiah Jay and family, the former a minister, have removed from Cincinnati and are now located in Indianapolis, Ind.

Eight members were received into Los Angeles Meeting on Fourth-day evening, the 13th ult., by certificate and request.

Melinda Hunt remained in religious service at La Harpe, Kan., for one week after the close of Buffalo Quarterly Meeting, the 24th ult.

Thomas C. Brown, Carmel, Ind., gave the baccalaureate sermon the 31st ult. at Bloomingdale Academy. Commencement exercises will occur the 5th.

J. Perry Hadley, the yearly meeting superintendent of Christian Endeavor work, recently visited the meetings in Buffalo Quarterly Meeting, Kansas.

Asa Woodard has purchased a farm near Butlerville, Ind., within the limits of Hopewell Monthly Meeting. He is doing faithful work as a minister in the meeting.

E. Howard Brown, by request, addressed a convention of United Presbyterians at Columbus Junction, Iowa, on the 26th ult., on the subject of peace and arbitration.

The commencement exercises of Stella Academy, Cherokee, Okla., took place the 28th ult. Susie Allen preached the baccalaureate sermon on First-day, the 24th.

The New York Colored Mission, which has been a great blessing to hundreds of colored people in that city, has now a new home on West Thirtieth Street (No. 225).

On Sixth month 9th, at the home of Philena B. Hadley, Whittier, Cal., a box will be packed to be sent from the local Friends to the missionaries at Kotzebue, Alaska.

Helen Shelley, an instructor in Whittier College, has returned to her work from her home in San Jose, where she was called by the serious illness of her mother, who is now improving.

Lodi Bonser, who has been located near Elkton, Okla., for the last five years, has taken charge of missionary work among the Seneca Indians in the northeastern corner of the Indian Territory.

At Whitewater Monthly Meeting, held in Richmond, Ind., 21st ult., J. J. Mills was granted a minute to attend New York Yearly Meeting, and also Eastern Quarterly Meeting, in the limits of Indiana Yearly Meeting.

It is a great satisfaction to have safely back again the delegation of Friends who were sent out to study the situation in Japan—Asa S. Wing and Margaret W. Haines. Their report will probably be made public at the proper time.

The annual public meeting of the Christian Endeavor Union of New England Yearly Meeting will be held in Portland, Me., Seventh-day evening, the 13th instant. The address of the evening will be given by Mary E. Miars, of Lynn, Mass.

Fairfield Quarterly Meeting was held at Manchester, Me., Fifth month 23d and 24th. W. Jasper Hadley, of Iowa, and Thomas Ingram, of South China, Me., were in attendance and preached clear, forceful gospel messages. The attendance was large, and the meetings held in the presence and power of the Holy Spirit.

Penn College spent an hour on the 19th ult., in honor of "The Hague Tribunal." A well-prepared program was rendered by students and members of the faculty. The college body and visitors present were entertained and instructed. Some of the strongest representations made against militarism and in favor of peace and intelligent and sensible methods in settling international disputes were made by students not members with Friends.

This is commencement week at Friends' University, Wichita, Kan. A. A. Parker preached the baccalaureate sermon. The vocal recital of the School of Music was given on Second-day, and the piano recital on Third-day. The graduating exercises of the School of Education took place the evening of the 3d instant, at which time G. W. Cassidy addressed the class. The annual commencement will take place the 5th instant. Professor Olin Templin, of the Kansas State University, will give the address.

Portland Monthly Meeting, Ind., was held the 23d ult. at Pleasant Valley, in Adams County, twenty miles north of Portland. The session was composed of the Friends of that neighborhood, except the clerks, a minister and one other Friend. Meetings were held from Sixth-day evening to First-day evening, and were largely attended by young people, who were quite active in the services. Violet A. Perkins, of the Valley Meeting, and Gertrude Fulton and Zeno C. Thorpe, of Portland, were appointed to the station of Elder for three years. The present membership of the meeting is 136; there have been 19 additions the past year. The meeting is very much alive.

Winchester Quarterly Meeting was held the 15th and 16th ult. The attendance on ministry and oversight was small, but quite a large company gathered on Seventh-day, considering the busy season. Gurney Dicks and companion, of Fairmount, Ind., attended both sessions, the former having considerable service. The new clerks, Henry W. Pickett and Eunice Hunt, were at the table. The quarterly meeting at large is behind yet on the quarterly meeting house indebtedness. The question of insurance was referred to the trustees. Daniel W. Lawrence resigned as quarterly meeting statistical secretary, and E. C. Thornton was appointed in his stead. The Women's Foreign Missionary Society met at 9 a.m., on Seventh-day. An interesting program was carried out, and \$11.50 contributed to aid the work.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDBAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

According to a statement made by the
Indian Secretary, in the House of Com-
mons, the deaths from the plague in
the Punjab, India, from First month 1st
to Fifth month 2d, numbered 141,879.

Postmaster-General Payne recently
signed an order reducing the salaries of
assistant postmasters, cashiers and finan-
cial clerks in a large number of offices
throughout the country. The officials
have been receiving salaries in excess of
the legal limit.

The Paris-Madrid automobile race was
brought to an end before the Spanish
frontier was reached. So great had been
the destruction of life that Spain for-
bade the continuance of the race on her
territory, following similar action by
Premier Combes at Paris.

A remarkable run was made by the
Twentieth Century Limited over the
Lake Shore Railroad between Cleveland
and Dune Park, thirty-five miles east of
Chicago, Second-day. The distance, 307
miles, was made in 292 minutes. The en-
tire distance was covered at a speed aver-
aging 66 miles an hour, equaling the rec-
ord made on this road in 1893 between
Chicago and Buffalo.

During last week a number of very de-
structive wind storms visited Iowa, Ne-
braska, Kansas, Missouri and Ohio. Much
property was destroyed and several lives
lost. On the 29th ult. a devastating flood
swept over Kansas, Iowa and parts of
Oklahoma. Not in a quarter of a cen-
tury has as general and as disastrous a
storm visited this section. Railroad traf-
fic was demoralized and crops in the
river districts were washed away.

The report of the national commission-
er of education shows that the increase
of college students has been great in the
past ten years. Now there are 75,472
men and boys in college, while ten years
ago there were only 44,926, and there are
now 27,879 women students, against the
10,761 ten years ago. The various grad-
uate schools have grown almost in pro-
portion, with the exception of the theo-
logical schools, and the attendance at
these fell off in the decade.

People have a great fear of small-pox,
but it is not as dangerous as many seem
to think, and nowhere near as dangerous
as pneumonia or typhoid fever. From

Twelfth month 27th, 1902, to Fifth
month 15th, of this year, there were 17,-
446 cases of small-pox in the United
States, and only 503 proved fatal, while
for a similar period a year ago there
were 33,103 cases and 1,008 deaths. This
year there have been more cases in Min-
nesota than in any other State, while
Connecticut has a clean record, as far
as the death rate goes, but has had 39
cases; Rhode Island has had only five
cases and one death.

Wu Ting Fang, ex-Chinese Minister at
Washington, was recently appointed a
member of the Foreign Office in his home
country. His rank will be below that
of the five officials designated in the pro-
tocol, and it is questionable whether he
will accept the position. While Wu
Ting Fang's appointment violates the
protocol, he is the only English-speaking
member of the Foreign Office, and he
alone has had experience with foreign
affairs. The legations, therefore, wel-
come the selection.

If the suit which Attorney-General
Bell recently filed in behalf of the State
of Texas against fifty-nine fire insurance
companies for forfeiture of their respec-
tive permits to do business in Texas re-
sults in judgment against the companies,
they will be driven out of the State. The
new Anti-Trust act contains a special
provision prohibiting corporations from
re-entering the State when found guilty
of violating the law in question. Men of
the State are greatly aroused over the
possible outcome of the suit. If these
companies are not permitted to do busi-
ness in Texas, the existing fire insurance
policies will be cancelled and no other
insurance will be obtainable.

The United States Bureau of Forestry
has sent experts into the woods to study
forest fires. This action will be appre-
ciated at this time, when so much dam-
age is being done by such fires. In Ore-
gon and Washington alone it is estimated
that over \$12,000,000 of damage has been
done to the vast timber lands by forest
fires, while Maine, New York and Penn-
sylvania have been and are suffering.
These agents sent out by the bureau will
make a close study of fires, noticing how
they burn, what stops them and the
damage done to land and trees. Their
reports will all be compared at Washing-
ton, and it is hoped that much can be
learned about forest-fire fighting in this
way.

The American Society of Equity at
Indianapolis, Ind., has issued a bulletin
to the farmers of the United States, de-
manding an increase in the price of
wheat, arguing that the minimum price
of wheat should be \$1 a bushel, and urg-
ing the farmers of the United States not
to sell for less than \$1. The society has
been organized, with Indianapolis as na-
tional headquarters, to maintain higher
prices for farm products by co-operation
of the farmers of the country, and this is
the first formal demand for increase in
prices as the result of the combination.

The "Times" (London) correspondent
at St. Petersburg has been forced by the
Russian Government to leave the coun-
try within three days, never to return.
Russia gives as her reason for this action
that the tone of the British press has
been hostile to her policy ever since the
correspondent came to her capital. This
has caused an outburst from the English

press, and the correspondent in Copen-
hagen cables that the expulsion has un-
doubtedly created a sensation in all
Scandinavian countries, where the feeling
towards the Russian dictatorship in Fin-
land is one of the keenest indignation.

Since the adjournment of the extra
session of the United States Senate var-
ied and conflicting reports have come
from Colombia regarding that country's
attitude toward the Panama Canal
Treaty. The most recent and radical de-
velopment was the resignation of Presi-
dent Marroquin, directly brought about
by his ardent fight in favor of the rati-
fication of the treaty. President Marro-
quin polled the Congress of Colombia to
ascertain the sentiment of its members
in the canal treaty before calling a spe-
cial session, and it was presumed that
when he called the Congress to meet on
Sixth month 20th, he had satisfied him-
self that the convention would be rati-
fied. His enforced resignation through
political pressure on this issue, however,
was the first really alarming note to the
friends of the treaty. From a recent dis-
patch it seems that the opposition has
become sufficiently formidable to threat-
en the life of the treaty.

The situation in the United States
Pension Bureau on Fifth month 1st was
not exactly warlike, but it was certainly
threatening so far as the Spanish war
veterans were concerned. Pension Com-
missioner Ware reports that on that
date over 22 per cent. of those veterans
had applied for pensions, and that new
applications were coming in daily by the
hundreds. Those who like absolute pre-
cision will be interested to know that
57,046 "invalids" had applied, and
8,390 "widows and dependents," of
which 9,881 "invalid" and 3,160 "widow
and dependent" pensions have been
granted. There have been 18,185 claims
rejected, and 34,210 are still pending. At
a corresponding time after the civil war
only 6 per cent. of the Northern veterans
had applied for pensions. It is now ob-
served, as an interesting fact, that a
much greater percentage of applications
pours in from regiments that never got
beyond the camps of instruction than
from those which actually saw active
service in the field.

There has been an instant and sensa-
tional fulfillment of Colonial Secretary
Chamberlain's declaration that he would
make reciprocal trade between the
mother country and the colonies the
question of the hour. Comment fills the
English press, and is the general topic
in political circles. If the agitation al-
ready set on foot indicates that Secre-
tary Chamberlain is likely to have the
country at his back a general election at
the end of this year is extremely proba-
ble. The Colonial Secretary himself is
doubtful if he could win out just at pres-
ent, but he is positive that with political
agitation the constituencies can be
brought to see the wisdom of his policy.
The opposition contends that the mar-
gin that Great Britain could gain by
preferential trade with her colonies is
comparatively small, and not worth the
risk of dislocating the three-fourths of
her trade with the rest of the world.
The issue cannot be voted on for at least
eighteen months, but in the meantime
the government will give the country and
Parliament every opportunity to discuss
it.

MUSIC.

"Come where my love lies dreaming"
with illuminated cover.
"Trust her not"

for fifty cents.

"I would not live always"
without accompaniment.

"See the Conquering Hero Comes"
with full orchestra.

"When the sun shall set no more"

in C.

"There was a little fisher maiden"
in three parts.

"The Tale of the Swordfish"
with many scales.

"After the Ball"
for second base.

"Home, Sweet Home"
in one flat.

"Our Director"
published at thirty cents.
—"Harvard Lampoon."

"The Beet Sugar Industry" in the June "Pearson's" is an article of peculiarly timely interest. No other as essentially important agricultural industry in the United States has grown so rapidly in the past decade. In 1891 there were but three beet sugar factories in this country, while in 1900 some eighty thousand tons of beet sugar were produced; since then the annual yield has been doubled. Farmers have discovered that no other vegetable brings better remuneration than the sugar-beet, with its by-products; and in 1900 nearly \$1,500,000 were expended in wages to those who worked in the beet fields and factories.

Shopman: "What style of hat do you wish, sir?"

Cholly: "Ah! I am not particular about the style; something to suit my head, don't ye know?"

Shopman: "Step this way and look at our soft felts."—Selected.

SNAP, PUSH AND GO

Is What One Should Get from Food.

A young St. Louis lady learned a food lesson she won't forget. She says: "I suffered from indigestion for nearly ten years, and although I tried all kinds of foods for breakfast I could not eat any of them until one day I discovered Grape-Nuts, and now I wonder how I ever did without it."

"I am a stenographer in a business office, and need all the energy possible, but I formerly spent the greater part of every morning wishing I had gone without breakfast, for I was continually reminded of it by the uncomfortable distressed state of my stomach. How much ability I lost through this I could not tell you, but now all is different, for I eat some fruit and a saucer of Grape-Nuts and work hard all the morning and never think about my stomach until lunch time comes."

"I feel the good effects of Grape-Nuts in a sharpened brain, better memory and increased thinking capacity. The only difficulty I have about it is that I never want to limit myself to the required amount, for I love it so." Name given by Postum Co., Battle Creek, Mich.

There is a reason why Grape-Nuts sharpens the brain.

ANOTHER

7%

INDUSTRIAL

A 7 per cent. Accumulative Stock in a New England Manufacturing Industrial Enterprise of undoubted merit has been placed in my hands for disposal to conservative investors. This stock controls its own product absolutely in American and foreign markets, and, I believe, will be fully equal in value to the 7 per cent. Stock of the *Douglas Shoe Co.*, in the sale of a million dollars of which I assisted recently. Call or write for particulars

J. LEWIS RICE

45 MILK ST., BOSTON, MASS.

To be what God wills us to be, and because He wills it—this should be our supreme thought and aim, and the main-spring of our Christian life. The sanctified instinct which leads us to ask, not first of all for our daily bread, or the forgiveness of our trespasses, or the avoidance of temptation even, but which places in the fore-front of our most passionate longings and pleadings, "Thy name be hallowed, Thy kingdom come, Thy will be done on earth as it is in heaven"—the supplication which puts the Divine will "in the beginning," will lead to the purest and loftiest experience possible to man on the earth.

Little things are often the hardest things. It is comparatively easy to do a momentary deed of daring that will startle everybody; it is not so easy to do little deeds of quiet courage from day to day unheeded by all and unheeding all. Perhaps you are not called to do the great deed. But you are called every day to do the little deeds, which more surely wear out life and strength in the long run. Be glad that you are called to this; for this is the harder task, and he who is faithful here, will not be unfaithful in the easier great things.—"Sunday School Times."

There are certain boggy places in business life, and politics, and social life, where you cannot set your foot without sinking in; there is a certain line beyond which a Christian cannot venture without betraying his Master. Never venture a single inch into any business, however lucrative, or any speculation, however attractive, or any social circles, however fascinating, if you cannot carry Christ with you and a clean conscience. Remember that Christ is our life, and without Him "no man can keep alive his own soul."—Theodore L. Cuyler.

Where Will You?
Spend the Summer?

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp.

T. E. FISHER, Genl. Pass. Agent,
DENVER, COLORADO

Your Roof—

DON'T NEGLECT IT!

TIN, SLATE and SLAG ROOFERS
Roof Repairing. Roof Painting.
We use and sell **Alexander Bros. Metal**
Roof Paint—the best,—at 67c. gallon.

CITY ROOFING CO. 10 North Second St.

WILLIAM S. YARNALL
Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

A prayer in its simplest definition is merely a wish turned Godward.—Phillips Brooks.

PROFITABLE

EMPLOYMENT

For Teachers, College Students, Sunday School Workers, Men and Women in selling our Special Lines of Bibles and Testaments and our Standard Subscription Publications. Liberal terms for work at your own homes, or elsewhere. Address

The John E. Winston Co.

Manufacturers and Publishers of the
"International" Series of Bibles and
Standard Subscription Books,

715 Arch St., Philadelphia, Pa.

REDUCED RATES TO ASHEVILLE,
Via Pennsylvania Railroad, Account
Meeting American Society of Civil Engineers.

For the benefit of those desiring to attend the meeting of the American Society of Civil Engineers, at Asheville, N. C., June 8th to 12th, the Pennsylvania Railroad Company will sell round-trip tickets to Asheville and return, good going June 5th, 6th and 7th, and good returning to reach original starting point not later than June 15th, inclusive, from all stations on its lines at the rate of a single fare for the round trip, plus twenty-five cents. For rates and conditions of tickets consult Ticket Agents.

**VERY LOW RATES TO MANY POINTS
REACHED VIA SOUTHERN
RAILWAY.**

The Southern Railway Company announces the sale of tickets at extremely low rates from points on its lines for the following special occasions:

Asheville, N. C.—Southern Educational Association, June 30th to July 3d, 1903.

Asheville, N. C.—Southern Student Conference and Convention, Y. W. C. A., June 12th to 22d, 1903.

Asheville, N. C.—American Society of Civil Engineers, June 8th to 12th, 1903.

Asheville, N. C.—National Dental and Adjunct Societies, July 24th to 31st, 1903.

Athens, Ga.—Summer School, July 1st to August 9th, 1903.

Atlanta, Ga.—National Convention, B. Y. P. U., of America, July 9th to 12th, 1903.

Knoxville, Tenn.—Summer School, June 23d to July 31st, 1903.

Monteagle, Tenn.—Bible School, July 1st to August 30th, 1903.

Nashville, Tenn.—Peabody College Summer Schools, June 1st to July 30th, 1903.

St. Louis, Mo.—Saengerfest of North American Saengerbund, June 17th to 20th, 1903.

San Francisco, Cal.—National Encampment, Grand Army of the Republic, August 17th to 22d, 1903.

Los Angeles, Cal.—National Encampment, Grand Army of the Republic, August 17th to 22d, 1903.

Tuskegee, Ala.—Summer School, June 26th to August 7th, 1903.

Above rates open to the public.
Tickets will be sold to above points from all stations on Southern Railway.

Detailed information can be had upon application to Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa.

**NINETY-MINUTE TRAINS TO CAPE
MAY OVER THE NEW ROAD-BED
OF THE PENNSYLVANIA RAIL-
ROAD.**

With the inauguration of the preliminary summer schedule of the Pennsylvania Railroad, on May 24th, a new era will be marked in the train service to Cape May. During the spring workmen have been busy relaying the track south of Newfield with one-hundred-pound steel rail, and the completion of this work places the road in a matchless physical condition. The solidity of the road-way makes it possible to use the heav-

iest and fastest of the new type of locomotives, and thus a reduction of the time of transit, heretofore impracticable, will be made. Ninety minutes from the foot of Market Street to Cape May will be the scheduled time of the fast express trains, which will be run at the hours best adapted to the convenience of the daily travelers. This time will prove a revelation to the veterans who have jogged quietly and contentedly over the line for years, yet the increased speed entails no abridgment of security and comfort, but rather enhances both, while it very materially expedites the movement between the two terminals. Ninety minutes on an excellent roadbed means a great deal more to the daily rider than the actual reduction in the running time would indicate, and the saving of half an hour over the old schedule brings Cape May much nearer to Philadelphia than ever before.

The trains will be equipped with parlor and club cars and new vestibuled coaches, which means the perfection of comfort in day travel.

New interests at Cape May have infused new life in its municipal government, and improvements are now being pushed forward by public and private enterprise which will make the famous old resort more attractive than ever. The indications for the coming summer foreshadow a season of unexampled activity.

A number of the smaller hotels are now open, and others will open their doors early in June.

**SURGERY IN GERMANY AND
AMERICA.**

A young surgeon who went to Germany four years ago to complete his studies in pathology makes this interesting comment on national differences in the profession:

"It's science over there; here it's the business of healing. Here one gets the elementary things in college, learns more in hospital and, in general practice, and turns the knowledge into money. The average American practitioner would be out of place over there. With them it's study, study, study from the time they receive their degree until they die.

"At the hospitals or meeting-places they talk nothing but shop. I have known a group of German doctors to leave their dinner half eaten to visit a case under discussion. They are the worst possible practitioners, for they are interested only in technique. I knew a man who went to a German physician with a pain in his leg. That doctor spent an hour each day for five days studying it, and after that time he knew all there was to know about that pain, but he didn't stop it. In this country we would have treated it and thought no more about it except to congratulate the patient in a few days on getting well. They don't care for the patient. He is only a specimen. I heard a doctor say perfectly mechanically that he hoped a certain patient would die so that he might learn some fact from the autopsy.

"The difference aptly illustrates the general difference between our practical ways and the ways of German learning."—From June number of "The World's Work."

YEARLY MEETINGS IN 1903.

New England Yearly Meeting, at Portland, Me., Sixth month 12th. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, at Whittier, Cal., Sixth month 24th. John Chawner, clerk, El Modena, Cal.

Canada Yearly Meeting, at Toronto, Ont., Sixth month 26th. William I. Moore, clerk, 60 Bleecker Street, Toronto, Can.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 7th. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 5th. Lewis Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 13th. James B. Unthank, clerk, Wilmington, O.

Ohio Yearly Meeting, at Mt. Pleasant, O., Eighth month 27th. W. Mahlon Perry, clerk, Central City, Neb.

Iowa Yearly Meeting, at Oskaloosa, Iowa, Ninth month 8th. Wm. Jasper Hadley, clerk, 109 South Ninth Street, Marshalltown, Iowa.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 6th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

"The blindness of bigotry is only exceeded by its bitterness."

EXPERT TESTIMONY.

Coffee Tried and Found Guilty.

No one who has studied its effects on the human body can deny that coffee is a strong drug and liable to cause all kinds of ills, while Postum is a food drink and a powerful builder that will correct the ills caused by coffee when used steadily in place of coffee.

An expert who has studied the subject says: "I have studied the value of foods and the manufacture of food products from personal investigation, and wish to bear testimony to the wonderful qualities of Postum Cereal Coffee. I was an excessive coffee drinker, although I knew it to be a slow poison. First, it affected my nerves and then my heart, but when I once tried Postum I found it easy to give up the coffee, confirmed coffee fiend though I was.

"Postum satisfied my craving for coffee, and since drinking Postum steadily in place of the coffee all my troubles have disappeared, and I am again healthy and strong.

"I know that even where coffee is not taken to excess it has bad effects on the constitution in some form or other, and I am convinced by my investigation that the only thing to do if health and happiness are of any value to one is to quit coffee and drink Postum." Name given by Postum Co., Battle Creek, Mich.

Nearest the Market Street Ferries

W. L. BERRY

22 South Second St.

PHILADELPHIA

**Watchmaker
and Jeweler**

Easy of Access from Every Part of the City

MINUTES AND PROCEEDINGS

of the FIVE YEARS' MEETING, giving full text of all papers, discussions, reports of committees, etc. Conveniently indexed. Price, post-paid, paper, 50 cents; cloth, 75 cents. An Up-to-date Friend's Library in one volume. Address,

THE AMERICAN FRIEND,
718 Arch Street, Philadelphia, Pa.

FOR RENT—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

Pennilessness is not poverty, and ownership is not possession; to be without is not always to lack, and to reach is not to attain; sunlight is for all eyes that look up, and color for those who choose.
—Helen Hunt.

REDUCED RATES TO BALTIMORE.

Via Pennsylvania Railroad, Account Sengerfest of the Northeastern Sengerbund.

For the benefit of those desiring to attend the Twentieth Triennial National Sengerfest of the Northwestern Sengerbund, at Baltimore, Md., June 15th to 20th, the Pennsylvania Railroad Company will sell round-trip tickets to Baltimore from Woodberry, Harrisburg, and intermediate stations, from Columbia, Frederick and intermediate stations on the Northern Central Railway, from Lancaster, Harrisburg, and intermediate stations, and from all stations on the Philadelphia, Baltimore and Washington Railroad (except stations south of Townsend, Del.), on June 13, 14, 15 and 16, good for return passage until June 22, inclusive, at rate of single fare for the round-trip, plus fifty cents.

Side-trip tickets from Baltimore to Washington and return will be sold and good going June 18 and 19, at rate of \$1.60 for the round trip. These tickets will be good to return within two days, date of sale included, and will be valid on all trains except the Congressional Limited.

"Queen of Sea Routes"

Between

Boston, Providence, Norfolk and Baltimore.
Philadelphia and Savannah.
Baltimore and Savannah.

**Merchants & Miners Transportation Co.
Steamship Lines.**

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

D. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

NEW ORLEANS, ATLANTA, FLORIDA
AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

If use



It washes away offending and fermenting matters, cleanses and refreshes the entire alimentary canal, prepares the stomach to receive and digest proper food. *It contains no narcotic or poisonous drug*; has been used and commended by American physicians for over 53 years.

At Druggists, 50c. and \$1, or by mail from

The Tarrant Co. (Bus. Est. 1834) New York

ACKERS

"Forget-me-not" Box Parisian Bon Bons. The deliciousness of the contents and the beauty and tasteful arrangement of this package make it a most desirable Graduating gift.

Will be tied with any color ribbon you desire.

75 cents each.

PHILADELPHIA & ATLANTIC CITY

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed." Don't *you* be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

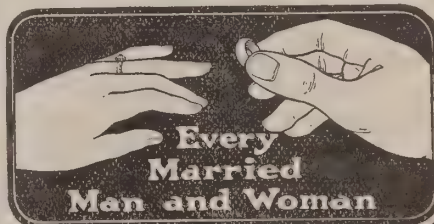
Send for (free) descriptive booklets. We do business through correspondence.

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza
and as a specific remedy for
Typhoid
and Malarial Fevers.

E. FOUGERA & CO., 26-30
N. William St., N. Y.



should read

"Sexology"

By William H. Walling, A.M., M.D.
THE ONLY BOOK

which treats of the sexual relations of both sexes out of and in wedlock, as well as how and when to advise son or daughter.

Has unequalled endorsement of the press, ministry, legal and medical professions.

DO YOU KNOW that the main cause of unhappiness, ill-health, sickly children, and divorce is admitted by physicians and shown by court records to be ignorance of the laws of self and sex?

Sent, cloth-bound, post-paid, on receipt of \$1.00. Write for "Other People's Opinions" and Table of Contents, also our 100-page illustrated catalogue of Books of Merit—Free.

PURITAN PUBLISHING CO.,
Dept. 27, Philadelphia, Pa., U. S. A.

THE MOST POPULAR IN USE
ESTERBROOK'S STEEL PENS.
150 STYLES TO SUIT ALL WRITERS. ALL STATIONERS HAVE THEM.
26 JOHN ST., NEW YORK—AND CAMDEN, N. J.



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.
Fireproof. Accessibly Located. Large Library.
Moderate Rates.
Orchestral Concerts every evening.
All Cars Pass the Empire.
Send for Booklet. W. JOHNSON QUINN.

SUMMER BOARD

THE WELLSWOOD Hampton Falls, N. H.

Open for guests Sixth month 1st. About 20 can be accommodated. Large rooms, open fireplaces—wide piazzas, shady lawns, modern conveniences, charming walks and drives, Hampton and Rye beaches, and many points of historic interest easily accessible by steam and trolley cars. Friend's family.

ADDRESS;

GEORGE C. HERBERT
Hampton Falls, N. H.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone 1-33-55. Clerk

Many indeed think of being happy with God in heaven, but the being happy in God on earth never enters into their thought.—John Wesley.

The Picturesque Shenandoah Valley

for Recreation and Rejuvenation
with its

LURAY CAVERNS, GROTTOES,
and NATURAL BRIDGE,

that one-time

SEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.

Double Daily Pullman Car Service
through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.
398 Broadway, N. Y. 112 Summer St., Boston, Mass.
W. B. BEVILL, G. P. A., Roanoke, Va.

Insured for One Million Dollars in The PRUDENTIAL

From the

New-York Daily Tribune.

APRIL 26, 1903.

The Prudential Insurance Company, through its Philadelphia agents, has insured L. Rodman Wanamaker, son of John Wanamaker, for \$1,000,000. The premium on the insurance is over \$30,000 a year. This makes Mr. Wanamaker one of the most heavily insured private individuals in the world, as he carries policies for \$2,000,000. His insurance is said to be exceeded only by that of King Edward VII. John Wanamaker, his father, carries policies aggregating \$1,500,000, and John M. Mack carries \$1,250,000, of which \$1,000,000 was placed recently.

Mr. Wanamaker's Selection of The Prudential is a Striking Demonstration of—The High Esteem in which This Company is held by Farsighted Business Men, and Their Great Confidence in The Prudential's—

Permanent Strength, and Able and Conservative Management,—Both Conducing to Profitable Dividend Returns on its Policies.

Whether the Policy be Large or Small, the Same Progressive and Conservative Management is Back of All. Send Coupon for Specimen Policy, Suitable to Your Means.

Without committing myself to any action, I shall be glad to receive, free, particulars and rates of policies for \$-----

Name----- Age-----

Address-----

Occupation-----
DEPT. 67.

THE PRUDENTIAL
Insurance Co. of America

John F. Dryden, Home Office,
President. Newark, N. J.

THE
PRUDENTIAL
HAS THE
STRENGTH OF
GIBRALTAR

CAROLINE RAU

Removed to
823 Spring Garden Street, Plain Millinery
On the north side below 9th, PHILADELPHIA

WATCHMAKER AND JEWELER. — Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

STENOGRAPHY, TYPEWRITING and
MIMEOGRAPHY. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

The American Friend

Vol. X

SIXTH MONTH 11, 1903

No. 24

	PAGE
EDITORIALS.—God Wrestles Too.—The Making of a Life	299, 400
A Visit to Galilee and Samaria	400
Charles Collins.	
New York Yearly Meeting	402
THE INTERNATIONAL LESSON	403
Lesson for Sixth month 21, 1903.	
CHRISTIAN ENDEAVOR	404
Topic for Sixth month 21, 1903.	
THINGS OF INTEREST AMONG OURSELVES, 405	
DIED	406
EVENTS AND COMMENTS	408

A PRAYER FOR A HAPPY OLD AGE.

O God, our Heavenly Father, whose gift is length of days, help us to make the noblest use of mind and body in our advancing years.

According to our strength apportion thou our work. As thou hast pardoned our transgressions, lift the ingatherings of our memory that evil may grow dim and good may shine forth clearly. We bless thee for thy gifts and especially for thy presence and the love of friends in heaven and earth. Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy with those who bear the burdens of the world, clear thought and quiet faith. Teach us to bear infirmities with cheerful patience. Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others. Let thy peace rule our spirits through all the trials of our waning powers. Take from us all fear of death and all despair or undue love of life—that with glad hearts, at rest in thee, we may await thy will concerning us. Amen.

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS NAOMI PINES, PA.

New Assembly Inn, opens June 1, 1903.

Overlooks Lake 3 miles long, half mile wide. 400 acres of Old Pines. Rowing, Sailing, Bathing. 2000 feet Elevation. Open fire places and blankets a necessity. Always cool. Wide verandas. Shady walks. Bible Conference July 14-26. Summer schools July 27th to August 15th, Faculty of twelve, including President ISAAC SHARPLESS, JOSEPH WALTON, etc. New Auditorium and Lecture Hall in the Pines.

Reasonable Terms.

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c; 3 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

YOUNG LADY, a Friend, desires position as Companion, to lady going abroad. References exchanged. Address No. 222, THE AMERICAN FRIEND, 718 Arch Street, Philadelphia.

WANTED.—Summer board for boy of 17, in family of Friends on a farm, near Baltimore, where there are young people; at moderate cost. Address No. 43, THE AMERICAN FRIEND, 718 Arch Street, Philadelphia.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

WANTED.—A man and wife of experience in Christian Work to act as Superintendents of the Friends' Training Homes for Boys and Girls at Ramallah, near Jerusalem, Palestine. Send references to Chas. M. Woodman, Friends School, Providence, R. I.

A MIDDLE-AGED WOMAN, a Friend, desires a position as companion with parties contemplating European trip this coming summer. References exchanged. Address M., Box 112, North Pembroke, Mass.

A COUPLE of middle-aged or elderly Friends, either man and wife or two women Friends, can find good board in a Friend's family in a quiet, nice neighborhood in West Philadelphia; handy to Meeting House and Market Street cars. AMERICAN FRIEND, 718 Arch Street, Philadelphia.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

WANTED.—A working housekeeper, capable of taking entire charge of culinary department. A person of Christian experience with some missionary spirit a necessity. A Friend preferred. Conn. Institute and Industrial Home for the Blind, Hartford, Conn., Chas. H. Jones, Gen'l Sup't.

This idea of the divine fatherhood goes down so deep into the human heart that it becomes the source of a childlike obedience, trust, submission, patience, hope and love.—James Freeman Clarke.

The fact that Christ led no army, that He wrote no book, built no church, spent no money, but that He loved, and so conquered—this is beginning to strike men.—Drummond.

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.



If you want pictures, perfume, paper lace and cardboard, you can get them with toilet soap; but they only add to the selling price and do not improve the soap. Sometimes an elaborate wrapper is used to sell a poor soap. Ivory Soap is put up in a plain, unpretentious wrapper, but is the purest soap manufactured.

IT FLOATS.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Spring term begins Fourth month 7th, 1903.

Terms moderate. Send for Catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones:

I Can Sell Your Real Estate

no matter where it is. Send description, state price and learn how. Est. '96. Highest references. Offices in 14 cities.

W. M. Ostrander, 2080 N. A. Bldg., Philadelphia

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. X.

PHILADELPHIA, SIXTH MONTH 11, 1903.

No. 24.

GOD WRESTLES TOO.

WE have heard from our youth up that great souls wrestle for the blessings they get. We all know the Scripture passages where the need of wrestling seems to be taught, and we have grown so accustomed to the idea that perhaps we have missed the deeper truth which the passages ought to have taught us.

Have we sufficiently realized that the deep tragedy of life lies in the momentous fact that *God wrestles with us*? This is the truth which so many of us miss in that wonderful account of Jacob's night at the ford of Jabbok. He was not wrestling with God, but God was wrestling with him. It was the crisis in his career. Again and again a high spiritual nature broke out and showed itself in this man, only to be overwhelmed and buried under a lower self. It was becoming second nature for him to plot and plan and scheme, to get ahead of somebody else and push his own ends. The power of vision was fading out. Once he could see that heaven and earth were linked by a chain of spiritual beings. Now he was absorbed in the task of winning cattle from his uncle, and escaping the just wrath of an offended brother.

He had come to the verge of his native country after twenty years of absence. The birthright was his. He had his father's blessing, but was he to rise to the height of a Patriarch, of a prince of God, or was he to continue to be a supplanter, a grasper of the goods of earth? This was the question of destiny which was being settled. Was it to be Jacob or Israel? Here is where the marvel of the story comes in. All heaven is concerned in the answer to such a question. It is not a mere earthly drama, but a contest with an infinite issue.

"When the fight begins within himself,
A man's worth something. God stoops o'er his head,
Satan looks up between his feet—both tug—
He's left, himself, in the middle; the
Soul wakes and grows."

This is a modern poet's way of telling what is told so well in the old Bible story. In the very front of it stands the fact that God is wrestling. He has taken sides with the new Israel against the old Jacob. He is trying to win His man.

It is told in pictorial language, and is full of orien-

tal imagery, but let not that conceal the mystic truth which is in it. God himself is wrestling for the true self in us. We cry out for some selfish, childish blessing which we want, and we wonder that it does not come. While all the time He is trying to bring us up to the place where we can appreciate the real blessing which He is waiting to give us. We hold on to get the bauble which we seek, and all the time He is holding on to get us. We wrestle to get our own wills, and He wrestles to get a person who can understand and love His will. What a contest, for our own defeat is a sure victory!

THE MAKING OF A LIFE.*

FEW more wonderful things have ever happened, outside the pages of a novel, than the making of the beautiful, refined, womanly Helen Keller out of the blind, deaf, dumb girl who was found sixteen years ago in a little farm house in Alabama. A fever had destroyed both sight and hearing when she was eighteen months old, and she grew up to her seventh year without a word of language, and with the world about her a great mysterious blank. Her way of expressing herself was an angry kick or a frantic scream.

Three months before Helen was seven Anne Mansfield Sullivan came from Boston to begin the slow task of winning this soul. Helen writes of the event as follows: "Have you ever been at sea in a dense fog, when it seemed as if a tangible white darkness shut you in, and the great ship, tense and anxious, groped her way toward the shore with plummet and sounding line, and you waited with beating heart for something to happen? I was like that ship before my education began, only I was without compass or sounding line, and had no way of knowing how near the harbor was. 'Light! give me light!' was the wordless cry of my soul."

The story of the early struggle to comprehend what the signs meant which her teacher made in her hand is very touching. Nothing could happen until she could discover the *significance* of these finger pressures. Day after day the teacher worked, but

* "The Story of My Life," by Helen Keller. Doubleday, Page & Co., New York.

no light came. Everything was dead and mechanical. She might as well have made her pressures on a piece of clay. But one day the light broke. The child suddenly *saw* what the touch meant, and the key to her whole education was found. Now the training could go rapidly on. First the things within easy reach were touched and learned, and little by little, as the touch grew fine and the vocabulary increased, harder things were tried. The mind leaped to things the hand could not touch, and the girl was on her way to win not only the tangible world, but also the deeper world which we get by inward vision, if we get it at all. Now, at the age of twenty-three, she is almost at the end of her college life, skillful in five languages, passionately fond of nature, appreciative of art, music and poetry, all of which come to her through her finger tips! But most wonderful of all is the beautiful spirit which has risen within her as she has been overcoming her difficulties. "Fain would I question His imperious decree; for my heart is still undisciplined and passionate; but my tongue will not utter the bitter, futile words that rise to my lips, and they fall back into my heart like unshed tears. Silence immense sits upon my soul. Then comes hope with a smile and whispers, 'There is joy in self-forgetfulness.' So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness."

This book which she herself has written will put courage into every struggling soul, and it should make us see in new light the great fact that God is trying to teach us His language and of His world with the same patience—though infinitely more—which Miss Sullivan has shown in making this rich world real to the poor, blind, deaf child.

FOR THE AMERICAN FRIEND.

A VISIT TO GALILEE AND SAMARIA.

BY CHARLES COLLINS.

Our party consisted of five, and we traveled on horseback for eleven days. Leaving Jerusalem early one beautifully bright morning, we rode north towards Samaria. To the right we passed Gibeah of Saul, seeing to our left Mizpeh, where is the traditional tomb of Samuel. We soon reached the road which leads to Ramallah, and, continuing, passed El-Bireh, a Moslem village. Soon after we left Bethel behind us and caught a glimpse on its lofty elevation of Ophrah. Our camp outfit had gone on ahead of us, with its tents and appurtenances, and in the late afternoon, as we approached Turmus Aiya, we saw our tents in place near the village, in the green and fertile plain. A crowd of Arabs came about our camp and were somewhat disturbing by their loud

talking and curiosity. On the way we saw many fields of grain, bright green in the sun, and a number of olive orchards. Here and there on a terraced hill could be seen a village in the distance. The hills of Ephraim were about us the latter part of the day's journey.

The following morning we traveled on through Ephraim, visiting Shiloh, where were some ruins almost levelled to the ground. On our left, on the side of a plain, we saw Lebonah, of the 21st chapter of Judges. Another plain, most beautiful, with its fields of waving grain, which men and women were weeding by hand, was next enjoyed. In the distance we saw Mount Gerizim and Mount Ebal, looking grand against the sky. The fact was brought to our attention that the road (a bridle path) on which we were traveling was probably the same one that Christ walked or rode over from Jerusalem to Nazareth. We reached Jacob's well in time for lunch, after which we visited the well, and three of our party then walked up Mount Ebal. In the afternoon we were surprised at the great depth and beauty of the Wady Bidan, along the side of which we rode, admiring the glories of the grand scenery about us. We camped at Burj el-Fâr'a, and were sung to sleep by many frogs.

Continuing our journey, we passed a long camel train and had the pleasure of a fine view of the mountains in the rear. There was a most wonderful display of wild flowers in the fields, on the hillsides and almost everywhere. After lunch in the Jordan Valley at the foot of the mountains of Gilboa, we proceeded to Beisan, having an extensive panorama of the valley about us, with the hills east of the Jordan on our right. A number of storks were seen flying about over the fields. Wheat and barley were growing in luxuriance, and many times we crossed streams of running water, tributaries of the Jordan. Upon night setting in, we heard, as we were comfortably settled in our tents, the cry of the jackal.

Proceeding along the west side of the Jordan Valley, we saw many more storks. Much to our surprise, we passed clumps of oleander bushes in full bloom. In the middle of the plain and at other places we noticed a number of Bedouin tents, very black and low. In the afternoon the path brought us to the Jordan and its many windings, and occasional falls and cataracts were most interesting. For several hours we had a beautiful view of Mount Hermon, its glistening snow-capped peak rising high above the surrounding hills into the blue sky. The Jordan at the point where it resumes its course at the southwestern corner of the Lake of Galilee, appeared running rapidly and quite clear and blue in comparison to the slower current and dark-brown muddy tinge near the place of baptizing opposite Jericho. The first glimpse of the lake, with its beautiful surroundings, was thrilling. The water was calm and blue and presented a pleasant picture. Riding along the western side of the lake during the fine spring afternoon, we were charmed with the landscape, and in

connection with the sacred interest of the place, felt thankful that we were privileged to see one of the most fascinating portions of Palestine. Mount Hermon, in all its glory, was ever before us, beckoning us onward. As we neared Tiberias we saw the hot springs, and in a number of places steam was rising from the water issuing from the bathing houses. Our camp was pitched to the west of the town. Just upon arrival we met a long procession of Russian pilgrims, marching to a Greek convent. They were led by a Russian Kavass, gaily dressed and mounted on a horse, covered with many-colored trappings. It was a very peculiar and interesting spectacle. Tiberias is situated directly on the lake, and on the west there are impressive ruins of an old well, with battlemented towers.

Mounting our horses in the bright morning, we rode along the western shore of the lake on our way to Tell Hûm, the site of ancient Capernaum. Many beautiful oleanders were seen, and great numbers of flowers, with brilliant hues. Ever before us appeared Mount Hermon, and the lake was smooth and blue. Several palms and fig trees were growing, but not in great numbers. On the way a number of streams of water were crossed, one so deep that it almost reached our stirrups. The small village of Magdala, the home of Mary Magdalen, was on our left. Before reaching Capernaum we rode through acres of thistles, many taller than a man on horseback. There was comparatively little to be seen of what was the Biblical city. The lake and its surroundings made us feel that we were looking upon a landscape as fine probably as any to be seen in the Holy Land. Time cannot change its natural beauties or cast any doubts upon its history. Returning to Tiberias, we enjoyed a row on the water just at sunset, and as the moon was giving her light to the earth.

After our second night's rest here, which was somewhat disturbed by the singing and chanting of the Russian pilgrims as they walked past, we rode up the hill west of Tiberias on our way to Nazareth. Our view of the town and the lake as we passed up to the Horns of Hattin, was grand. On this hill is the traditional site of the Sermon on the Mount. To the west we saw Mount Tabor, at the foot of which we lunched. We had a very fine ride to the top of the mountain, whence we enjoyed the broad panorama spread before us. The beautiful plain of Esdraelon, with its great fields of grain and excellent fertility, extended for many miles. We were interested in looking at the ruins of a town on the top of the mountain. These ruins included a church, baths, a very large oven and streets. Coming down from Mount Tabor, we had fine views and proceeded on our way to Nazareth. Here we had rain in the night for the first time during our camping.

After breakfast we walked to the town and found the streets very narrow, with a kind of gutter in the center, where the drainage was flowing down a steep incline. A number of small shops where blacksmithing, shoemaking, and so forth, were being carried on, attracted our attention. We entered the Church of

the Annunciation and saw the altar to the mother of our Lord and the place where Gabriel was supposed to have stood. We rode to the top of the hill just above Nazareth in order to obtain a view of the town. Riding on over the hills and through the valleys, we lunched opposite Haifa, if a straight line were drawn to the coast. Here, also, we had a view of the plain of Esdraelon. After our rest and refreshment, we continued towards Mount Carmel, near whose foot we intended to camp for the night. Many splendid views were presented to us, and as we rode across the great plain it seemed to us as if we had never seen greater fertility or a finer view of its kind than that which now rejoiced us. Crossing a high hill and then descending into the valley beyond, we passed over the line of the projected railroad from Haifa to Damascus. We were now in the Kishon Plain. Our guide had some difficulty upon reaching the River Kishon in finding a place suitable for us to cross. After looking at a number of places and making a few unsuccessful attempts at one where there was apparently a ford, we rode through the water and mud, finally reaching the other side in safety. On our left was the fertile plain; before us and on the right rose Mount Carmel high into the evening sky. In a few minutes we reached our tents on a hill part way up the mountain.

The following day we were surprised to see all about us great banks of fog. Hoping that the atmosphere would clear we rode to the top of Mount Carmel, seeing the reputed place of sacrifice of Elijah and the prophets of Baal. We were rewarded by a good view of the surrounding country. Our camp was near a small Druse village, and we saw a number of these peculiar people on their way to work in the fields. Returning from the mountain, we continued our travels through the plain of Esdraelon, and saw the tell where Dr. Schumacher has begun excavations. The tell is the site of ancient Megiddo. We camped at Tell Taanach. Before reaching our resting place for the night we enjoyed the view of Tabor and Little Hermon.

The morning broke cool and fine, and leaving the plain of Esdraelon and climbing into the mountains of Samaria, we crossed the plain of Dothan, visiting Joseph's well. The hills and valleys were very beautiful. A number of storks were seen, and in the afternoon we were charmed by a clear and distinct view of the Mediterranean. Our tents, white, on the hill near the site of Sebastieh, notified us of our day's close. We saw some of the old Roman columns built by Herod. He had a colonnaded street made to encircle the hill. An American and his wife were also camping for the night very near us.

Leaving our camp, we went to the top of the hill, the site of ancient Sebastieh or Samaria. A grand panorama was spread before us in a fine circle of hills and valleys, green and very picturesque. We passed through the present Moslem village of Sebastieh, where there is a ruin of a Christian church. Our ride to Nablus or Shechem was exceptionally beautiful. Men and women were in the fields working in

the cultivation of the land, and many teams were seen plowing. A few minutes before reaching the village we saw an ancient aqueduct, through which the water was flowing. We stopped a short time only in the village, while some provisions for our use were purchased. Riding up Mount Gerizim, where we lunched, we obtained a grand view of Nablus, in the valley, with hills in the background. On the mountain was the camp of the Samaritans, who were soon to celebrate the feast of the Passover. We also had a good view of Jacob's well and Sychar and Mount Ebal. Our camp for the night was near Lebonah, of the 21st chapter of Judges, and now called Lubban.

Before breaking camp in the morning (the last of our eleven days), we saw many people walking by in their curious costumes, often very ragged and consisting of only the fewest possible garments. Very many of the people go barefooted, and their faces are crossed with deep wrinkles from the arduous life they have to undergo. Realizing that we were only a few hours' ride from Jerusalem, we were cheered at the prospect of soon reaching our destination. We saw a gazelle during the day, but the animal was so quick in its movements that a glimpse only was had. We partook of lunch at Ain Assah, near the village of Bethel. Soon we reached the smooth, hard carriage road leading to Jerusalem, the city appearing before us in all the glory of a spring afternoon, and we were thankful to arrive safely, having enjoyed a very memorable camping tour through a most interesting part of this unique country.

Jerusalem.

NEW YORK YEARLY MEETING.

New York Yearly Meeting was held in New York City this year, beginning the 28th of Fourth month. The meeting on ministry and oversight Fifth month 28th, and the yearly meeting opening the 29th. Mary S. Knowles, who has been clerk of the meeting on ministry and oversight for several years, declined re-nomination on account of ill health, and Lindley M. Stevens was appointed clerk and Elizabeth C. F. Stevens assistant. The yearly meeting-at-large opened on Sixth-day morning, with James Wood at the clerk's desk. The attendance throughout was gratifying, and the spirit of the meeting was earnest and harmonious. The comparatively large number of younger people present and active in the work of the yearly meeting gave us all special encouragement.

A keen sense of loss has been upon us on account of the departure of Robert M. Ferris and Robert I. Murray during the year, and the following minute was placed upon our records: "The meeting places upon record its sense of the loss it has sustained in the death of two of its officers, who for many years have occupied positions of great responsibility. Robert I. Murray died Third month 5th. He had long served the meeting as treasurer. Robert M. Ferris died Third month 19th. He had been chairman of

the Missionary Board since its organization. Both these Friends were earnest and devoted in the performance of the duties of these positions, as well as those of many others to which the church called them."

The Evangelistic Committee, in its report, informed us that steps have been taken to secure the services of Lindley M. Spicer as superintendent of evangelistic and church extension work for the coming year, a choice heartily indorsed by the Yearly meeting.

The Missionary Board reported a prosperous year in each department of its work, and it is gratifying to note that, although two who have had great responsibility, and have been most efficient in their service have been removed, those upon whom the responsibilities have fallen have not faltered in their activities and have bravely taken up the additional care and labor.

The yearly meeting showed a deep interest in the work for peace and arbitration, and the following minute was adopted: "This meeting desires to express its appreciation of the great service rendered to the cause of peace and arbitration, and to that of the improvement of the condition of the Indians by our Friend, Albert K. Smiley, who, with deep interest and striking liberality has caused so many conferences upon these interests to be held at Lake Mohonk. These conferences have been of international importance in advancing the cause of universal peace and have developed a public sentiment in regard to the Indians, which has resulted in much of the beneficent national legislation for the amelioration of their condition. Both these causes have ever been prominent among the active interests of our branch of the Church, and we feel that we should not longer delay the expression of our gratitude for the signal service rendered to them by one of our members."

The report of the Committee on Peace and Arbitration had in it a jubilant note on account of the fact that the International Court of Arbitration has become operative, and also on account of the passage of the amendment to the Militia Bill in the United States Senate, as reported in detail by THE AMERICAN FRIEND.

The subject of the Harriet Green Memorial Fund was brought before the yearly meeting and commended to the attention of our members.

The following ministers were in attendance: Joseph J. Mills and Anna May Pemberton, of Indiana; Sarah C. Hadley, of Wilmington; Willis R. Hotchkiss, of Ohio; John R. Webb, of Canada; E. Anna Tucker, Alice C. Earle and Osbourne J. Hoffman, of New England.

The services on the Sabbath both in New York and Brooklyn were well attended and profitable in character. Several ministers, both visitors and others, attended meetings within reach of the city, and others were at missions in which Friends are interested.

At the public meeting of the Society of Christian Endeavor Joseph John Mills gave the principal address.

The public meeting of the Bible School Board listened to Newell Dwight Hillis, who spoke upon "Oliver Cromwell and the Problems of Puritanism, with an Outlook upon Cromwell's Plea for the Quakers." He closed with the following statement: "In proportion to the numbers that have held the faith of the Society of Friends, it has given to the world more great men than any other denomination."

The public missionary meeting was addressed by David S. Cloyd, connected with the General Board of Education in the South, upon "The Negro in the South," and by Willis R. Hotchkiss upon "The Negro in Africa."

The meeting in the interests of temperance and peace was addressed by Willis R. Hotchkiss, Joseph John Mills and Harry R. Keates, and Olive A. Ryan gave a thrilling account of the effort in the village of Clintondale, N. Y., to defeat the establishment of a hotel contrary to law.

The yearly meeting, which was favored with the presence of the Holy Spirit, adjourned to meet next year in Glens Falls at the usual time.

M. S. KNOWLES.

The International Lesson.

SECOND QUARTER.

LESSON XII.

SIXTH MONTH 21, 1903.

PAUL'S CHARGE TO TIMOTHY.

2 Tim. 3: 14 to 4: 8.

GOLDEN TEXT.—There is laid up for me a crown of righteousness. 2 Tim. 4: 8.

DAILY READINGS.

Second-day, Sixth mo. 15.—Advice to Timothy. 2 Tim. 1: 1-11.

Third-day, Sixth mo. 16.—Endurance. 2 Tim. 2: 1-13.

Fourth-day, Sixth mo. 17.—Warnings. 2 Tim. 3: 1-13.

Fifth-day, Sixth mo. 18.—Paul's charge to Timothy. 2 Tim. 3: 14 to 4: 8.

Sixth-day, Sixth mo. 19.—Paul's last words. 2 Tim. 4: 9-18.

Seventh-day, Sixth mo. 20.—Looking upward. Phil. 3: 13-21.

First-day, Sixth mo. 21.—The crown of life. Jas. 1: 1-12.

The lesson is taken from one of the group of Epistles known as the "Pastoral Epistles." They are First and Second Timothy, and Titus. They are so called because they give advice and directions to those who hold a prominent position and one of influence in the Church. The word "pastor" does not occur in the Epistles, in connection with Timothy or Titus, and exactly what position these men held is still a matter for discussion. There are five views (1) that they were bishops; (2) pastors; (3) evangelists; (4) simply prominent men; (5) that they were "elders," or "overseers." Whatever may have been their technical position the advice given is almost wholly on the spiritual side, and it is that side which Paul emphasizes.

It is now generally held that these three epistles were written after Paul's first imprisonment at Rome, and that 2 Timothy was composed during his second imprisonment, while he was momentarily expecting to be put to death. We have, if this view is correct, in this epistle the very last words of the great apostle. Exactly what Paul did between his

release and second apprehension is not recorded in the New Testament, neither is tradition very full. It seems almost certain, from 1 Timothy, that he went over the routes familiar to him in Greece, and Asia Minor, and that he visited Crete. Many think he went to Spain; while there is little or nothing against this view, there is little evidence for it. From what we know of the persecutions under Nero, it is likely that Paul suffered because of alleged acts against the Roman emperor; possibly on the charge of aiding or abetting the burning of Rome, with which Nero charged the Christians.

The date of 2 Timothy is probably A.D. 66 or 67. Some critics question the Pauline authorship of the Epistle; others claim that only passages are Paul's. It seems impossible that any one but Paul could have written the section we study in the present lesson. Read the whole Epistle.

14. "But continue." Said in contrast with those of whom he has just been writing. "Assured of." The witness of the spirit. "Of whom thou hast learned them." His mother, his grandmother (1 Tim. 1: 6), and Paul himself.

15. "Holy Scriptures." "Sacred Writings." Revised Version. The Old Testament. There was no New Testament when Paul wrote. Faith in Christ is a necessary condition to a thorough knowledge of the convincing power of Scripture.

16. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness. Revised Version. This is the translation which has the best authority. The ordinary one is allowable. Which-ever translation may be taken, the inspiration of the Bible is a fundamental point. It is because Scripture is inspired that it is profitable.

17. "That the man of God," etc. "Perfect" means "complete in everything needed for His work." "Every good work." Christianity is practical belief; it must show itself in action.

4: 1. "I charge thee . . . and by his appearing." "Paul writes with a full consciousness of his apostolic dignity," and speaks so as to give all weight possible to what he is about to say.

2. "Preach the word." Proclaim the Gospel—that is the first thing to do. "Be instant in season, out of season." This means, be on the alert for opportunities. Paul's own work illustrates how tactful he was, and how he combined the "wisdom of the serpent with the harmlessness of the dove." Compare Luke 16: 8. "Reprove," etc. These things have to be done, but note the qualification with all longsuffering and teaching." It is not sufficient to rebuke. Men need to be taught what is right.

3. "But having itching ears will heap to themselves teachers after their own lusts." Revised Version. They will wish to hear what they want to hear and will choose teachers who will teach, not the truth, but what their employers wish to be told.

4. "Fables." Tradition, false teaching, etc.

5. "But be thou sober in all things, suffer

hardship, do the work of an evangelist, fulfill thy ministry." Revised Version. "Sober." Do not be led away into any vagaries, keep thy head clear. "Hardship." Compare Heb. 13: 23. "Fulfill thy ministry." There is no doubt this is the best translation. Timothy was to perform fully the service to which he was called.

6, 7. "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith." Revised Version. "Offered." Literally, "poured out." Possibly referring to the custom of pouring out a libation of wine at the time of sacrifice. "The good fight." Not "a," but "the" fight of faith (1 Tim. 6 :12); so "the" course.

8. "Henceforth." The struggle was over, the life of service had been fulfilled—filled out to completion. The course was run, and the crown of victory was about to be bestowed. "Not only to me." What Paul had done, could be done, though perhaps on different lines, and the crown could be won by all, who, like him, love and serve the Lord Jesus.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SIXTH MONTH TWENTY-FIRST.

HOW WE MAY LEARN TO USE OUR SWORD.

Eph. 6: 17; Heb. 4: 12, 13; 2 Tim. 2: 15.

First-day, Sixth mo. 15.—Bible teachers. Neh. 8: 5-9.

Second-day, Sixth mo. 16.—Cleansing the life. Ps. 119: 9-16.

Third-day, Sixth mo. 17.—Comforting. Ps. 119: 50, 92, 93, 143, 144.

Fourth-day, Sixth mo. 18.—For teaching others. Matt. 13: 51, 52.

Fifth-day, Sixth mo. 19.—Overcoming sin. 2 Cor. 10: 4, 5.

Sixth-day, Sixth mo. 20.—For purifying the nation. Deut. 4: 6-8.

How did David learn to meet Goliath? Doubtless he stood for hours on the hills of Judea and slung stone after stone into the valleys below. This exercise, of course, gave him skill; but where did he get his courage; whence is the source of his faith? Those early days with his father's sheep must have been spent "practicing the presence" of his father's God. It was this, as well as the training of his right arm, that gave David the victory when the crisis came. How did Moses and Samuel and the other mighty men of old learn to do their God-appointed tasks? They did it environed by God and with hearts open to His presence. So can Christian young people to-day learn to use the "Sword of the Spirit," the Living message which God puts into their lives.

A church member came to his minister with the declaration, "I have been through the Bible five times this year." The minister looked at him a minute and then asked, "But how often has the Bible been through you?" The preparation we need to make us efficient in the use of our sword, the word of God, is that it shall go through us.

It is not enough to know many Bible texts, but the Spirit that called them forth should be in the life, and then will the lips use them as "living messages."

SHALL THE CHRISTIAN ENDEAVOR BE PERPETUATED?

Under the present conditions of the Christian Endeavor in our branch of the Church, the question has come to me time and again, What is the future of the movement? Can it continue?

It was organized as a young people's society. Its success has been due to the fact that it was a young people's organization. There are to-day in our branch of the Church a great many societies that have never revised their membership lists, whose membership is largely made up of those who joined ten or fifteen years ago. I do not think an age limit necessary or to be a solution for this question, but I am sure that the societies that have for their leading members and workers persons who are forty and fifty years of age cannot expect any very great revivals or additions to their ranks.

Much as we love the Christian Endeavor, and we all thank God for it, yet I believe that persons over 30 or 35 years of age, by insisting upon retaining an active membership in the society, are striking at its very life. It was the purpose of the society that young people should pass through it into the Church. A young lady asked me not long ago, "Do you want me to come into the Christian Endeavor alone among the old maids and you old married people?" I want every older Endeavorer to ask himself or herself the question, Am I in the way of the future usefulness of the Christian Endeavor?

You have been loyal and true to the pledge and have filled your place manfully. But all of us get older as the days go by.

Instead of remaining in the "training school of the Church" all our lives, we ought to now take our places in the Church. Instead of remaining on the Lookout Committee, they will make you an overseer. Instead of being a member of the Prayer Meeting Committee, they will make you an elder. If the Christian Endeavor is and has been a training school for the church, do you not think yourself about old enough for active service in the Church? The monthly meeting, quarterly meeting and yearly meeting are in need of trained young people. Think of this very seriously and let us prepare for a future for the Christian Endeavor among Friends, and also furnish at once a host of enthusiastic middle-aged workers for the monthly meeting. E. HOWARD BROWN.

Richland, Ia.

If we would gain light either on the theory or the practice of religion, we must sincerely desire the light. We must use the light we already have. We must patiently seek light in the double way of prayer and rational inquiry. Never, as long as the world stands, will any religiously benighted soul thus patiently desire and pray and labor for the break of day, without at last seeing the eyelids of the morn unsealed, and the painfully dusky east gradually redden into the sun.—E. F. Burr.

Things of Interest Among Ourselves.

I appreciate THE AMERICAN FRIEND as a whole, and especially the "Events and Comments" and the "Editorials." . . . There are very many in the West who love Truth and value highly the careful, loyal, able position of our paper.

HERBERT J. MOTT.

Curtis, Neb.

Nixon and Louisa Rush, ministers of Fairmount, Ind., are visiting meetings in Oregon.

The Christian Workers' Assembly of Iowa Yearly Meeting will be held at New Providence, Iowa, the 22d to 28th inst.

John F. Hanson delivered an address on "Peace" at the Friends' Meeting House, Marshalltown, Ia., on the 26th ult.

Willis R. Hotchkiss expects to attend New England Yearly Meeting, after spending a week of rest at the home of Sarah M. Seull at West Falmouth, Mass.

Friends at Newberg, Ore., are very happy over their success in paying off all indebtedness on their meeting house. The house cost \$15,000, and was built in 1893.

Ellison R. Purdy delivered the baccalaureate address for Friends' Academy at Le Grand First-day afternoon, the 17th ult., and for the New Providence Academy the 31st ult.

We have received no official information on the subject, but it has been reported several times that Dover Monthly Meeting in New Hampshire has recorded Joel and Hannah Bean as ministers, and the report is undoubtedly correct.

Joseph S. Elkinton has been liberated by Philadelphia Monthly Meeting to pay a religious visit to all the remnants of Indian tribes dwelling in New York and the New England States, and some within the Dominion of Canada.

The Temperance Committee of New England Yearly Meeting is making plans for a solid and interesting public meeting on the evening of the 16th at the Friends' Meeting House in Portland. The main address will be given by Edwin C. Dinwiddie, of Washington, D. C. The committee would like to see the house full.

George N. Hartley, the general superintendent of the Friends' Indian Missions, attended the meeting at Knightstown, Ind., Fourth month 10th, and gave an address in the evening, full of interest and instruction concerning the Indians.

At Bangor Quarterly Meeting, held at Bangor, Ia., the 23d and 24th ult., J. F. Hanson, Ellison R. Purdy, Joel Bean and Harry Hays were present and had religious service. J. F. Hanson delivered a peace address to a large company on First-day afternoon.

John Frederick Hanson was nominated for Governor of Iowa on the Prohibition ticket at Marshalltown, the 28th ult., on the first ballot. He was received and spoke amid great enthusiasm. The Prohibitionists, and especially the Friends, are greatly pleased.

Anna B. Thomas, of Baltimore, Md., delivered an address on "Peace" at the "Playhouse for Poor Children," Eleventh and Catharine Streets, Philadelphia, on the 5th instant. Plans are being perfected to keep several kindergarten and gymnastic classes open in the "Play House" during the summer months.

Charles E. Tebbets, Levi D. Barr and Thomas Armstrong, of Pasadena Quarter, were in attendance at Whittier Quarterly Meeting; also Jesse Wilmore, from San Diego Meeting. The Christian Endeavor session was addressed by Charles Kellogg and Bell White. The entire quarterly meeting was a time of rich blessing.

Lindley A. Wells, who has acceptably served in the meeting at Vermilion Grove, Ill., for the past year and nine months, has recently accepted a call to Long Beach, Cal., where he expects to be permanently located after Seventh month 12th. He and family will start for their new home on the 15th inst., spending three weeks in Kansas on their way. Friends will note change of their address.

Memorial Sabbath was observed in Friends' Meeting at Los Angeles, Cal. It was made an occasion for the presentation of the cause of peace. The decorations were carnations, white roses, palms, ferns, and the national colors. Levi Mills preached an eloquent peace sermon to the members of Rosecrans Post, G. A. R., who, with the members of the W. R. C., attended the services in a body.

Hannah Bellows, daughter of the late John Bellows, of Gloucester, England, who was prevented by his death from going to teach among the Doukhobors one year ago, has lately been visiting among interested Friends in and about Philadelphia, preparatory to entering upon her mission in Canada. On Second-day, the 1st instant, she left Philadelphia for her distant field of service among the Doukhobors.

The North Branch Academy (Kansas) commencement occurred the 22d ult. There were four graduates—Carl Folger, Jennie Hadley, Harold Hester and Nellie Watkins. The school has had a prosperous year. It has been under the charge of H. H. Townsend, principal, and Anna R. Townsend, assistant. These teachers, wish to retire from the work, and the Board is now looking for others to take their places.

The speakers at the Seventh Annual Reunion of the West-town Old Scholars' Association at Westtown, Pa., the 6th instant, were Judge William F. Smith, of Ohio, and Anna K. Cadbury, of Philadelphia. The former is well known in the legal profession in Ohio. The latter is a member of the committee in charge of the school and is prominent in Friends' educational circles. Over one thousand were present, and the event was one of the most interesting of the school year.

Twenty years ago Deborah Brown, whose obituary appears this week, began her labors with the W. C. T. U. in Kansas, most of the time holding prominent and responsible positions. For a number of years she was district superintendent of the peace department of that institution. Later she was elected State superintendent of the same department, which place she held at the time of her death. Missions, home and foreign, is another line of work that occupied much of her time and thought.

Nathan and Esther Frame have been laboring in Florida since the 8th of Second month. They began work at St. Petersburg, where they conducted a union evangelistic effort for three weeks. Then they spent three weeks at Braidentown, followed by meetings at Oneco and Manatee. At all these points their labors were crowned with success, and at one point the church membership was doubled as a result of their efforts. They are now holding meetings in Key West, the most southern city in the United States.

Commencement exercises at Bloomingdale Academy, Bloomingdale, Ind., occurred the 5th instant. A class of eight finished the academic course, six boys and two girls. Most of these will pursue their work in some higher institution of learning. Professor A. F. Mitchell will remain at the head of the academy for another year. There have been some changes in the course of study to better meet college entrance requirements. Thomas C. Brown, of Carmel, Ind., preached the baccalaureate sermon. This is the third year he has been called for this duty.

Salem, Ore., Quarterly Meeting was held at Rosedale from the 15th to 17th ult. The presence and ministry of Nixon and Louisa Rush, of Fairmount, Ind., who intend to visit, in the love of the gospel, all of the meetings constituting this and Newberg Quarterly Meeting, were highly appreciated. Daniel Drew, of Portland Monthly Meeting, and Alice Mendenhall, of Newberg Meeting, were also present and contributed to the religious service. The fraternal delegates sent by Newberg Quarterly Meeting were very cordially welcomed. The business of the meeting was transacted in much harmony.

Falmouth Quarterly Meeting, New England, was held at Deering, Me., Fifth month 29th to the 31st. Those present from abroad were W. J. Hadley, of Iowa; Alfred Ware, of Portland, Me., and Sarah W. Newlin, of Deering. These, together with the home members and others, rendered lively and impressive services. Seventh-day evening the Bible School Conference met at the Oak Street Meeting House in Portland, Me., to listen to a discourse for the benefit of Sabbath School workers, by Smith Baker, which was very helpful and inspiring. First-day evening closed with a social meeting in the same place.

Friendsville Academy, Friendsville, Tenn., closed its academic year the 21st ult. The fall term had only a limited patronage, but at the opening of the spring term most of the funds from benevolent sources were assigned to a general tuition fund, and the rate of tuition reduced forty per cent. This act proved satisfactory, and the enrollment soon increased to 115. The commencement exercises were complimentary to all sharing responsibilities. On the 17th Dr. Hughes, of Knoxville, preached on "The Fullness of Years, and the Intensity of Life." On the 19th the undergraduates rendered an excellent program to the largest audience that ever assembled in Farnum Hall. The commencement exercises were participated in by the students and bore high marks of intellectual, moral and religious culture. An address was given by J. M. Melear, of Knoxville. The friends of the academy are much rejoiced over the benevolent act of Philadelphia Friends, and especially of the trustees of school property, Maryville, Tenn., for the \$1,000 given to aid the William Forster Home, and the \$2,000 given Friendsville Academy. This comes at a time when the children from mountain and valley homes in East Tennessee are appealing for aid. Many of these are from homes where parents were once students of what was Maryville Friends School. One of these, May Sharp, of Monroe County, won a scholarship the past year on the highest general average. Samuel T. Miser, of Maryville, Tenn., is retained as principal for the ensuing year.

The following is a program of the Earlham College commencement week, from the 4th to the 10th instant, inclusive:

Fifth-day—Annual Elocutionary Entertainment.

Sixth-day—Annual Recital of the Department of Music.

Seventh-day—Public Exercises of the Ionian and Phoenix Societies.

First-day—Morning—Baccalaureate Service, William Lowe Bryan, President Indiana University. Evening—Public Meeting of the Y. M. C. A. and Y. W. C. A. Address by Dr. Benjamin F. Trueblood, Secretary American Peace Society, Boston, Mass.

Second-day (Installation Day)—Morning—Symposium, at which President W. O. Thompson, Ohio State University; President William Lowe Bryan, Indiana University; President W. P. Kane, Wabash College; President Absalom Rosenberger, Penn College; Dr. Joseph John Mills, Richmond; Professor Rufus M. Jones, Haverford College; F. A. Cotton, State Superintendent of Public Instruction; Superintendent J. W. Carr, Anderson; S. S. Strattan, Jr., Richmond, and others will speak. Luncheon given by the College to the Speakers and Official Delegates from Colleges and Universities. Afternoon—Installation Ceremonies. Hymn, "O God, Our Help in Ages Past." Invocation. Address on behalf of the Board of Trustees, Timothy Nicholson, Senior Trustee. Address on behalf of the Faculty, Professor David Worth Dennis. Address on behalf of the Students, Edmund Charles Dickinson. Address on behalf of the Alumni, Benjamin F. Trueblood, of the Class of '69, Boston, Mass. Address, William Rainey Harper, president of the University of Chicago. Inaugural Address, by the President of the College, Robert Lincoln Kelly. Hymn, "America." Benediction. Evening—Reception for President Kelly.

Third-day—Morning—Meeting of the Board of Trustees. Class Day Exercises of the Senior Class. Afternoon—Business Meeting of the Alumni Association. Evening—Public Meeting of the Alumni Association. Address, by Linton A. Cox, '88, Indianapolis, Ind. Poem, by Professor Allen D. Hole, '97, Earlham College.

Fourth-day—Morning—Commencement Exercises. Address, by Professor George Edgar Vincent, Dean of the Junior Colleges, the University of Chicago. Conferring Degrees.

COMMENCEMENT AT GUILFORD.

On the 26th ult. the sixty-seventh year of the operation of Guilford College was brought to a close. The day was highly favorable, and a large company of intelligent people were present to hear the closing exercises of the class of 1903 and the baccalaureate address by David Worth Dennis, of Richmond, Ind.

Among the visitors was the venerable B. G. Worth, of Wilmington, who is an uncle of David W. Dennis, and who was educated at this school in the early days of its history. He

was a student of the distinguished scholar and teacher, the late Nereus Mendenhall.

At 10 o'clock the exercises began with devotional service, consisting of an anthem, followed by a Bible reading and prayer by Professor Dennis. After brief orations by four members of the class were delivered, the bachelor's degree was conferred upon Charles L. Holton, Philip D. M. Lord, of Maine; Ida Eleanor Millis, Irvin T. Blanchard, Edgar Thomas Snipes, Flora K. Harding, Rufus William McCulloch, Maria E. Bristow, of Virginia, and Charles M. Short.

The president made the following announcements: The Bryn Mawr scholarship has been awarded to Flora K. Harding, and the Haverford College scholarship to Irvin T. Blanchard. Some valuable gifts have been made to the library during the year: 150 volumes by R. J. Mendenhall, of Minneapolis; Hastings's "Dictionary of the Bible, 4 vols., by Alfred C. Garrett; Hilprecht's "Explorations in Bible Lands," "American Animals" and Anne Hollingsworth Wharton's "Social Life in the Early Republic," 3 vols., by Joshua L. Baily; "The Doukhobors," 1 vol., by the author, Joseph Elkinton.

W. W. Mills, of Raleigh, N. C., in honor of his wife, who was educated at Guilford, and whose son has been a student here during the year, has just made a subscription of \$1,000 towards the establishment of an electric light plant. The announcement of this donation was received with great applause, and a very cordial expression of appreciation of the splendid gift was made by the president.

The address by D. W. Dennis was one of the most forcible presentations of the doctrine of universal education that has ever been made at Guilford College. Every one felt that through Dr. Dennis's splendid address he had been inspired to do more for the cause of education in the future than he had ever done in the past; and the educational effort of the exercises altogether was most gratifying to all who are seeking to develop and enlarge the powers of Guilford College.

The Alumni Association has shown much interest in the success of the college during the year and in its future growth and prosperity.

DIED.

BROWN.—At Barclay, Kan., Fifth month 21st, 1903, Deborah H. Brown, daughter of Daniel and Angeline Stanton, of Logan County, O., and wife of Edward H. Brown, in her 59th year. She was a birthright Friend, and for a number of years an elder and faithful Christian worker in her local meeting.

DAVIS.—At Whittier, Cal., Fifth month 19th, 1903, Winnie Davis, ten-year-old daughter of Ezra and Drucilla Davis.

DORLAND.—At the home of her daughter-in-law, Bloomfield, Canada, Fifth month 31st, 1903, Mary Ann Dorland, mother of the late John T. Dorland, Jr., in her 88th year. Interment from her late residence, "Lake View," in Wellington, Ontario.

NEWLIN.—At Carmel, Ind., Fifth month 18th, 1903, Elizabeth Newlin, in her 82d year. She was a daughter of John Sylvester and Elizabeth King, and wife of John Newlin (deceased in 1875). She was a strong pioneer character, who knew the way to infuse her life into the church and community. The highest testimony to her splendid womanhood and Christian character is the distinguished family of Christian men and women she has given to the world.

RICH.—At Emporia, Kan., Fifth month 16th, 1903, Phineas H. Rich, aged 76 years. He was a lifelong Friend, and a member of Emporia Meeting at the time of his death.

TOWNSEND.—At the home of her youngest daughter, Jennie T. Gray, Winchester, Ind., Fourth month 27th, 1903, Mary G. Townsend, wife of Stephen Townsend, aged 87 years. She was a birthright Friend, and was converted when 22 years of age. Her counsel or encouragement in public service were always prized.

WRIGHT.—Near Sherwood, Oregon, Fifth month 20th, 1903, Alonzo Wright, in his 87th year. He joined the Methodist Church in 1847, but later united with Oregon Friends, and lived a consistent Christian life.

KANSAS BIBLICAL INSTITUTE.

Held at Lawrence, Kansas, Seventh month 7th to 10th, 1903:

Third-day, Seventh month 7th.—8.00 p.m., sermon, by Edgar P. Ellyson, Marshalltown, Iowa.

Fourth-day, Seventh month 8th.—9.00 a.m., devotional exercises, by Wm. P. Haworth, Kansas City, Mo.

9.30 to 10.00, election of officers and appointment of committees.

10.00 to 10.45, "Exegesis of Ephesians," by Prof. J. Edwin Jay, Wichita; discussion.

11.00 to 11.45, "Oneness, Plan and Interpretation of the Bible," by Edgar P. Ellyson.

2.00 p.m., devotional exercises, by Fred P. White, Tonganoxie.

2.15 to 3.00, "The Jews and Christian Civilization," by President E. Stanley, Wichita.

3.00 to 3.45, "Deuteronomy: Its Historic, Dispensational and Spiritual Teachings," by Edgar P. Ellyson; discussion.

4.00 to 4.30, "Sermonizing from the Friends' Standpoint," by I. Emery Pearson, Lawrence; discussion.

Evening.—8.00 p.m., "Demand and Growth of Anti-War Sentiment," by President E. Stanley.

Fifth-day, Seventh month 9th.—9.00 to 9.15, devotional exercises, by Rachel Woodard, Hesper.

9.15 to 10.00, "The Place and Possibility of the Biblical Department of the Friends' University," by Prof. J. Edwin Jay.

10.00 to 10.45, "Normal Outline of the

Book of Joshua," by Edgar P. Ellyson; discussion.

11.00 to 11.45, "The Scope and Value of Religious Culture in Education," by President E. Stanley.

2.00 to 2.15, devotional exercises, by Reuben Riggs Barclay.

2.15 to 3.00, "First Lesson on the Prophets," by Prof. J. Edwin Jay.

3.00 to 3.45, "Acts from a Threefold Standpoint," by Edgar P. Ellyson.

3.45 to 4.30, "Man Before and Under the Fall," by Lewis W. McFarland, Lowell.

Evening.—8.00 p.m., missionary address, by Edgar P. Ellyson.

Sixth-day, Seventh month 10th.—9.00 to 9.15, devotional exercises, by Sarah S. Jessup Corliss.

9.15 to 10.00, "Exegesis of Hebrews," by Prof. J. Edwin Jay; discussion.

10.00 to 10.45, "Man Restored from the Fall," by Lewis W. McFarland.

10.45 to 11.30, "Lesson on Romans," by Edgar P. Ellyson.

2.00 to 2.15, devotional exercises, by Susie Fox, Leavenworth.

2.15 to 2.45, "Temperance in Kansas from a Legal Standpoint," by I. Emery Pearson.

2.45 to 3.30, "Second Lesson on the Prophets," by Prof. J. Edwin Jay.

3.30 to 4.30, "The Place of the Holy Spirit in Man's Redemption," by Edgar P. Ellyson.

Evening.—8.00 p.m., Christian Endeavor Rally, conducted by Perry Hadley, president Y. M. C. E. Union, North Branch.

Rooms and breakfast will be furnished free by Lawrence Friends. Dinner and supper will be served on or near the meeting house grounds for 15 cents per meal.

YEARLY MEETINGS IN 1903.

New England Yearly Meeting, at Portland, Me., Sixth month 12th. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, at Whittier, Cal., Sixth month 24th. John Chawner, clerk, El Modena, Cal.

Canada Yearly Meeting, at Toronto, Ont., Sixth month 26th. William I. Moore, clerk, 60 Bleecker Street, Toronto, Can.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 7th. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 5th. Lewis Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 13th. James B. Unthank, clerk, Wilmington, O.

Ohio Yearly Meeting, at Mt. Pleasant, O., Eighth month 27th. W. Mahlon Perry, clerk, Central City, Neb.

Iowa Yearly Meeting, at Oskaloosa, Iowa, Ninth month 8th. Wm. Jasper Hadley, clerk, 109 South Ninth Street, Marshalltown, Iowa.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

WANTED

by J. WILHELM ROWNTREE, of England, at a fair price or on loan, but preferably the former, for the purpose of historical study,

Complete Sets of

WESTERN FRIEND
FRIENDS' REVIEW
GOSPEL EXPOSITOR
AMERICAN FRIEND
THE WORKMAN
NEBRASKA FRIEND
HERALD OF PEACE
WESTERN WORK

YEARLY MEETING MINUTES

And all books, disciplines, tracts, statistics, memoirs and letters, published or unpublished, which bear on any movements, theological, institutional or pastoral, in American Quakerism during the nineteenth century. Kindly communicate with

ALLEN C. THOMAS, Haverford, Pa.

MINUTES AND PROCEEDINGS

of the FIVE YEARS' MEETING, giving full text of all papers, discussions, reports of committees, etc. Conveniently indexed. Price, post-paid, paper, 50 cents; cloth, 75 cents.

An Up-to-date Friend's Library in one volume. Address,

THE AMERICAN FRIEND,
718 Arch Street, Philadelphia, Pa.

Acker has them—Commencement Bon Bon Gifts.

Not till one can trust God dare he trust himself.

A VALUABLE PUBLICATION.

The Pennsylvania Railroad 1903 Summer Excursion Route Book.

On June 1st the Passenger Department of the Pennsylvania Railroad Company published the 1903 edition of the Summer Excursion Route Book. This work is designed to provide the public with descriptive notes of the principal summer resorts of Eastern America, with the best routes for reaching them, and the rates of fare. It contains all the principal seashore and mountain resorts of the East, and over seventeen hundred different routes or combinations of routes. The book has been compiled with the greatest care, and altogether is the most complete and comprehensive handbook of summer travel ever offered to the public.

The cover is handsome and striking, printed in colors, and the book contains several maps, presenting the exact routes over which tickets are sold. The book is profusely illustrated with fine half-tone cuts of scenery at the various resorts and along the lines of the Pennsylvania Railroad.

On and after June 1st this very interesting book may be procured at any Pennsylvania Railroad ticket office at the nominal price of ten cents, or upon application to Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia, Pa., by mail for twenty cents.

THAT'S THE TIME

When Proper Food is Necessary.

Proper food is never more necessary than when recovering from a wasting sickness, when over-eating would be fatal, and yet the body needs nourishment and plenty of it.

At this time the condensed food Grape-Nuts is shown to be one's most powerful friend. Four teaspoonfuls of Grape-Nuts and cream will sustain a healthy man for half a day, and a less quantity in warm milk will build up the convalescent wonderfully. No stomach is too weak to digest and relish Grape-Nuts. "I was taken sick with typhoid fever, and everyone who has had this disease knows how weak and lifeless a person feels when beginning to recuperate.

"I had to be very careful about my diet, and could eat only very light foods. These did not seem to nourish me, and instead of getting better every day I was just at a standstill, and everyone began to fear a relapse. One day while lying in bed very much discouraged my sister, who was reading to me from the paper, read an article about Grape-Nuts, and we decided to send for a package.

"From the very first meal of Grape-Nuts I began to improve, strength came in bounds and leaps, with the result that I was soon out of bed; my change for the better seemed simply marvelous. My mind is clear and strong, and my body sturdy. I am now entirely recovered." Name given by Postum Co., Battle Creek, Mich.

There is a reason.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

Lady Henry Somerset, who has been dangerously ill, has undergone an operation, and was unable to attend the convention of the World's Christian Temperance Union at Geneva, Switzerland, the 9th instant.

An authoritative report announcing Russia's future policy with respect to the Jews has been made public. It declares that the Siberian mines await hundreds of the rioters; that orders have been sent out to the governors all over Russia to make immediate use of fire-arms in cases of anti-Jewish disturbances, but that the government cannot give the Jews new rights of citizenship, as this would be sure to drive the Russian population to new excesses against the Jews.

The grain markets reflect a conviction in the trade that the floods and heavy rains have inflicted widespread crop damage. Probably the cold rains have been doing more in this line than the flooding of grain fields. They have delayed corn planting and compelled much replanting so late in the season that it will be difficult for the crop to mature. Drouth has been at work where over-moisture has not, and altogether the promise of the year in agriculture is not of the highest.

The five leading live stock markets of the interior, for the first four months of 1903, report receipts of 10,069,769 head, as compared with 10,220,516 head in the same months of 1902, and 10,263,859 head in the first four months of 1901. From this it appears that there has been a continuous decline in quantity. The chief loss, however, has been in the receipts of hogs. Gains have been made in the receipts of cattle and sheep, compared with either of the two preceding years.

President Roosevelt returned to Washington the 5th instant in excellent health and spirits after his long tour through the Western and Central States. One of the remarkable features of the trip was the non-partisan spirit displayed in the reception of the President everywhere. Democratic as well as Republican mayors united in extending him a welcoming hand. The crowds in the different places visited were orderly and friendly, and gave the secret service men little cause for concern.

There is a disposition among the other ministers at Peking, China, to regard more favorably the British proposal toward relaxing the conditions of the indemnity payments. The proposal, which is a modification of last year's scheme, invites the powers to accept payment in silver until 1910, after which payments are to be in gold. Such relaxations are to be conditional on China's signing the gold bonds in accordance with what the powers, except America, consider an equitable interpretation of the protocol's indemnity clause.

Until recently the British Parliament has held out against the practice of delivering speeches from manuscript which has become so common in Congress, but it is said that the innovation is now gaining ground, though it is viewed with disfavor, and a member was recently rebuked by the speaker for his use of a manuscript. When a man has something to say he can find hearers, but when he has something written he might as well print it. The decline of oratory in Congress has often been attributed to this cause, and Speaker Gully is to be praised for his efforts to keep up the old standards.

The hope held out by Joseph Chamberlain, Colonial Secretary, to Canada of preferential treatment for Canadian imports into England has overbalanced any desire the Canadians might have for reciprocity with the United States. The reciprocity proposition was the leading feature of the program to be submitted to the high joint commission. Hope of the reassembling of the commission has now been abandoned, since Canada shows no disposition to consider reciprocity, and it is said that there will be no occasion to reconvene for the consideration of the other and smaller subjects on the program.

Japan seems to be thoroughly modern in the monopolizing movement. The Japanese Steamship Company Nippon Yusen Kaisha has just purchased the vessels, rights and good will of the British Meibian Yangtse River Steamer Line, which gives the company control of the wharves and berthing accommodation at the Yangtse ports, where the congestion of late years has prevented the competition of newcomers. Then, again, owing to her acquisition of Formosa, Japan controls the camphor product of the world. The Chinese yield has never exceeded 220,000 pounds, while the yield in Formosa has in recent years averaged over 6,000,000 pounds. In the rest of Japan the annual production is about 300,000 pounds. For four years the government has handled the entire output of Formosa, but recently the monopoly has been extended to the camphor of the whole empire.

The United States Supreme Court has decided the case of the Territory of Hawaii vs. Osaki Mankichi, a Japanese, who was convicted of manslaughter in Hawaii under the laws of the old Hawaiian Republic, adversely to the claim of the prisoner that his conviction was illegal and invalid, five judges concurring, four dissenting. The decision was sharply criticised in dissenting opinions. In support of the decision Justice Brown said: "From the terms of the resolution it is evident that no change in the gov-

ernment was contemplated, and that until further legislation the Republic of Hawaii continued in existence," while Justice Harlan, in dissenting, declared that "the opinion of the court would mean that the United States may acquire territory by cession, conquest or treaty, and that Congress may exercise sovereign dominion over it, outside of and in violation of the Constitution, and under regulations that could not be applied to the organized Territories of the United States and their inhabitants."

"Some years ago," said Bishop Potter, in a recent speech, "I was traveling in Minnesota. A man approached me on the railway platform and scanned my features closely. 'Excuse me,' he said, finally, 'but haven't I seen your picture in the papers?' I was compelled to confess that he might have done so. 'I thought so,' continued the inquisitive one. 'May I ask you what you were cured of?'"—"Medical Times."

You have heard the experience the old negro told in meeting: "I prayed night after night for de good Lawd to sen' me a Thanksgiving turkey, but I prayed in vain. Then at last I prayed de good Lawd to sen' me where de turkey was, and de berry nex' night de turkey was ready for de oven."—Selected.

An Irishman went to have a tooth extracted. The dentist told his assistant to stick a pin in the patient's leg, from behind the chair, so that the pain might distract attention. The tooth-pull and pin-stab came together, and the Irishman howled with anguish. "Oh, murther, murther," he yelled, clasping his leg, "I didn't know the roots went so fur down."—Selected.

LEARNING THINGS.

We Are All in the Apprentice Class.

When a simple change of diet brings back health and happiness the story is briefly told. A lady of Springfield, Ill., says: "After being afflicted for years with nervousness and heart trouble, I received a shock four years ago that left me in such a condition that my life was despaired of. I could get no relief from doctors nor from the numberless heart and nerve medicines I tried, because I didn't know that the coffee was daily putting me back more than the doctors could put me ahead.

"Finally, at the request of a friend, I left off coffee and began the use of Postum, and against my convictions I gradually improved in health until for the past six or eight months I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

"My troubles all came from the use of coffee which I had drunk from childhood, and yet they disappeared when I quit coffee and took up the use of Postum." Name given by Postum Co., Battle Creek, Mich.

Many people marvel at the effects of leaving off coffee and drinking Postum, but there is nothing marvelous about it—only common sense.

Coffee is a destroyer—Postum is a re-builder. That's the reason.

GIVE THE BOY A CHANCE.

There is nothing in the world so well worth looking after as the boy, and there is no being in the world so much neglected as the boy. The attitude of the world toward him is too nearly expressed by the mother, who said to the nurse:

"Where is Johnny?"
 "He is out in the yard."
 "What is he doing?"
 "I don't know."

"Well, go and see, and tell him to stop it."

We chaperone our girls, and not too carefully; but we leave the boy to choose his associates and his environments without much advice, and with very little guidance. Girls are naturally winsome, gentle, companionable, and they win their way, too, and are welcome in all homes, but I do not know of many homes where boys are invited. About the only door that swings with sure welcome to the boy, about the only chair that is shoved near the fire especially for the boy, about the only place where he is sure of welcome, is where you do not desire him to go.

It is about the hardest thing in the world to get hold of a boy—to get a sure grip on him. I remember a father I once knew who had spent most of his life being a companion for his son. He went skating with him. He went everywhere with him. They were always together. They were companions. The old man never amounted to much himself, but his boy did. The product justified the expense.

The greatest discovery in the world is self-discovery. A great many people go through the world and never discover themselves, never come to the consciousness that they are an element, a factor in the world. They feel no personal responsibility. The load does not touch their shoulders. We are apt to criticise self-assertion, and yet a boy or a young man who thinks he is the whole thing is worth a thousand times more than the one who thinks he is nothing. The one will probably discover his mistake, and he will get lots of assistance to that end; but the other will never discover his mistake, and few will care whether he does or not.—Leslie M. Shaw, in "The Purity Advocate."

The great men about us will pass to their rest,

Their places be filled by the boys who pursue

The search for the highest, the noblest, the best;

I wonder who'll fill them; I hope 'twill be you.

—"Ram's Horn."

"Success don't konsist in never making blunders, but in never makin' the same one twict."—Josh Billings.

IF YOUR PHYSICIAN

prescribes a milk diet, for its easy digestibility it will be well to use Borden's Peerless Brand Evaporated Cream to get a rich, deliciously-flavored milk food, perfectly sterilized, according to latest sanitary methods. For general household uses. Prepared by Borden's Condensed Milk Co.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

F. Gatekunst...

Our 712 Arch Street, PHILA.
PHOTOGRAPHS unrivaled for Beauty, Tone, and Finish.
 Branch, 1700 N. Broad St.



ESTABLISHED 1880
..CHAIRS RUSHED..
 AND RE-RUSHED
 Chair Cane, Rattan, Reeds, Splines
 Flats, Open Woven Cane, Cross
 Woven Cane and Rushes constantly on hand At the Old Stand.
GEO. W. BRENN
 1209 N. Marshall St., Philadelphia, Pa.

WILLIAM S. YARNALL

Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
 4th Door Below Chestnut St.

CAROLINE RAU

Removed to
 823 Spring Garden Street, **Plain Millinery**
 On the north side below 9th, PHILADELPHIA

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

ANOTHER

7%

INDUSTRIAL

A 7 per cent. Accumulative Stock in a New England Manufacturing Industrial Enterprise of undoubted merit has been placed in my hands for disposal to conservative investors. This stock controls its own product absolutely in American and foreign markets, and, I believe, will be fully equal in value to the 7 per cent. Stock of the *Douglas Shoe Co.*, in the sale of a million dollars of which I assisted recently. Call or write for particulars.

J. LEWIS RICE

45 MILK ST., BOSTON, MASS.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

STENOGRAPHY, TYPEWRITING and MIMEOGRAPHY. Prices moderate.
MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
 Phone No. 3-33-co

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

Surplus and Undivided Profits, belonging to the Stockholder

Surplus, belonging to Insurance Account

Incorporated Third month 22, 1865. Charter Perpetual.

ASSETS, \$41,615,271.43

4,457,613.08

6,317,764.17

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which Interest is allowed.

And is empowered by law to act as **EXECUTOR, ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-SIGNEE, COMMITTEE, RECEIVER, AGENT,** etc.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

**SAMUEL R. SHIPLEY,
 T. WISTAR BROWN,
 HENRY HAINES,
 RICKARD WOOD,
 CHAS. HARTSHORNE,**

**ASA S. WING,
 PHILIP C. GARRETT,
 JAMES V. WATSON,
 WM. LONGSTRETH,
 EDWARD H. OGDEN,**

**THOS. SCATTERGOOD,
 J. PRESTON THOMAS,
 ROBERT M. JANNEY,
 MARRIOTT C. MORRIS,
 FRANK H. TAYLOR.**



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.
Fireproof. Accessible. Located. Large Library.
Moderate Rates
Orchestral Concerts every evening.

All Cars Pass the Empire.
Send for Booklet. W. JOHNSON QUINN.

SUMMER BOARD

THE WELLSWOOD Hampton Falls, N. H.

Open for guests Sixth month 1st. About 30 can be accommodated. Large rooms, open fireplaces—wide piazzas, shady lawns, modern conveniences, charming walks and drives, Hampton and Rye beaches, and many points of historic interest easily accessible by steam and trolley cars. Friends family. Philadelphia references.

ADDRESS:

GEORGE C. HERBERT

Hampton Falls, N. H.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone 1-33-55. Clerk

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.



Promotes

Good Digestion

by keeping the stomach
clean and bowels active.

At druggists, 50c. & \$1.00,
or by mail from

THE TARRANT CO., New York

JOSEPH G. FOGG UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W. PHILADELPHIA.

Suburban orders promptly attended.

AMONG THE HUSKS.

It is stated that before Cornelius Vanderbilt died he said to a friend: "I don't see what good it does me—all this money that you say is mine. I can't eat it; I can't spend it; in fact, I never saw it. I dress no better than my private secretary, and cannot eat as much as my coachman. I live in a big servants' boarding house, am bothered to death by beggars, have dyspepsia, cannot drink champagne, and most of my money is in the hands of others, who use it mainly for their benefit." It is a terrible thing to come toward the end of life and find oneself condemned to live among the husks. But there is no way to avoid it if the mind and heart are given up to material things during the growing and working years of one's career. Surely no one is so great a fool as the man that lays up treasure for himself, but is not rich toward God.

The time is past when poets starve
In garrets without hope,
They're making scads by writing ads
For breakfast foods and soap.
—"Philadelphia Record."

Let God do with me what He will;
whatever it be, it will be either heaven
itself or some beginning of it.—William
Mountford.

Speak the truth in love, and men will
love to have you speak the truth.

What does a
chimney do to a
lamp?

MACBETH'S is
the making of it.

My name on every one.

If you'll send your address, I'll send you
the Index to Lamps and their Chimneys, to
tell you what number to get for your lamp.

MACBETH, Pittsburgh.

The volume relating to appropriations made and new offices created during the second session of the Fifty-seventh Congress has been completed. A summary of the appropriations shows a grand total of \$753,058,506. The new offices and employments specifically authorized are 11,316 in number; those abolished or omitted are 1,815, a net increase of 9,501.

"INTERNATIONAL" BIBLES AND TESTAMENTS

A NEW BOOK JUST ISSUED

CHRISTIAN WORKER'S TESTAMENT

COPYRIGHT 1902

A Very Useful Book for Ministers, Evangelists, Teachers, the Young People, and everyone who is interested in the greatest subject of the Bible, and desires to comprehend the Theme of Salvation in the exact words of the New Testament.

Sixteen Complete and Consecutive Readings in the New Testament. All marked in red and indexed, enabling the reader to turn rapidly and quickly to all the texts in succession. (See next page.) Everywhere commended and endorsed.

Baltimore Methodist Protestant: "This is the most unique and practical marked New Testament we have yet seen. Bible readers, evangelists, missionaries and ministers will find the work so practical and so convenient as to become a necessity."

Christian Work: "A marvel of convenience; has the practical qualities of a marked New Testament."

Henry N. Wharton, Evangelist: "Your New Testament for workers is the only one for the purpose I would recommend. Many Helps have been gotten out, but they only suit the men who write them. David cannot fight in Saul's armor. Jesus Christ knows best how to point the way of life."

STYLES AND PRICES

- | | | |
|-----------|--|--------|
| No. 1 CW. | Red Russia Cloth, round corners, gilt edges | \$.70 |
| No. 2 CW. | Morocco Limp, round corners, red under gold edges, | 1.00 |
| No. 3 CW. | Morocco, Divinity Circuit, (overlapping edges) round corners, red under gold edges | 1.25 |

FOR SALE BY ALL BOOKSELLERS

THE JOHN C. WINSTON CO.,

Publishers and Manufacturers
PHILADELPHIA, PA.

"You're what?" asked the common or garden spook
Of a stranger at midnight's hour.
And the shade replied with a graceful glide,
"Why, I'm the ghost of a flower."

"The ghost of a flower?" said the old-time spook;
"That's a brand-new one on me;
I never supposed a flower had a ghost,
Though I've seen the shade of a tree."
—"Life."

The past is like a derelict on the stream. Each day it is floated farther away. It is hopelessly gone from us. And even if it could be reclaimed it would not suit our present purpose. It was all right once, but it can never be again. We have outgrown it. The little knee-breeches are no use to the grown man. The present must have present things.—"United Presbyterian."

REDUCED RATES TO GETTYSBURG.

Via Pennsylvania Railroad, Account Prohibition State Convention.

On account of the Prohibition State Convention, to be held at Gettysburg, Pa., June 16th to 18th, the Pennsylvania Railroad Company will sell excursion tickets to Gettysburg and return, good going June 15th and 16th, and good to return until June 19th, inclusive, from all stations on its lines in the State of Pennsylvania, at rate of a single fare for the round trip.

REDUCED RATES TO LAKEWOOD, NEW YORK.

Via Pennsylvania Railroad, Account Meeting General Secretaries Y. M. C. A.

For the benefit of those desiring to attend the meeting of the Association of General Secretaries of the Y. M. C. A. of North America, at Lakewood, N. Y., June 16th to 22d, the Pennsylvania Railroad Company will sell round-trip tickets to Lakewood and return from all stations on its lines, June 16th and 17th, good to return until June 23d, inclusive, at rate of a single fare for the round trip.

Where Will You? Spend the Summer?

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp,

T. E. FISHER, Genl. Pass. Agent,
DENVER, COLORADO.

ARMSTRONG & McKELVY
Pittsburgh.
BEYMER-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR } Cincinnati.
ECKSTEIN }
ATLANTIC
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY
Cleveland.
SALEM
Salem, Mass.
CORNELL
Buffalo.
KENTUCKY
Louisville.

IN painting, as in everything else, experience counts. It should tell what to use and how to use it.

Get the best experience by employing a responsible, practical painter, and remember the word "painter" on a card or sign does not make a painter. Experience does this.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

NEW ORLEANS, ATLANTA, FLORIDA AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

"Queen of Sea Routes"

Between
Boston, Providence, Norfolk and
Baltimore.
Philadelphia and Savannah.
Baltimore and Savannah.

Merchants & Miners Transportation Co. Steamship Lines.

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

D. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

The Picturesque Shenandoah Valley

for Recreation and Rejuvenation
with its

LURAY CAVERNS, GROTTOS,
and NATURAL BRIDGE,
that one-time

SEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.

Double Daily Pullman Car Service
through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.
398 Broadway, N. Y. 112 Summer St., Boston, Mass.
W. B. BEVILL, G. P. A., Roanoke, Va.

HOOPING-COUGH AND GROUP.

Roche's Herbal Embrocation
The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 North William Street, N. Y.

LISLE HOSIERY FOR WOMEN

Several special lots, worthy of special mention; not only because they are offered much under value, but because they are of excellent quality and in the very best styles—the sorts that particular women like to buy:

EMBROIDERED LISLE HOSE

Black ground with rich silk embroideries in white and in colors. Several hundred pairs in this lot and all good half-dollar values—now 39c.

75c. LACE LISLE HOSE at 50c.

These are also beautifully silk-embroidered in very fetching patterns—one of our rare values for prompt buyers.

LACE LISLE HOSE BY THE BOX

A few thousand pairs remain of this remarkable special lot—probably the last we can get to sell at the price. A good 25c. quality, sold only in boxes of half-a-dozen pairs, at about half value—six pairs for 85c.

STRAWBRIDGE & CLOTHIER
PHILADELPHIA

THE NEW
GYMNASIUM AT **Friends School**
PROVIDENCE, R. I.



FRIENDS SCHOOL GYMNASIUM.

A fine new building with complete modern equipment, swimming pool, running track and lockers. To be used by boys and girls at different periods. Another mark in the progress of this school that has been *growing* for more than a hundred years. The spirit has ever been to add to equipment and methods that which would tend toward the mental, physical and moral growth of its pupils.

Conducted on a wisely arranged plan of co-education. Furnishes a sound thorough education, fitting for business and for college entrance. A quaint building called "The Three Oaks Studio" is set apart for classes in drawing, painting and wood carving. Special courses in music and art. Open to all denominations. Liberal endowments make low tuition. Modern buildings heated by steam. Large and beautiful grounds for outdoor sports. For catalogue address

AUGUSTINE JONES, LL. B., Principal.

The American Friend

Vol. X

SIXTH MONTH 18, 1903

No. 25

PAGE

EDITORIALS.—Summer Christians.—London Yearly Meeting.—Earlham's New President Inaugurated.—Editorial Note	415-417
The Welsh Settlers of Haverford	417
<i>President Isaac Sharpless.</i>	
Knowing and Doing	421
<i>Henry van Dyke.</i>	
London Yearly Meeting	423
<i>Joshua Rowntree.</i>	
SOME VIEWS ON PRESENT TOPICS: A Qualification for Successful Leadership	424
<i>Anna May Pemberton.</i>	
POEM.—The Rescue	425
<i>Evelyn White.</i>	
THE INTERNATIONAL LESSON	425
Lesson for Sixth month 28, 1903.	
CHRISTIAN ENDEAVOR	426
Topic for Sixth month 28, 1903.	
MISSIONARY DEPARTMENT	426
CORRESPONDENCE	427
THINGS OF INTEREST AMONG OURSELVES, 427	
BORN.—DIED.	428
EVENTS AND COMMENTS	430

STRANGE

*He died at night. Next day they came
To weep and praise him: sudden fame
These suddenly warm comrades gave.
They called him pure, they called him brave;
One praised his heart, and one his brain;
All said, "You'd seek his like in vain,—
Gentle and strong and good." None saw
In all his character a flaw.
At noon he wakened from his trance,
Mended, was well! They looked askance;
Took his hand coldly; loved him not,
Though they had wept him; quite forgot
His virtues; lent an easy ear
To slanderous tongues; professed a fear
He was not what he seemed to be;
Thanked God they were not such as he;
Gave to his hunger stones for bread;
And made him, living, wish him dead.*

EDWARD ROWLAND SILL.

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS

NAOMI PINES, PA.

New Assembly Inn, opens June 1, 1903.

Overlooks Lake 3 miles long, half mile wide. 400 acres of Old Pines. Rowing, Sailing, Bathing. 2000 feet Elevation. Open fire places and blankets a necessity. Always cool. Wide verandas. Shady walks. Bible Conference July 14-26. Summer schools July 27th to August 15th, Faculty of twelve, including President ISAAC SHARPLESS, JOSEPH WALTON, etc. New Auditorium and Lecture Hall in the Pines.

Reasonable Terms.

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

WANTED.—Summer board for boy of 17, in family of Friends on a farm, near Baltimore, where there are young people; at moderate cost. Address No. 43, THE AMERICAN FRIEND, 718 Arch Street, Philadelphia.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

WANTED.—A man and wife of experience in Christian Work to act as Superintendents of the Friends' Training Homes for Boys and Girls at Ramallah, near Jerusalem, Palestine. Send references to Chas. M. Woodman, Friends School, Providence, R. I.

A MIDDLE-AGED WOMAN, a Friend, desires a position as companion with parties contemplating European trip this coming summer. References exchanged. Address M., Box 112, North Pembroke, Mass.

A COUPLE of middle-aged or elderly Friends, either man and wife or two women Friends, can find good board in a Friend's family in a quiet, nice neighborhood in West Philadelphia; handy to Meeting House and Market Street cars. AMERICAN FRIEND, 718 Arch Street, Philadelphia.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

WANTED

by J. WILHELM ROWNTREE, of England, at a fair price or on loan, but preferably the former, for the purpose of historical study,

Complete Sets of

WESTERN FRIEND
FRIENDS' REVIEW
GOSPEL EXPOSITOR
AMERICAN FRIEND
THE WORKMAN
NEBRASKA FRIEND
HERALD OF PEACE
WESTERN WORK
YEARLY MEETING MINUTES

And all books, disciplines, tracts, statistics, memoirs and letters, published or unpublished, which bear on any movements, theological, institutional or pastoral, in American Quakerism during the nineteenth century. Kindly communicate with

ALLEN C. THOMAS, Haverford, Pa.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

Opportunity with ability makes responsibility.—Bishop Hunt.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By ISAAC SHARPLESS, LL.D. The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages . . . \$1.50

Haverford Edition, two volumes, profusely illustrated, half morocco, deckle edges, gilt top . . . \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by ALBERT COOK MYERS, M.L. 12mo, cloth, . . . \$1.25

The Quaker: a Study in Costume.

By AMELIA M. GUMMERE. A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half oze-sheep, with a cover design by Miss Amy Otis. \$3.00

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1771-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by ALBERT COOK MYERS, M.L. 12mo, cloth, 224 pages . . . \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder . . . 4,457,613.08

Surplus, belonging to Insurance Account . . . 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,

ASA S. WING,

T. WISTAR BROWN,

PHILIP C. GARRETT,

HENRY HAINES,

JAMES V. WATSON,

RICKARD WOOD,

WM. LONGSTRETH,

CHAS. HARTSHORNE,

EDWARD H. OGDEN,

THOS. SCATTERGOOD,

J. PRESTON THOMAS,

ROBERT M. JANNEY,

MARRIOTT C. MORRIS

FRANK H. TAYLOR.

The
New Century

TYPEWRITER

does the BEST WORK and lots
of it, EASILY.



Strong, Thoroughly Built,
Superior in results to any other.

Write for

"THE BOOK OF THE NEW CENTURY."

AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of
New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Spring term begins Fourth month 7th, 1903.

Terms moderate. Send for Catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

WABAN SCHOOL, WABAN, MASS.

A Superior Preparatory School for Boys.

J. H. PILLSBURY, A. M., Principal.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncrowded profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia



ESTABLISHED 1890

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Close
Woven Cane and Rushes con-
stantly on hand At the Old Stand.

GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.

HOOPING-COUGH

AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without
internal medicine. Proprietors, W. EDWARDS & SON,
Queen Victoria St., London, England. Wholesale of
E. Fougere & Co., 80 North William Street, N. Y.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, SIXTH MONTH 18, 1903.

No. 25.

SUMMER CHRISTIANS.

WE hear often of "Fairweather Christians," and "Rainy-day Christians," of "Housetop," and "Basement, Christians." There are also "Winter Christians" and "Summer Christians," and best of all there are "All the year Christians." It has long been recognized that the hot, relaxing weather of an American summer has its effect not only on the physical condition, but also on the moral and religious life of many persons. Energy falls to a low point, and it grows hard to hold the enemies of the spiritual life at bay. It has become a settled habit for everybody to migrate from the city who can possibly get away. Those who have been carrying the Bible classes and the mission work, and the Boys' Clubs, and those who have taken the responsibility for the forward work of the Church, lay these things down and go to the country, the seashore or the mountains, and there sets in a period of small meetings, with very little religious activity of any kind. In the country the danger is of another sort. There is an influx of summer visitors, and a new population appears. Many of those who come are away for a rest and for pleasure, and they take on a free and easy way of living, and not infrequently set none too good an example for the country people among whom they have come. They make little account of the First day of the week, and leave their religion behind with their winter clothes. All this has its marked influence upon the country neighborhood, and particularly upon the young persons who have ambitions to get in with the city visitors.

This picture is of course too general to fit any one locality exactly, but the fact is clear to all observers that the summer does bring very severe tests to the religious life and to the work of the church. Now what remains for us to do to meet the summer situation? There is only one way to meet any such difficulty, that is for the man or woman who is a Christian in fact to hold straight on in rain or shine, cold or heat, as though he had been stationed at his post by Christ himself. If those who have been leaders in the city meeting find it necessary to go away for the summer, as often happens, then this is just the chance for those who have taken a quieter and less

active part during the winter, to come to the front and fill the gaps. It is often a great blessing to have emergencies come because they reveal how much good material lies unused. Then those who go to new localities for the summer have the opportunities opened to them of giving new ideas and new methods of work in the communities where they go, and of infusing, best of all, a new spirit and enthusiasm into those among whom they live. What better rest can there be than that which comes from the joy of helping others to get surer hold of the things which make life really good? And, finally, nobody can realize how much power a simple country man or woman, who has the sincere, honest, four-square Christian life, can exert over those who have grown tired of mere formal religion and fashionable churches. Many a careless pleasure seeker has found a new life through the influence and faith of some country Christian whose life stood out above the low level as the mountain stands above the flat fields and pastures. Put truth into your life and decide that you belong to Jesus Christ three hundred and sixty-five days in the year, and, whether it is your lot to spend the summer in the city or the country, there will be effects from your life like the effects which come from the fresh air of the sea and the fragrance from the balsam trees.

LONDON YEARLY MEETING.*

THE report of London Yearly Meeting gives the impression that the sessions of this year were well up to those of previous years in interest and in importance. The visitors from America included Ruth S. Murray, William and Susan Thompson, of New England; Charles and May Replogle, from the Alaskan Mission; Elisha and Virginia Hole Blackburn and Adelaide T. Hole, from Ohio, and William Penn Henley, from Indiana. The statistical returns show a present membership of 17,617, which is an increase of 141. There are 7,767 attenders who are not enrolled as members, and there are 748 members who reside in foreign parts, 234 of whom are in America. The Foreign Mission reports show 127 missionaries in the foreign field, 116 of whom are Friends.

* Since this was written the interesting article by Joshua Rowntree has been received.

A prominent Friend stated that he did not remember ever hearing a series of American epistles, which took so broad an outlook on the duty of the Christian Church, nor a series which breathed so much of unity of brotherliness as did the epistles of this year. It was also noted that every one of the American epistles spoke of the need of more training for those who are to do the work of the ministry.

The three subjects which most especially took hold of the yearly meeting this year were (1) the development of the ministry, (2) the attitude toward the new Education Bill, and (3) the plan of procedure in future yearly meetings. The subject of the ministry is without question the one which at present occupies the thought of concerned English Friends more than does any other subject; and rightly so, for everything depends upon the right solution of this problem. The whole matter was so clearly presented in the Meeting on Ministry and Oversight by Edward Grubb, that we shall print next week the substance of his address. The time spent on the "State of Society" was largely devoted to this same subject. It was shown that attendance on meetings for worship is much lower than it ought to be in a healthy Church, and that the proportion of ministers to membership is far too small. It was felt, too, that in meetings composed mostly of birthright members there are many lifeless and formal members. The yearly meeting concluded to call an autumn conference to consider the whole subject of the ministry and the special subject of birthright membership.

It proved extremely difficult for the yearly meeting to formulate any corporate attitude toward the Education Bill, and on the subject of the payment of tax rates under it. It should be understood by our readers that the Education Bill puts the direction of public education largely in the hands of the Established Church, and that many Friends are compelled to pay taxes to support schools to which they would not send their children, and the religious teaching in which they strongly disapprove. Many Friends have decided to refuse to pay their school tax, and to suffer the consequences. Much personal sympathy was expressed for those who take this course of resistance, but naturally the meeting itself found it impossible to adopt a minute encouraging such a course, for other Friends felt clear that it was their duty to pay the tax and confine themselves to constitutional methods of opposing the present educational system.

After much consideration of the subject, the

yearly meeting concluded to meet in some other city than London in 1905, provided that a suitable place for holding the sessions offered itself in time to make the change of locality feasible. It was further decided to shorten materially the period of the yearly meeting, which now occupies nearly two weeks. The new plan includes the omission of the mid-week meeting for worship during the first week, and many slight changes which will expedite business. Members were encouraged to express their approval or disapproval, where possible, in a word or two rather than in lengthy speeches. In America we have succeeded in shortening the period, but we miss the solid consideration of great questions, which is such a feature of London Yearly Meeting. Brevity may be purchased at too great a price.

EARLHAM'S NEW PRESIDENT INAUGURATED.

LAST week marked an epoch in the history of Earlham College. The college was founded (at first as a boarding school) in 1847, and during the period of fifty-six years it has had three remarkable men at its head. During its first period its guiding spirit was Barnabas C. Hobbs. He was followed by Joseph Moore, who was then fresh from his studies with Agassiz, and whose work was a remarkable inspiration, as it has ever since been, to all who came closely under his influence. The period of fifteen years during the administration of J. J. Mills has been one of steady expansion and of growing influence. New buildings have been erected, the endowment has multiplied five-fold, the faculty has grown in numbers and in intellectual strength and the reputation of the college has increased extraordinarily. The deep religious spirit, which has become such a feature of Earlham, has steadily increased during these fifteen years.

Now a new administration is beginning with great promise. Robert L. Kelly, the new president, as one speaker at the inauguration exercises said, "has already killed a lion and a bear," and is well girded for the tasks which lie before him. He has the entire confidence of the supporters of the college, and the faith and affection of the students. It is easy to believe that a steady upward career is waiting in the future for the college. The inauguration exercises were of a very high order. Many distinguished educators were present, and the tone of the addresses was most gratifying to all who care for truth and goodness.

EDITORIAL NOTE.

PLEDGES have been received for about \$40,000 toward the Whittier College Endowment Fund, nearly all from Friends of California. This includes one subscription of \$10,000, one of \$3,000, twelve of \$1,000, fifteen of \$500 and several smaller amounts.

Only three weeks remain to complete the work, with about \$10,000 to raise to secure the \$50,000 according to the conditions under which Washington Hadley made his offer of \$10,000.

The success of the work of Friends in California, and the character of it as well, will depend upon the success of its educational work.

The friends of California Yearly Meeting are doing their best to build up the interests of the Church. With less than 1,800 members, they are giving over \$20,000 to the building of new meeting houses, and other church work this year, and this entirely aside from the pledges mentioned above for educational work. They have the heavy burden of a pioneer field, and they are doing nobly.

FOR THE AMERICAN FRIEND.

THE WELSH SETTLERS OF HAVERFORD.

BY PRESIDENT ISAAC SHARPLESS.

Under the strict guard of the Friends of Philadelphia is an old limp-leather book which contains, in an angular and sometimes almost illegible hand, the business proceedings of the Welsh Friends who established the "Barony" on the banks of the Schuylkill. The records of Haverford Monthly Meeting begin with "the 10th day of the Second month (April), 1684," when, among other interesting events of similar character, "Humphrey Ellis and Gwen Rees haveing declared their Intention of marriage before this meeting, John Bevan and John Humphrey were ordered to inspect to their Clearness, and to bring an acc't thereof to the next meeting," and again, a month later, "Humphrey Ellis & Gwen Rees haveing laid their Intention of Marriage the Second time before this meeting, and nothing but clearness found on each side, are Left to their freedom to proceed therein."

After the double announcement, Humphrey and Gwen stood up in a public meeting and announced that they took each other in marriage, "promising with Divine assistance to be unto her (him) an loving and faithful husband (wife) until death shall separate us." Then the certificate was signed by themselves and by their friends as witnesses, and they went to their farm in the woods to conquer it for civilization. The previous course of the courtship was hedged about with difficulty. We find the following directions: "That all young men among Friends make known their intention to their parents or guardians before they acquaint the woman's relations, and

make it known to the woman's parents or guardians before they speak to them, and if any do otherwise they shall condemn the same."

The Barony is now a rich and popular suburb of Philadelphia. Its ancient woodlands are selling at thousands of dollars an acre, and the descendants of the settlers are among the prominent men of the old town. Their Welsh origin is only betrayed by the proper names, but Jones and Thomas and Roberts, Pugh (ap Hugh) and Price (ap Rees) and Bevan (ap Evan), and the line of stations along the Pennsylvania Railroad—Merion, Narberth, Wynnwood, Haverford, Bryn Mawr, Radnor and St. Davids, are their permanent memorials.

They had been land owners in Wales, some "gentlemen" and some "yeomen," and they bought their land of William Penn, 40,000 contiguous acres. They scattered themselves over this great territory, beginning in West Philadelphia and extending northward and westward for twenty miles. Their original idea was to control everything within the limits, to retain their language, customs and nationality, and to manage their civil affairs, as well as ecclesiastical, through their monthly meeting. So we find, interspersed with religious directions, "It is ordered by the Meeting, & Consent of the Inhabitants of the Townships of Haverford & Radnor in pursuance of a Law in that Case made yt ye Inhabitants of ye sd two Townships should pay 1 s. per hundred towards ye takeing of Woolves." It may be inferred that the "hundred" refers to acres owned, and not to wolves destroyed.

In order to retain a means of access to the city they must needs guarantee a sum to the ferryman, so three Friends "are ordered by this meting to collect the mony due to Nathaniel Mull, upon the account of ye ferry, to view their accounts & see what is due him, & to bring an account thereof to the next monthly meeting."

Mull was not the name of the ferryman, but the Cymric penman stumbled at the strange name—Mul-lineux—and cut it short.

Another minute requires that the land owners should maintain their line fences.

They were not able to attend to all their secular affairs, however, without the aid of the central government, for in 1685 the Council records "the Complaint of ye friends of Hertford (Haverford) against the Indians for ye Rapine and Destruction of their Hoggs." The Council sent for "ye respective Indian Kings with all speed" and the trouble ended.

These Welshmen were many of them owners of considerable property. They brought with them their household furniture—solid oak pieces, which have come down to the present day. Their napkins were of the finest linen, and their plate was solid. Copper and pewter ware were abundant, and cash was not lacking.

They almost immediately began speculating in Susquehanna lands, and they had been here but about a dozen years when out of their abundance they were able to contribute to the impoverished New England-

ers. "The Friends appointed to collect the subscription of friends towards ye Releif of distressed friends & others in New England bring an acc't yt they collected & paid to the use aforesaid ye sune of 60£, 14s, 11d according to ye appointment of ye meeting."

Their own unfortunate neighbors were also well looked after. "That 15s. be given to help — in his present necessity, 5s. out of the Collection of each meeting. — are ordered to see the same paid ye said — and Likewise to Collect him out of each meeting effects to buy him a Cow & Calfe at Spring, provided he doth repay it if he be able hereafter, It being his proposall to friends when he requested the same."

"It was ordered as followeth That Three pounds of the Collection of Haverfôrd and Meirion is ordered by this meeting to be paid to assist — to build him a House, vixt. Thirty shillings of each Township."

"It is ordered by this Meeting that Cadder Morgan and James Thomas do receive the voluntary gift of Meirion Meeting to assist — in his present distress, he haveing sustained loss by fires: and Richard Ormes and Stephen Bevan for Radnor and Maurice Lleullyn and David Humphrey of Haverford to receive the voluntary subscription of each of the said Townships to the said use."

Nor did they intend that their Barony should be a refuge for defaulters from their old home. "Our friend John Bevan, haveing laid before this Meeting That divers persons came over here, and left debts unpaid, in those parts and places yt they came from, and the Creditors complaining against ye said persons that they did not receive any satisfaction from them for ye said debts, the ffrriends yt are appointed by this meeting to see to such affairs, are desired to deal with them, If there be any such belonging to this meeting."

Who were these Welsh people, and why did they come to Pennsylvania? As they were fond of stating in their public addresses, they were the descendants of the ancient Britons, a warlike and proud people who had never been conquered. Their racial devotion was deep-seated, their love of their country and language and customs they supposed to be ineradicable. Yet, when George Fox journeyed thitherward, in 1653, he was received with marked favor. A non-conformist minister of Denbighshire heard of him and sent two members of the congregation "to trie the Quakers." Fox tells us the result: "When these triers came down among us the power of the Lord overcame them, and they were both of them convinced of the truth. So they stayed some time with us and then returned into Wales, where afterwards one of them departed from his convincement, but the other whose name was John ap John, abode in the truth and received a gift in the ministry to which he continued faithful."

John ap John became the apostle of Quakerism in Wales. He aided in buying the Barony of William Penn, but he never came to America. He died at a great age, venerated as a patriarch of the flock.

Equally influential with him was Richard Davies. He met an itinerant preacher who had some influence with him, but his Quakerism seems to have arisen almost spontaneously. The *thee* and the *thou*, the refusal to doff the hat, to swear, and to make forcible resistance, the confident belief in direct Divine teaching as a practical guide in all matters, the silent worship and the unconquerable sense of duty, sprang fully developed into being. He went to London to enter into business, but the need of his Welsh neighbors pressed on his heart. He tells the story of his courtship (?) preparatory to his migration: "So the Lord gave me a little time, and He alone provided an help-meet for me; for I prayed unto Him that she might be of His own providing, for it was not yet manifest to me where she was, or who she was. But one time, as I was at Horslydown meeting in Southwark, I heard a woman Friend open her mouth, by way of testimony, against an evil ranting spirit, that did oppose Friends much in those days. It came to me from the Lord, that that woman was to be my wife, and to go with me to the country, and to be an help-meet for me. After meeting I drew somewhat near to her, but spoke nothing, nor took any acquaintance with her, nor did I know when or where I should see her again. I was very willing to let the Lord order it as it seemed best to Himself, and therein I was easy; and in time the Lord brought us acquainted with one another, and she confessed she had some sight of the same thing that I had seen concerning her. So after some time we parted, and I was freely resigned to the will of God; and when we came together again, I told her, if the Lord did order her to be my wife, she must come with me to a strange country, where there were no Friends but what God in time might call and gather to Himself. Upon a little consideration she said, if the Lord should order it so, she must go with her husband, though it were to the wilderness; and being somewhat sensible of the workings of God upon her spirit in this matter, she was willing to condescend in her mind to what He wrought in her; but by hearkening to one who had not well weighed the matter, she became disobedient to what God had revealed to her, which brought great sorrow and trouble upon her. I went to see her in this poor condition, and I rested satisfied with the will of God in this concern, being freely resigned, if the Lord had wrought the same thing in her, as was in me, to receive her as His gift to me; and after some time, we waiting upon the Lord together, she arose and declared before me, and the other Friend who had begot doubts and reasonings in her mind, that in the name and power of God she consented to be my wife, and to go along with me, whither the Lord should order us; and I said, in the fear of the Lord, I receive thee as the gift of God to me. So I rested satisfied with the will of God, for a farther accomplishment of it."

The young couple went zealously to work. Converts came quickly and in multitudes, and most of them were in jail in a few months. The fighting and unconquered Britons became peace-loving and unre-

sisting Friends. Charles and Thomas Lloyd, of a good old family, and Oxford graduates, neighbors of Davies, joined them. Thomas became the leader of the Welshmen in Pennsylvania, and, after Penn, the most conspicuous man of the colony, and its Deputy Governor.

Nowhere in Great Britain did persecution rage more fiercely than in North Wales. It was easy to offer the oath of allegiance, and then fines and prisons would logically follow. A priest, with whom Davies had an argument, had the oath tendered to the Quaker leader, and he spent some years in jail as a result. The Lloyds had their full share. Such as were not sent to prison had their property swept away by unreasonable distraints to recover small fines. Their kinsmen, instigated by rage or gain, became their persecutors. There seemed no evidence that this would not go on indefinitely.

Then a haven of hope was opened. William Penn received his grant of Pennsylvania. He wished to call it New Wales, and claimed a Welsh origin for his own name. If his co-religionists could have a real New Wales, free from persecution, where they could educate their children in a pure environment, and retain their ancient customs, modified by their new teachings, they would emigrate bodily.

So a committee of them, including John ap John, Davies and Charles Lloyd saw Penn in London. They asked for a Barony, as they afterwards expressed it, "Within which all causes, quarrels, crimes and disputes might be tried and wholly determined by officers, magistrates and juries of our language." They would have representation in the Provincial Assembly, but all their local officers would be commissioned by themselves alone.

Penn seems to have satisfied them. He had ample powers under the Charter of Charles II., and he gave them promises which, if reduced to writing, appear to have been lost. It was his personal influence that brought them, as Hugh Roberts wrote him ten years later. "I can truly say that many of us had never come here but because of the love and unity and confidence we had in thee."

The stream began to come in 1682, prior to or in company with the proprietor. Dr. Thomas Wynne, the great physician of the colony, was a passenger on "The Welcome." Thomas Lloyd came in on the same boat with Francis Daniel Pastorius, a kindred spirit who was leading his Rhinelanders to Germantown. The largest immigration was in 1684, and in the years immediately succeeding they overflowed the "Welsh Tract" and settled Uwchlan, Tredyffrin and Goshen. Several of their leading men had taken five thousand acres as trustees. These tracts were subdivided to suit the smaller holders, and New Wales became an established fact. They had the usual difficulties of settlers in a woodland, but Philadelphia was near by, game was plentiful, and the Indians were friendly. Cabins, soon replaced by more substantial houses of stone, quickly arose. To marry their young people and to provide burial places for their dead

were their first communal duties, to be followed in a little time by the building of meeting houses, when the private houses became insufficient. The most ornate Friends' meeting house in Pennsylvania, if old prints are to be relied on, was that at Merion, built in 1695.

There is no doubt that Penn meant to keep his promise of a Barony, though what amount of local government they were to be granted does not appear. He wrote his surveyor, Thomas Holmes, in March, 1684, that settlers in Wales were coming in large numbers, sufficient to occupy 40,000 acres, and "I do charge thee and strictly require thee to lay out said tract."

Nevertheless the immigrants were at first deeply disappointed with the result. They had to give up the idea of their own juries and officials as distinct from those of the province, and in a little time parts of their tract which they had not taken up, began to be surveyed and sold to English settlers. At first their protest was successful and the sales were annulled. This was after Penn had returned to England, and had made Thomas Lloyd his deputy. But Lloyd had no desire for political prominence, and in 1688 Penn sent over John Blackwell, an old Cromwellian soldier as Governor. He was a well-intentioned but tactless and stubborn man, who set everything awry. The Friends, under Lloyd's lead, protested most vehemently against his movements, and practically tied up the government. The wrangling partly centered about the Welsh tract.

This tract had been entirely in Philadelphia County. A petition came up from the people of Chester County, adjoining, asking that as they were few in number a portion of these Welshmen should be added to them to reduce the individual contributions to the county funds. The petition probably appealed to Blackwell as a wise measure to divide his most persistent opponents and so lessen their political power. They would be in a minority in either county. Several worthy people deposed that they had heard William Penn say that he had intended to run the line through the tract, and a map was found which seemed to support the view. The Welshmen protested vigorously, and asked at least for time to carry the question to England. They appealed to their ancient understanding with the Proprietary, but Blackwell by this time had a sympathetic majority in the Council well in hand, and he forced the division through. Merion Township was placed on one side of the line, and Haverford and Radnor on the other, and there they remain to this day. The Welshmen had refused to have anything to do with government (except to elect members of the provincial legislature) or to sit on juries or to take part in affairs in either county, but they none the less strenuously opposed this beginning of a separation. The heat engendered by this and other matters made Blackwell's life miserable. Thomas Lloyd was a Quaker minister, and, as Blackwell said, his fellow members had an "inordinate affection" for him. He could unresistingly go to jail in Wales in obedience to an unjust but established

government. But in Pennsylvania he felt his responsibilities and knew his rights. Colonel Markham, who sided with the Deputy Governor, thus narrates one of the several scenes of confusion:

"The Govr declared ye Councill to be adjourned till ye next councill day, viz: to ye fifth day of ye same week, at nine of ye Clock, at ye same place; and Rose up out of his place to depart accordingly; upon wch severall of ye members of ye Councill departed. But divers remayned and a great deale of confused noise & clamor was Expressed at & without the doore of ye Govrs roome, where ye Councill had sate, wch occasioned persons (passing by in the streets) to stand still to heare, which ye Govr observing, desired ye sayd Tho Lloyd would forbear such lowd talking, telling him he must not suffer such doings, but would take a Course to Suppresse it, & shutt ye Doore. So he went away, attended with severall of ye members of ye Councill, others staying behind with ye Governor."

The Welsh refused to abide by the decision of the Council to divide their tract. At the next election of Councillors they all cast their votes for John Eckley, of Philadelphia County, and sent him up to claim membership. Amid much feeling the Governor and his majority ruled him to be ineligible. They also kept out Thomas Lloyd for refusal to comply with their wishes, and Samuel Richardson for an attack on the Governor's authority, notwithstanding his protest, "I will not withdraw. I was not brought hither by thee, and I will not go out by thy order. I was sent by the people, and thou hast no power to put me out." One of the councillors, lamenting the confusion, said, "We have two governors, one inside the council chamber, and one (Thomas Lloyd) outside." As soon as the condition could reach the ears of William Penn, he recalled Blackwell, who, doubtless with sincerity, told the Council, "'Tis a good day. I have given and I do unfeignedly give God thanks for it (which are not vain words), for to say no worse, I was very unequally yoked." Lloyd came in as the head of the government and retained the place till his death.

But the Welsh had not taken up their whole tract, and in 1690 men of other nationalities came in with claims. The settlers made an eloquent appeal: "We, the Inhabitants of the Welsh Tract in the Province of Pennsylvania in America, being descended of the ancient Britons, who always in the Land of our Nativity, under the crown of England, have enjoyed that Liberty and privilege as to have our bounds and limits by ourselves within which all causes, quarrels, crimes, and titles were tryed, and wholly determined by officers, magistrates, and jurors of our own language, which were our equals; having our faces towards these counties, made motion to our Governor, that we might enjoy the same here,—to the Intent we might live together here, and enjoy our Liberty and Devotion; which thing was soon granted us before we came into these parts."

It was decided that if the Welshmen would pay all quit rents since 1684 they might preserve their tract

intact. They refused the proposition, but expressed a willingness to be responsible for the whole 40,000 acres in the future. This was declined. When it was too late they reconsidered the matter and agreed to accept the conditions. But the commissions to others had already been executed. Their political integrity had been broken, and now their social comradeship was threatened. The Barony was about to pass away, but the "Great Welsh Tract" became a well marked section of the province, leading in enterprise and prosperity, up to the time of the Revolution.

The Friends' meetings were more considerate of Welsh sentiment than the State authorities. The Quarterly Meeting of Chester, in 1700, sent word to the Haverford Friends that as they were in their county they should be joined to their meeting. But Haverford protested and the Philadelphia Meeting strongly supported them: "Whereas Haverford meeting hath belonged to this Quarterly Meeting from the first settlement & for several other reasons this meeting unanimously desire that the Monthly Meeting at Haverford may not be separated from this our Quarterly Meeting." And so it remains to this day.

The separateness of the Welsh settlers now rapidly departed. Business, marriages, politics, drew them into close association with the English, and while their brethren in the old country retained their language, the new country Welshmen, who had so pathetically appealed for national peculiarity, had before the Revolution lost it all.

In this conflict they were in a difficult position. The most of them had retained their Quaker connection. But the old Briton blood moved in their young men, and many of them joined the American army. The rest, whatever their sympathies, adopted, in the contest, a position of passive neutrality for conscience' sake.

In the dark winter of 1777-8, when the British army was in Philadelphia, and the starving soldiers of Washington were at Valley Forge and Radnor, the Welsh Tract lay between the two. It was fair game for both. The British foraged without apology. The Americans offered pay, but the Quakers would not take it. Between the two needy armies they lost everything movable. The carefully compiled records of the meetings tell of the number of cattle and horses and hogs, of sheaves of wheat and bushels of potatoes, of blankets and garments, of pots and kettles, with their estimated value, taken from each farmer. Thus we have: "Taken from Isaac Davies of Haverford, by a detachment of the British army, commanded by Earl Cornwallis, the 12th of 2th month, 1777, £284 — 10 — 2," the articles being mentioned in great detail; and as if he had not lost sufficiently: "Taken from Isaac Davies by the army under George Washington, commonly called the American Army, £5 — 17." John Roberts lost, at the hands of the American army, live stock, grain, and household matters valued at £500, but there was an especial reason for this, and his future sufferings were more tragical. He was a farmer and miller of

Merion. At the time of the Revolution he was in his sixties, the almsgiver and kindly adviser of his neighborhood, of unquestioned integrity and British sympathies. He had just completed a collection for suffering Friends in New England. Some of his friends in Philadelphia had been exiled to Virginia in a high-handed way by the State government, to prevent their extending aid to the British army then advancing toward the city from the South. He went to Sir William Howe and asked for a company of soldiers to release them—a request which the British commander denied. His meetings disapproved of his action, which became public, and to escape real or fancied danger he took refuge within the British lines, after they had occupied Philadelphia. When Cornwallis, in December, 1777, organized the foraging party to Merion and Haverford, just noted, he took Roberts along as an unwilling guide.

The next spring the British evacuated Philadelphia, and all the open Tories went with them to New York, knowing the fate that awaited them if captured by the irate mob, which, for a little time, ruled the city. Roberts quietly remained. He was tried before Justice McKean and convicted of high treason. A thousand men of high standing, including his jurors and generals in the American army, attested to his character, and petitioned for his pardon without avail. His meeting refused to interfere, because it could not sanction the actions for which he had been tried, but its members joined heartily in the efforts to save him from the gallows. He expressed his penitence and quietly met his fate.

Such is the story, as the records of the Quaker Meetings show it. The court records were lost, and in order to account for the treason various reports have been circulated—that he mixed glass with the flour he furnished the American army, that he poisoned their springs, and so on. On the face of them these are false, but recently the manuscript notes of Judge McKean, embracing the case, have been recovered from a Philadelphia junk-shop, and the veracity of the ecclesiastical records has been established.

Haverford, Pa.

KNOWING AND DOING.

[Selections from the sermon of Henry van Dyke, before the Presbyterian General Assembly.]

"If ye know these things happy are ye if ye do them." John 13: 17.

I want to speak to you to-day about the religion of Christ in its relation to happiness. This is only one of the aspects of Christianity. But it is not necessary that every sermon should embrace a complete system of theology. The preacher takes the whole heavens of astronomy for granted, while he shapes his course by a single star.

In the wish for happiness, all men are strangely alike. In their views of it, and their ways of seeking it, they are singularly different. If we acknowledge

Christ as our Master and Lord, there are two questions that we must ask of Him. First, is it right to wish to be happy? Second, what are the chief conditions on which the fulfillment of that wish depends?

KNOWLEDGE NECESSARY TO HAPPINESS.

(1) "If ye know"—there is, then, a certain kind of knowledge without which we cannot be happy. There are questions arising in human nature which demand an answer. If the answer is denied, we cannot help being disappointed, restless and sad. This is the price we have to pay for being rational creatures. If we were mere plants or animals, we might go on living through our appointed years in complete indifference to the origin and meaning of our existence. But within us as human beings, there is something that cries out and rebels against such a blind life. Man is born to ask what things mean. He is possessed with the idea that there is a significance in the world beyond that which meets his senses.

John Fiske has brought out this fact very clearly in his last book, "Through Nature to God." He shows that in the morning twilight of existence, "the human soul vaguely reached forth towards something akin to itself, not in the realm of fleeting phenomena, but in the Eternal Presence beyond." He argues by the analogy of evolution, which always pre-supposes a real relation between the life and the environment to which it adjusts itself, that this forth-reaching and unfolding of the soul implies "the everlasting reality of religion."

The argument is good. But the point which concerns us now is simply this: The forth-reaching, questioning soul can never be satisfied, if it touches only a dead wall in the darkness, if its seeking meets with the reply, "You do not know, and you never can know, and you must not try to know." This is Agnosticism. It is only another way of spelling unhappiness.

"Since Christianity is not true," wrote Ernest Renan, "nothing interests me, or appears worthy of my attention." That is the logical result of losing the knowledge of spiritual things—a life without real interest; without deep worth, a life with a broken spring. But suppose Renan is mistaken. Suppose Christianity is true. Why, then, the first thing that makes it precious, is that it answers our questions and tells us what we must know in order to be happy.

DOCTRINAL TEACHING NECESSARY.

Christianity is a revealing religion, a teaching religion, a religion which conveys to the inquiring spirit certain positive solutions of the problems of life. It is not silent, nor ambiguous, nor incomprehensible in its utterance. It replies to our questions with a knowledge which, though limited, is definite and sufficient. It tells us that this "order of nature, which constitutes the world's experience, is only one portion of the total universe." That the ruler of both worlds, seen and unseen, is God, a Spirit, and the Father of our spirits." That He is not distant from us nor indifferent to us, but has given His eternal Son

Jesus Christ to be our Saviour. That His Spirit is ever present with us to help us in our conflicts with evil, in our efforts towards goodness. That He is making all things work together for good to them that love Him. That through the sacrifice of Christ, every one who will may obtain the forgiveness of sins and everlasting peace. That through the resurrection of Christ all who love Him and their fellow men shall obtain the victory over death and live forever.

Now these are doctrines. And it is just because Christianity contains such doctrines that it satisfies the need of man.

"The first and most essential condition of true happiness," writes Professor Carl Hilty, the eminent Swiss jurist, in his recent book, called "Happiness," "is a firm faith in the moral order of the world. What is the happy life? It is a life of conscious harmony with this divine order of the world, a sense, that is to say, of God's companionship. And wherein is the profoundest unhappiness? It is the sense of remoteness from God, issuing into incurable restlessness of heart, and finally into incapacity to make one's life fruitful or effective."

Let us never imagine, my brethren, that we can strengthen Christianity by leaving out the great doctrines which have given it joy and power. Faith is not a mere matter of feeling. It is the acceptance of truth, positive, unchanging, revealed truth, in regard to God and the world, Christ and the soul, duty and immortality. The first appeal to faith lies in the clearness and vividness, the simplicity and joy with which this truth is presented. There has not been too much preaching of doctrine in this age. There has been too little. And what there has been, has been too dull and cold and formal, too vague and misty, too wavering and uncertain.

DOCTRINE MUST BE VITALIZED.

What the world wants and waits for to-day is a strong, true, vital preaching of doctrine. The Church must realize anew the precious value of the truths which Christ has given her. She must not conceal them or cast them away; she must bring them out into the light, press them home upon the minds and hearts of men. She must simplify her statements of them, so that men can understand what they mean. She must not be content with repeating them in the language of past centuries. She must translate them into the language of to-day. First century texts will never wear out because they are inspired. But seventeenth century sermons have worn out because they are not inspired. Texts from the Word of God, preaching in the words of living men—that is what we need.

We must think about the doctrines of Christianity more earnestly and profoundly. We must renew our Christian evidences, as an army fits itself with new weapons. The old-fashioned form of the "argument from design in nature" has gone out with the old-fashioned books of science which it used. But there is a new and more wonderful proof of God's presence

in the world—the argument from moral ends in evolution. Every real advance of science makes the intelligent order of the universe more sublimely clear. Every century of human experience confirms the divine claims and adds to the divine triumphs of Jesus Christ. Social progress has followed to a hair's breadth the lines of His gospel; and He lays His hand to-day with heavenly wisdom on the social wants that still trouble us, "the social lies that warp us from the living truth." Christ's views of life and the world is as full of sweet reasonableness now as it was in the first century. Every moral step that man has taken upward has brought a wider, clearer vision of his need of such a religion as that which Christ teaches.

I will not admit that it makes no difference to a man of this age whether or not he believes in the personal God and the Divine Christ. If he really believes, it makes all the difference between spiritual strength and spiritual weakness, between optimism and pessimism. I will not admit that it makes no difference to a learned scholar, or a simple laborer to-day, whether he accepts or ignores the doctrine of the atonement, the doctrine of personal immortality. If he knows that Christ died for him, that there is a future beyond the grave, it makes all the difference between despair and hope, between misery and consolation, between the helpless frailty of a being that is puffed out like a candle, and the joyful power of an endless life.

RELATIONS OF KNOWING AND DOING.

(2) Here is the second "if," on which the power of religion to confer happiness depends. "If ye know, happy are ye, if ye do these things."

Between the knowing and the doing there is a deep gulf. Into that abyss the happiness of many a man slips, and is lost. There is no peace, no real and lasting felicity for a human life until the gulf is closed, and the continent of conduct meets the continent of creed, edge to edge, lip to lip, firmly joined forever.

It is not a blessing to know the things that Christ teaches and then go on living as if they were false and doubtful. It is a trouble, a torment, a secret misery. To know that God is our Father, and yet to withhold our love and service from Him; to know that Christ died for us, and yet to deny Him and refuse to follow Him; to know that there is an immortal life, and yet to waste and lose our souls in the pursuit of sensual pleasure and such small portion of the world as we may hope to gain—surely that is the deepest of all unhappiness.

DOING LEADS TO HAPPIER KNOWING.

But the right kind of knowing carries in its heart the doing of the truth. And the right kind of doing leads to a fuller and happier knowing. "If any man will do God's will," said Christ, "he shall know of the doctrine." Let a man take the truth of the Divine Fatherhood and begin to conform his life to its meaning. Let him give up his anxious worryings, his murmurings, his complainings, and trust himself completely to his Father's care. Let him do his work

from day to day as well as he can and leave the results to God. Let him come to his Father every day and confess his faults and ask for help and guidance. Let him try to obey and please God for love's sake. Let him take refuge from the trials and confusions and misunderstandings of the world, from the wrath of man and the strife of tongues, in the secret of His Father's presence. Surely if he learns the truth thus by doing it, he will find happiness.

THE DUTY OF THE CHURCH TO LABOR IN LOVE.

What then is the duty of the Church? What must she do to win the confidence of the world? What is the best way for her to "prove her doctrine all divine"?

First, she must increase her labors in the love of men; second, she must practice the simple life in the trust of God.

Suppose that a fresh flow of energy, brave, cheerful, joyous, should be poured into all the forms of Christian work. Suppose that Foreign Missions and Home Missions should no longer have to plead and beg for support, but that plenty of money should come flowing in to send out every missionary that wants to go, and that plenty of the strongest and best young men should dedicate their lives to the ministry of Christ, and that every household where His gospel is believed should find its highest honor and its greatest joy in helping to extend His kingdom.

And then suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial, modern life. Suppose that instead of increasing their wants and their desires; instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-a-brac, that they are forced to sit down by the roadside and gasp for breath; instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them and Christ died for them and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God and because Christ has sanctified them all by His presence and touch.

Suppose, I say, that such a revival of the joy of living in Christ and working for Christ should silently

sweep over the Church in the twentieth century. What would happen? Great would be the peace of her children. Greater still would be their power.

A MESSAGE FOR THE CHURCH UNIVERSAL.

This is the message which I have to bring to you, my brethren, in this General Assembly of the Presbyterian Church. You may wonder that it is not more distinctive, more ecclesiastical, more specially adapted to the peculiarities of our denomination. You may think and say that it is "a message which could just as well be brought to any other Church on any other occasion." With all my heart I hope that this is true. The things that I care for most in our Church are not those which divide us from other Christians, but those which unite us to them. The things that I love most in Christianity are those things which give it power to save and satisfy, to console and cheer, to inspire and bless human hearts and lives. The thing that I desire most for Presbyterianism is that it should prove its mission and extend its influence in the world by making men happy in the knowing and doing of the things which Christ teaches.

The Church that the twentieth century will hear most gladly and honor most sincerely, will have two marks. It will be the Church that preaches the central truth of Christianity most clearly, strongly and joyfully. It will be the Church that finds and shows most happiness in living the simple life and doing good in the world. May that Church be ours.

LONDON YEARLY MEETING.

BY JOSHUA ROWNTREE.

Another yearly meeting of the Society of Friends has been added to its long series, reaching farther back into English history without a break than the annual gatherings of any other religious body now held in the country. Certainly age has brought no apparent lack of zeal for serious and protracted work. The notice card for the sittings of 1903 announced upwards of 80 meetings, conferences or committees, all to be held on the premises during the 11 days of the session. How many more were actually held it would be difficult for any one to say. The minutes and reports printed in advance for the use of the yearly meeting made up a bulky pamphlet of 134 pages.

The number of meetings in England and Scotland is now 369, the same as last year. The number of members is 17,617, an increase of 141. The number of habitual attenders is 7,767, an increase of 120. The number of recorded ministers is 375, being 6 more than last year. The number of Friends engaged in foreign mission work has now grown to 116. The number of scholars in the Friends' First-day Schools has increased during the year by several thousands, 1,500 of these representing the growth of the junior schools. The membership of the adult schools taught by Friends is more than twice as large as the whole membership of the Society.

Satisfactory reports of good work accomplished were also made to the yearly meeting by the Friends' Tract Society and the Friends' Temperance Union.

The yearly meeting was well attended. Most of the sittings were joint sittings of men and women Friends.

Amongst the visitors cordially welcomed were William and Susan T. Thompson and Ruth Murray, of New England; Charles and May N. Replogle, of Alaska, and Dr. Elisha and Virginia H. Blackburn, and Adelaide T. Hole, of Ohio.

The Meeting on Ministry and Oversight addressed itself especially to the need for spiritual efficiency in our Meetings for Worship, feeling afresh the grave importance of our making "the priesthood of all believers" a practical reality. The subject took deep hold of the meeting, and it was decided to carry the matter to the yearly meeting. Both at the beginning and close of the sittings touching reference was made to the loving labors of our late dear friend, Harriet Green.

Three matters of primary importance came before this yearly meeting.

First, the proposal to shorten the yearly meetings of the future, so as to compress them within one week, in the hope that thereby more Friends engaged in business may be able to attend; and along with this a proposal to hold the yearly meeting in 1905 in the provinces instead of in London. These proposals were both agreed to, the latter on the condition that an invitation offering suitable accommodation was received in time to allow of all needful arrangements from some quarterly meeting. Considerable doubt was felt as to the desirability of moving the yearly meeting from the capital, where it has so long been held, but Friends yielded to the strong desire to try experimentally if the holding of these large annual gatherings might not be found to tell more powerfully for the spread of the Truth in some populous provincial center than they can do in the eastern part of the metropolis.

The second subject which took firm hold of the meeting was that of the ministry. The need for more spiritual power, for more dedication on the part of the young, for a better understanding as to the practice of recording ministers. It was decided that a large representative conference, to consider these questions more carefully, should be held during the ensuing autumn.

The third subject to claim close attention, with a view to further action, was that of the enrollment of children on the lists of members. The numbers now entered as birthright members are much fewer than they were of old. Various causes contribute to this, but chiefly the number of families where one parent only is a Friend in actual membership. It was decided to refer the whole subject to the Meeting for Sufferings to make further inquiries as to the facts and to report if possible to the next yearly meeting.

All the sittings of the yearly meeting were characterized by that unity of spirit which is too large to begrudge differences of mind and varieties of

thought. It was felt, and at least on one occasion expressed, that the flowings of life throughout the body must ever require more watchful solicitude than the inertness of decrepitude or death, but that the very need for this solicitude was in itself a cause for thankfulness and a sign of growth.

Perhaps the most noticeable trait, at any rate after that of the harmony which hung as a canopy over the assembly, was its open-mindedness. This must have a weak side if it stops short with the proving of all things, but if it is only attendant on the deep-rooted desire to hold fast the things which are good it is a necessary ingredient of gospel freedom, an attribute that must be cherished if the followers of Christ address themselves fearlessly to His service and seek to enter into a large place for the advancement of His kingdom.

An attender of London Yearly Meeting could see no occasion whatever for any boasting. On the contrary, when Friends consider their heritage, and ponder on the condition of the world around them, he would rather lament our "leanness," our timidity, our little faith, our few signs of manifest Divine power. And yet there is great room for hope that better is yet to be. There are so many quietly-seeking souls who know in whom they have believed, and who are waiting for and expecting new manifestations of God's will concerning our section of the Church of Christ. The prayer assuredly ascends from many hearts, "Help Thy servants whom Thou hast redeemed with Thine own precious blood," and as it ascends in singleness and in sincerity the answer will assuredly come in increased power even day by day to magnify Him who has called and appointed His servants that they should bring forth much fruit.

Some Views on Present Topics.

A QUALIFICATION FOR SUCCESSFUL LEADERSHIP.

BY ANNA MAY PEMBERTON.

Sincere humility is the primary element of greatness. Self-assertion ruins more people in public work than perhaps any other one thing. How many a public speaker has been weakened and his work brought to naught by a domineering, over-towering self-assertion. Men that are in the contest for distinction, or a high place, will find defeat, while the humble followers of truth will carry off the palms of victory.

When a reporter on the Chicago "Tribune," in 1860, came to Abraham Lincoln, after his nomination for the Presidency, seeking information, so that he might write a campaign biography of him, Lincoln said: "It is a great piece of folly to attempt to make anything out of me or my early life. It can all be condensed into a single sentence, and that sentence you will find in Gray's Elegy:

"The short and simple annals of the poor."

"That is my life, and that is all you or any one else can make out of it."

The most beautiful traits of character in Abraham Lincoln were his humility and his courtesy to other people. James Russell Lowell fittingly pays tribute to these traits of character in him, in the "Commemoration Ode":

"How beautiful to see
Once more a shepherd of mankind, indeed,
Who loved his charge, but never loved to lead;
One whose meek flock the people joyed to be,
Not lured by any cheat of birth,
But by his clear-grained human worth,
And brave old wisdom of sincerity."

There was room by the side of Abraham Lincoln for every true lover of liberty; and he was ever open for suggestions from the people.

The man that is interested in reform, or the spread of Christianity, finds his life in the principles he has set out to advocate. He has no time to be thinking, "What impression shall I make?" He faithfully follows the path of duty and feels the value of every other person that has taken up the cause. With him there is no desire for monopoly; nor does he feel that everything that is done must be done under his dictation. There is no crowding out of kindred spirits, saying by his manner, "This is my work." By his side there is room for every one that has the cause at heart. He sees in others like aspirations to his own and feels the value of every one of them. He does not care to have others look upon him as a leader; but if he be a leader, it is fortunate for those that work with him, for all are on a common level.

It is not an evidence of strength for a minister to make other people feel that they cannot work with him; it is rather an element of weakness. One of the greatest hindrances to Christian work is the failure to recognize the ability of other people working toward the same end; but it is probably more often the result of ignorance than of real selfishness.

West Milton, Ohio.

THE RESCUE.

BY EVELYN WHITE.

A Shepherd journeyed o'er the hills
And in the valleys bare;
A sheep had wandered from the fold;
He could not find it there.
So many sheep the Shepherd had,
And stronger and more fair,
You would not think the loss of one
Would cause Him so much care.

He thought of crags and rugged hills,
Of barren pastures sere,
The lack of running water-brooks,
Of dangers dark and drear,
And how the sheep so feeble grown
Without a Shepherd's care,
Might lose its way forevermore
And die in dark despair.

The sheep had lonely grown and sore,
While seeking its own way.
It missed the loving Shepherd's care,
His voice was far away.
With thirst and hunger, new and keen,
It cried in great dismay.
It sank upon the cold, bare earth,
And suffering there, it lay.

With tenderness the Shepherd kind,
In mercy found it there.
He raised it up in His strong arms
And to His bosom, where,
In sweet relief and thankfulness,
Restored, it nestled there.
In pastures green, by waters still,
It lives in His good care.

This Shepherd was the Saviour dear
Of God's lost flock on earth.
To everyone, when lost in sin,
When in whose life is dearth
Of peaceful rest and happiness,
He comes and gives new birth
To that poor, seeking sinner's soul,
Who lives anew on earth.

Knightstown, Ind.

Negligence is the rust of the soul that corrodes through all her best resolves.—Feltham.

The International Lesson.

SECOND QUARTER.

LESSON XIII.

SIXTH MONTH 28, 1903.

REVIEW.

GOLDEN TEXT.—The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom. 2 Tim. 4: 18.

DAILY READINGS.

Second-day, Sixth mo. 22.—Farewell to Ephesus. Acts 20: 28-38.
Third-day, Sixth mo. 23.—Journey to Jerusalem. Acts 21: 1-16.
Fourth-day, Sixth mo. 24.—Paul arrested. Acts 21: 30-39.
Fifth-day, Sixth mo. 25.—The plot. Acts 23: 12-32.
Sixth-day, Sixth mo. 26.—Paul before rulers. Acts 24: 10-26; 26: 19-29.
Seventh-day, Sixth mo. 27.—Journey to Rome. Acts 27.
First-day, Sixth mo. 28.—At Rome. Acts 28: 16-31.

The lessons of this quarter give the only account we have in the Bible of the last years of Paul's life. It is generally believed that after about two years he was released, and that then he made a fourth missionary journey through Macedonia, and probably Asia Minor, and possibly Spain. He was probably seized in Asia Minor, taken to Rome, condemned and executed on the Ostian Way, near Rome, some time between A.D. 65 and 68. The letter to Timothy, known as 2 Timothy, appears to have been written during his second imprisonment.

The lessons, it has been pointed out, fall into several groups. The first three give in brief the substance of Paul's doctrinal teachings. In the farewell to Ephesus, and the Law of Love, he dwells on the true law of Christian love as exemplified in the Lord Jesus Christ, "Remember the words of the Lord Jesus how he said, It is more blessed to give than to receive." He also referred to his own practice.

In the Resurrection he states the importance of this great fact in the Christian economy, and shows how a belief in the resurrection is essential to a full belief in the Divinity of Christ.

In the next group of lessons (4-8) there is an account of God's dealings with the great Apostle. Trials, obstacles, dangers, threatening of death itself beset him, yet he is able to bear them all and to come out more than conqueror through Him who loved him.

Lesson 9—"The Life-Giving Spirit"—gives the key to Paul's success, that life of spiritual power in Christ Jesus which made him free from "the law of sin and of death," and enabled him to make the righteousness, which is the law, perfect, because he walked "not after the flesh, but after the Spirit." He here lays down the great definition of what it means to be "sons of God." "As many," he says, "as are led by the Spirit of God, they are the sons of God."

In lessons 10 and 11 we have graphic pictures of Paul, his attitude and actions in times of danger, and his readiness and efforts to spread the gospel at all times. In his charge to Timothy we have good advice given by a veteran in the service, and the farewell statement of one who, conscious of his own humility and trust, with no feelings of self-praise, could yet speak of his past and of his future with holy confidence. And not of his only, but "of all them also that love Christ's appearing."

"The close of Paul's life, like that of all the apostles except James, is almost entirely hidden from us." But though the close "is veiled from our eyes, no cloud dims, or ever can dim, the splendor of the services of that life for God and for humanity."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SIXTH MONTH TWENTY-EIGHTH.

CHRIST IN OUR CITIES.

Acts 18: 1-11; Luke 19: 41-44; Matt. 11: 23, 24. (City Missions.)

Second-day, Sixth mo. 22.—Early city missions. Luke 10: 3-11.

Third-day, Sixth mo. 23.—Danger of wicked rulers. Prov. 29: 6-8.

Fourth-day, Sixth mo. 24.—Intemperate rulers. Prov. 31: 4, 5.

Fifth-day, Sixth mo. 25.—Danger of demagogues. 2 Sam. 15: 2-6.

Sixth-day, Sixth mo. 26.—The gospel in wicked cities. Jonah 3: 1-10.

Seventh-day, Sixth mo. 27.—Purifying a city. Acts 19: 8-19.

To reach the people with the gospel is the end of all missionary effort. Problems vary with conditions. In the country families sometimes live miles from any place of worship, while in the city the distance may be but a few squares, and the actual remoteness be hardly less. It is not enough that they could hear the gospel preached; it must be put in their way. Then there is the constant shifting of city population, moving from one tenement to another, or going from squalor to improved conditions as the benefit of missionary effort is realized. In the latter case, the necessity for work is not at an end, for there is a large class of respectable and thrifty people, as well as many wealthy, who need to be absolutely confronted with the truths of Christianity in such a way that they cannot help thinking about them.

By most of those whose early life was spent in the country, the isolation and exclusiveness possible for the individual in the city are probably first realized with surprise. How to get at those who hold themselves aloof from the ordinary opportunities is the great difficulty. Down-town churches, mission

halls, street preaching, rescue work and house-to-house visitation are some of the instrumentalities used. Most churches prefer to give way to the encroachments of business and tenement houses and remove to the resident sections of the better-to-do, sometimes leaving large areas without the haven of refuge that a church building ought to afford, not for a few hours in the week, but for most or all of every day.

In this city, as in many others, there are halls opening from some of its principal thoroughfares, and lighted, comfortably seated, with music, singing, and the spoken gospel every night—often with preliminary services at an adjacent street corner, so that even the most casual passer-by is constrained to hear some message of the love of God. It is claimed that here the first gospel wagon was put into operation, by which a band of speakers, singers, and an organ are carried from one part of the city to another, two or three services being held in one evening, attracting the attention of many who are not at all accustomed to attending church.

Flower missions, medical missionary work, and even that which is practically foreign missionary work in many senses, may be undertaken in quarters where the need is imperative, even within the sound of church bells and the shadow of hospitals. The work needs to be systematized so as to offer every opportunity of success and permanent reformation to those once reached. Industrial establishments and colonies will answer for some, but for the most there must be the open door in the usual local employments of the community. Every one can lend a hand, if not in one way then in another. Much has been done to reach the needs of cities, but it is not enough. "If Christianity fails in the city, it fails everywhere. The world has no use for a religion that fails at the most important point, and that is the city. The city is like a heart, pumping poison through the entire system. It must be cleansed, or the whole body will perish."

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

BRITISH FRIENDS' MISSIONARY WORK.

The British Friends' Foreign Missionary Association closed their thirty-sixth year with 1902. Their work in India suffered a great loss during the year in the death of Alice Sophia Wood, who was killed in a carriage accident Third month 4th. The missionary staff was further reduced by the retirement of Ernest and Sarah R. Munnings, who labored for nearly three years in Syria, but who were missionaries of the association for twelve and thirteen years respectively, the earlier years of their service having been spent in India.

Ten new missionaries were sent out to different fields during the year, the largest accession being to the Madagascar Mission, which received two men and three women missionaries. The India Mission

also was strengthened by the addition of one man and two women. Syria and Ceylon each received one missionary, both women. The total number of missionaries now in the field is ninety-four, of whom only thirty-five are men. This does not seem to be a satisfactory proportion, and in India especially, the fewness of the men missionaries is a serious loss to the work of the mission.

Substantial work was done in the different mission fields in India, Madagascar, Syria, China and Ceylon, though from various causes aggressive evangelization could not be carried to the extent which the association desired that it should. Their total expenditures aggregated \$136,932.19, with a shortage of \$34,065.50.

The annual report concludes with the following statement and appeal: "A large part of this review of the year's work has been necessarily occupied with the financial aspect of the work. We do not, however, want so to present the facts as to make it appear that our chief need is money. We believe that the shortness of funds is the sign of deeper needs, the need especially of the conviction expressed in the words, 'We have heard Him ourselves and know that this is indeed the Saviour of the world,' with the resulting conviction that we who have heard and believed should recognize and pay our debt to those who have not had the opportunity of knowing Christ."

"The Fourth Decennial Indian Missionary Conference was held in Madras in Twelfth month of last year. That Conference issued an appeal to the home churches which in all its essential features may be taken as the appeal of missionaries in all heathen and Mohammedan lands, an appeal to which it behooves us to listen. The missionaries, after stating the progress made by Christianity among the peoples of India, speak of the deplorable inadequacy of the whole body of foreign and native missionaries for the work of evangelization. The vast majority of India's villages cannot be regularly visited by Christian preachers. The appeal continues:

"We fully recognize that the greatest part of this work of district evangelization must be done, not by foreigners, but by members of the Indian Christian Church. But to train these Indian Christian workers and to supervise and direct their work, there will for many years to come be required a considerable number of foreign missionaries. It is thought to be anything but an extravagant estimate of the needs of the country if we ask that there be one male and one female missionary for every 50,000 of the population, and this would mean the quadrupling of our present numbers.

"But we further affirm that the mere placing of a clear and intelligible statement of the gospel message before every inhabitant would be a very inadequate fulfillment of our duty. The messengers of the churches have to use the influences of the Divine Spirit to remove the prejudices of ages, to overcome aversion, indifference and inertia, to arrest attention,

to win affection for Christ by beneficent deeds, and to impart new ideals of life by unselfish and saintly lives. They have to study with sympathy blended with discrimination, hoary philosophies maintained by men of subtle intellect; they have to bridge great social gulfs, and weld into Christian brotherhood classes that have for millenniums stood apart; they have to adapt the experiences of the West to the circumstances of the East, and to devise careful schemes for meeting the new needs of rapidly-changing times; in short, to bring the spirit of Christ into touch with every part of the personal and domestic and social and political life of the people.

"As there is need of a large diversity of gifts, we appeal to those of the most highly-cultivated classes of our native lands, who have consecrated their lives to the obedience of Christ, to consider whether there is not a call to many of them to dedicate their talents, which are largely the heritage of seventeen centuries of Christian privilege and enlightenment, to the uplifting of their brothers and sisters in foreign lands, who have had fewer advantages."

Correspondence.

TO THE AMERICAN FRIEND:

I am anxious to obtain the names and addresses of any Friends who have removed from the United States to Western Canada, or of any who contemplate doing so in the near future. If you would be kind enough to publish a notice, asking that any one possessed of such information will please forward it to my address not later than the 15th of Seventh month it would oblige me very much. Our object is to find out if there are other places where meetings could possibly be opened in the West, and also to get a sufficient number of Friends from different parts to locate near enough to each other to make a strong center for Friends' work in the Northwest Territories. We already have a work in Manitoba, but none further west, except a small company of Friends, who I think meet regularly at Victoria, B. C.

Yours truly,

WILLIAM I. MOORE.

60 Bleecker Street, Toronto, Ontario, Canada.

Things of Interest Among Ourselves.

DEAR EDITOR:—I think THE AMERICAN FRIEND is well worthy the support of all Friends. Thou hast never written a better article to my liking than "The Theory and Practice of Public Worship." I think I will read it in our meeting next Sabbath morning. It is truly inspiring to every reflective and truth-loving mind.

DAVID LITTLE.

Collins, N. Y.

DEAR EDITOR THE AMERICAN FRIEND:—Your articles are a real spiritual uplift.

WILLIAM T. ELLIS.

Wyncote, Penna.

Lizzie Kirk, an active worker of the Y. W. C. A. of Pacific College, Newberg, Oregon, attended the Y. W. C. A. Conference at Capitola, Cal., the latter part of Fifth month.

Prof. J. W. Woody gave a second lecture on Jerusalem and other places visited in his recent trip to Bible lands, in New Garden Meeting House, at Guilford College, on the evening of the 7th inst.

Nixon and Louisa Rush, ministers from Fairmount, Ind., were at Newberg and Springbrook, Oregon, Fifth month 27th to Sixth month 3d. Their presence and gospel services were cheering and edifying.

The commencement exercises of the Oakwood Seminary, Union Springs, N. Y., will be held on the evening of the 19th inst. The address of the evening will be given by J. Ellwood Paige, clerk of New England Yearly Meeting.

Minnie Bassett, who has acceptably served in Spiceland Meeting, Ind., for over two years, will leave the work after Seventh month 26th. She expects to have some time for rest before entering upon other work the coming year.

One of the main reasons urged for holding London Yearly Meeting in a provincial city is that its influence may be felt on the general public more than is possible when it occurs in such a great city as London, where only the restaurants seem aware of the gathering of Friends.

It has been computed that the premises of Devonshire Meeting House will accommodate 2,500 persons under cover. The large meeting room will accommodate a thousand persons. There are two other meeting rooms, a large library room, and fifteen good committee rooms.

Rufus M. Jones attended the inauguration of President Robert L. Kelly of Earlham College, as representative of the Haverford faculty. On his return home he found his son stricken down with diphtheria and the house under quarantine. The case has favorably responded to treatment, and the outlook is at present very encouraging.

Phoebe R. Gifford, a minister of New England Yearly Meeting, Providence, R. I., passed her one hundredth anniversary on the 10th instant. She was made happy on that occasion by a joyful reception and the gift of many tokens of remembrance. The children from two Bible Schools visited her and recited together the 100th Psalm.

William J. Sayers, a converted Roman Catholic, who has been located in the meeting at Lewiston, Me., for the past nine months, spoke to a large and appreciative congregation on First-day evening, the 7th instant. His subject was "A Big Jump from Romanism to Quakerism." Interesting and pathetic incidents, mingled with sound teaching, made the talk a very helpful one.

Yonge Street Quarterly Meeting, held at Toronto City, Can., the 30th and 31st ult., was well attended. Besides the resident ministers, Rufus Garratt, a returned missionary from South America, with his companion, friend Peckham, from Cleveland, Ohio, were present. Their services were edifying and helpful. Rufus Garratt gave a very instructive address on missionary work in South America.

The young people of the newly-organized Endeavor Society of Friends' Monthly Meeting, Gibara, Cuba, were impressed with a concern to observe the 20th of Fifth month, the Cuban "Independence Day," in a more Christian way than by dances and races, as is the custom. Entirely by their own efforts they collected over \$7.00, which, on the afternoon of the 20th was distributed among the aged and sick, twelve families being visited. Short religious services were held at each place. It was hard to tell who were made more happy, the needy ones or the young people.

A. Edward Kelsey has most efficiently and successfully served in the meetings at Winthrop and Winthrop Center, Me., during the last four years. The meetings are united in the feeling that he should continue with them another year, and have perfected arrangements to that end. The members of both meetings met at Winthrop Center on the evening of Sixth month 6th, and after an hour or more spent socially and very pleasantly, they were called together by C. Irving Bailey, who acted, by appointment, as "moderator," and plans were discussed for renewed religious effort during the coming year. Both meetings are in a flourishing condition, many members being active not only in church work, but also in other lines of philanthropy.

Deep River Quarterly Meeting was held at Deep River, N. C., on the 6th inst. Thomas Newlin preached on worshipping spiritually as against worshipping formally. Being the last quarterly meeting before yearly meeting, the session was protracted on account of reports of the year's work, and being the first year's operation under the Uniform Discipline, clerks and others were not prepared to expedite business. The greatest harmony was manifest. Rufus P. King received a minute for service in North Carolina and Baltimore Yearly Meetings. Some use of intoxicating liquors as a beverage from one monthly meeting was reported; also considerable use of tobacco from all the meetings. It was decided to hold a conference for the quarterly meeting at High Point the 4th of Seventh month for the membership on doctrinal tenets. The meeting appointed a Friend to bear the love and sympathy of the meeting to three beloved members who are sick.

Bangor Quarterly Meeting was held at Bangor, Ia., the 22d to 24th ult. After the business meeting of ministry and oversight E. R. Purdy read a carefully prepared paper on "How to Get Committees to Work." A discussion followed of much interest. In the evening J. W. Hadley, of Le Grand, Ia., gave a very touching address on missionary work. On Seventh-day John F. Hanson and Ellison R. Purdy preached to the edification of all. In the evening E. P. Ellyson gave a stirring Sunday School address. On First-day, at 10 a.m., J. L. Beane, followed by John F. Hanson, preached to a very large congregation. Many could not get into the meeting house. At 2.30 p.m. J. F. Hanson spoke on peace and emphasized the importance of instruction on this line. In the evening Harry Hayes preached. W. M. Peckham, evangelistic superintendent, was present at all the services and took a prominent part.

COMMENCEMENT AT HAVERFORD.

The commencement exercises at Haverford College were held the 12th instant in Roberts Hall, the new building erected this year in memory of the late Charles Roberts, and at their conclusion dinner was served in the gymnasium.

In his introductory remarks President Sharpless outlined the changes, material and intellectual, which had taken place during the year. He commended the interest taken in the young men under them by the instructors, as well in athletics as in moral and intellectual matters. He continued:

"If professors have in them plenty of warm blood and interest enough to understand the games which their students play, so that they can talk them over intelligently and sympathetically, it will be surprising how soon this troublesome question of athletics will be solved. I have no wish to turn our educational institutions into country clubs, but I do not believe that our high ideals of scholarship or morals will suffer with any reasonable equipment for the gratification of the sporting instinct, provided the games and the studies are not arrayed against each other in hostile camps, but rather are parts of one general system in which there is co-operation and confidence."

The degree of Bachelor of Arts was conferred upon sixteen young men, and the degree of Bachelor of Science on six, making twenty-two in all. Three received the Master of Arts degree.

Parker Shortridge Williams made the class address, which was very practical. He especially emphasized the political obligation of an educated young man. After stating the popular conception of the political situation, he said:

"The reason for the conditions which these people deplore is that the business men, the honest, respectable citizens, who congratulate themselves on their high ideals, who offer thanks that they are not as other men are, have neglected their duty. They have been so busy enjoying themselves or trying to get rich that local government and State government and Federal government have gotten into the hands of those who have selected that as their business, their method of getting rich. I don't refer to all the men who hold offices, but to the 'bosses' who control so many localities, cities and States to their own personal and pecuniary advantage. But the man who sits at home and discourses upon how things ought to be knows little of actualities. What, with the erroneous impressions he so often gets from newspapers and the frequent demonstrations of wilfully or ignorantly misdirected zeal on the part of so-called reformers, he cannot estimate correctly conditions or possibilities of improvement, as to which he has no personal knowledge. And this neglect of personal knowledge and personal effort intelligently directed is the root of the evil."

BORN.

ROCKWELL.—At New Sharon, Iowa, Fifth month 16th, 1903, to A. H. and Lida Rockwell, a son, Harold Arthur.

SMITH.—At Schellsburg, Pa., Sixth month 7th, 1903, to Dr. E. L. and Annie Way Smith, a daughter, Mary Wilson.

DIED.

DIXON.—At the home of his daughter, Clarence Elliott, Fifth month 20th, 1903, Calvin Dixon, in his 61st year. He was an earnest Christian and his departure was triumphant.

GARRESTON.—At Wilmington, O., Fifth month 26th, 1903, Rebecca Jane, daughter of Hiram and Mary Anna Davis, and wife of Thomas Garreston, in her 69th year. The deceased was a lifelong Friend and an earnest Christian.

YEARLY MEETINGS IN 1903.

California Yearly Meeting, at Whittier, Cal., Sixth month 24th. John Chawner, clerk, El Modena, Cal.

Canada Yearly Meeting, at Toronto, Ont., Sixth month 26th. William I. Moore, clerk, 60 Bleecker Street, Toronto, Can.

Oregon Yearly Meeting, at Newberg, Ore., Seventh month 7th. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 5th. Lewis Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 13th. James B. Unthank, clerk, Wilmington, O.

Ohio Yearly Meeting, at Mt. Pleasant, O., Eighth month 27th. W. Mahlon Perry, clerk, Central City, Neb.

Iowa Yearly Meeting, at Oskaloosa, Iowa, Ninth month 8th. Wm. Jasper Hadley, clerk, 109 South Ninth Street, Marshalltown, Iowa.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

Professor (returning home at night, hears noise): "Is some one there?" Burglar (under the bed): "No!" Professor: "That's strange. I was positive some one was under my bed."—"Tit-Bits."

THE REAL CRANK Is Plainly Marked.

A crank is one who stays in beaten paths when common sense tells him to leave.

The real crank is one who persists in using coffee because accustomed to and yet knows it hurts him. It is this one who always pays the penalty, while the sensible person who gives up coffee and takes on Postum Food Coffee in its place enjoys all the benefits of returning health.

A well-known manufacturer's agent, of New York City, visited the grocery department of one of the big New York stores not long ago, and there he tasted a sample cup of Postum made the right way. He said afterwards, "Just through the energy of that young woman who was serving Postum there I became a convert to the food drink, and gave up the drug drink coffee and got well."

"I had used coffee to excess and was gradually becoming a complete wreck, getting weaker and more nervous every day. I paid the penalty for using coffee, and when I tasted the delicious Postum I was glad indeed to make the change."

"So I gave up the coffee altogether, and have used Postum instead ever since. My family at first called me a crank, but seeing how Postum benefited me the first month they all got in line, and as a result of Postum's remarkable benefits to me we all drink it now entirely in place of coffee and we are well." Name given by Postum Co., Battle Creek, Mich.

The New York Central Railroad is preparing to test the worth of beech, birch and maple woods as track ties. The company now uses Southern hard pine, but it has to be brought from far away, the supply is becoming low and it is proving too expensive. Trial will accordingly be made of these woods found in abundance near the line of the road. The plan is to season the birch, beech and maple ties and treat them to a preservative solution of some sort. It is believed that in this way a more durable tie can be obtained at less expense than the hard pine, which lasts about five years. If the experiment is a success, the company may buy Adirondack forest land and employ it on approved forestry principle, cutting away only trees of mature growth.

GENESIS UNKNOWN.

Grandpa Holley looked at his grandson with a mixture of amusement and reproach on his shrewd old face. It was dusk in the barn, a time for confidence.

"I dunno where in all the earth you got such notions, sonny," the old man said; "not from your ma's folks, or your pa's, either. There never was any talk o' belief in signs and superstitions in either the Holley or the Fawcett stock, that's sure. It must have come from that foreign lady they had to teach you, I expect."

"And you don't believe there's any harm in a bird's flying into the house, or breaking a mirror, or seeing a black cat, grandpa?" asked the little boy, earnestly. "And don't you care whether a pin sticks straight up in the floor, or which shoulder you see the moon over, or whether you get anything on you wrongside out? Not any of those things?"

"All foolishness," said the old man, with a reassuring pat of the hot little hand. "I'm glad ye've talked it out with me, sonny. Now you just put it out of your head, and I'll tell you what I'll do. When we go up to the house I'll give ye a little old penny I've been saving for ye for a lucky piece. You jest carry it in your pocket all the time—change it from one suit o' clothes to another—and see what 't 'll bring ye."

"Do they really bring luck, grandpa?" asked the little boy.

"Course they do," said the old gentleman, firmly. "When we get another spare time I'll relate to ye a few cases that's come under my own eye, of lives saved by 'em, and so forth. Course they do!"—"Youth's Companion."

NOTICE.

The commencement number of the "Earlhamite" is a very important issue. It is devoted chiefly to the inaugural ceremonies of President Robert L. Kelly, and contains the inaugural address in full, together with the addresses of the various university and college presidents and professors who took part. Among the speeches reported are those of Rufus M. Jones, Benjamin F. Trueblood and President A. Rosenberger. It is a document which every Friend should have. Send 15 cents in stamps to "The Secretary, Earlham College, Richmond, Ind."

LOW RATE TOUR TO DENVER.

Via Pennsylvania Railroad, Account Christian Endeavor Convention.

For the benefit of delegates and others desiring to attend the Twenty-first International Biennial Convention of the United Society of Christian Endeavor, to be held at Denver, Col., July 9th to 13th, the Pennsylvania Railroad Company will run a personally-conducted tour to Denver and return, leaving Philadelphia, Lancaster, Harrisburg, Altoona and Pittsburg and intermediate stations, Tuesday, July 7th, going via Chicago and arriving Denver, Thursday, July 9th. Returning, the tour will leave Denver, Thursday, July 16th, arriving Pittsburg, Philadelphia and intermediate stations, Saturday, July 18th. Special trains of the highest grade of Pullman equipment will be run on a fast schedule. Each train will be in charge of a tourist agent, chaperon, and special uniformed baggage master. Round-trip rate, covering transportation to Denver, Colorado Springs, or Pueblo and return, Pullman berth, and all necessary meals in dining car to and from Denver, will be as follows: Philadelphia, \$71.25, two in one berth, \$60.25 each; Lancaster, \$69.85, two in one berth, \$59.35 each; York, \$67.50, two in one berth, \$57.50 each; Harrisburg, \$67.25, two in one berth, \$57.25 each; Altoona, \$64.50, two in one berth, \$55.00 each; Pittsburg, \$58.00, two in one berth, \$49.50 each. Round-trip rate, covering all necessary expenses on going trip and railroad transportation only returning, on regular trains until August 31st, will be as follows: Philadelphia, \$57.25, two in one berth, \$51.75 each; Lancaster, \$56.35, two in one berth, \$51.10 each; York, \$54.50, two in one berth, \$49.50 each; Harrisburg, \$54.25, two in one berth, \$49.25 each; Altoona, \$52.50, two in one berth, \$47.75 each; Pittsburg, \$47.50, two in one berth, \$43.25 each. Proportionate rates from other points. Pullman accommodations and meals are included only while tourists are using special trains. Special side trips from Denver at reduced rates. For reservations of space, tickets, and full information, apply to nearest Pennsylvania Railroad Ticket Agent, or direct to George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

INTERCOLLEGIATE REGATTA.

Reduced Rates to Highland-Poughkeepsie Course via Pennsylvania Railroad.

On account of the Intercollegiate Rowing Regatta over the Highland-Poughkeepsie course on the Hudson River, Friday, June 26th, the Pennsylvania Railroad Company will sell round-trip tickets to Highland or Poughkeepsie on June 25th and 26th, good to return until June 28th, inclusive, from Washington, D. C., and intermediate points to Philadelphia, inclusive, and all stations on the United Railroads of New Jersey Division and the West Jersey and Seashore Railroad, at rate of single fare for the round trip.

"Next Sunday evening, brethren," announced the minister, "I shall preach a sermon on 'Mount Ararat.'" And, after the services were over, Aunt Ann Peebles went forward to say good-by and wish him a pleasant voyage and safe return.—"Chicago Tribune."

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SMARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

In Kansas, where the disaster from recent flood was most severe, the estimated loss is \$12,000,000.

An American was recently kidnaped by Chinese pirates while proceeding from Canton to Heungshan. Nine thousand dollars ransom is asked.

The Liberty Bell left Independence Hall on Sixth month 15, at 7.30 a.m., on its trip to Boston, where the relic will be a feature of the celebration of the one hundred and twenty-eighth anniversary of the Battle of Bunker Hill.

The Pennsylvania Railroad Company has been given permission to cut down about \$100,000 worth of poles and wires, which the Western Union Telegraph Company has on the railroad company's right of way in Northern New Jersey, repeating what it did in Pennsylvania several weeks ago.

King Alexander of Servia and his queen Draga, together with a number of his advisers, were murdered in the royal palace at Belgrade last week. The tragedy was enacted by the soldiers, and was the result of a deep-laid plot. Prince Peter Karageorgovitch, the head of the rival house, has been declared king by the army, and this declaration will doubtless be confirmed by the Assembly, which has been called in compliance with the provision of a former constitution.

Howard Blackburn, who already has made two voyages across the Atlantic alone in small dories, started from Gloucester, Massachusetts, Sixth month 7th, in his 15-foot dory America in a third attempt to cross the ocean, with Havre as his objective point. His intention is to return via Gibraltar, Western Islands, Porto Rico and Cuba and exhibit his boat at the St. Louis Exposition. A large crowd on the wharves and craft in the harbor gave him a hearty send-off.

William Jessop, of Sheffield, England, head of the largest steel works in the world, announced his intention to recommend that his company found a branch in Canada. He believes that the steel industry in that country has a great future, and sees no reason why the plants at Sydney and the Soo could not prosper. Conditions, he contends, are the most favorable possible. His firm, he says, fears nothing from the Steel

Trust, as that corporation comes into competition with them only in inferior grades. For their grades they still have to go to England.

Rules to be applied by the Department of Health to improve the supply and inspection of milk and meat in Philadelphia have been approved. All meat producing animals must be inspected by a veterinarian of the department before being killed, and all meat exposed for sale must bear the stamp of the Health Department. It is proposed to reduce the number of slaughter houses and increase the forces of milk and meat inspectors.

Plans for putting the new law in regard to barring adulterated food from entry at American ports into effect were taken up last week by Secretary Wilson and Dr. Wiley, the chief of the Bureau of Chemistry of the Department of Agriculture. The committee of experts called to the aid of the department were at work for a fortnight making up a list of articles known to be subject to the law, and also of those which may properly be suspected of adulteration.

The big drydocks in process of construction of the League Island Navy Yard and at San Francisco are attracting the attention of Japanese engineers. Charles Schuster, who is superintending the operations at League Island for the Schofield Company, of Pittsburg, has received a visit from Dr. Genjivo Yamazaki, chief civil engineer for the Kawasaki Dockyard Company, at Kobe, Japan. The visitor's company has a contract to build a dockyard at Kobe under peculiarly difficult conditions.

The floods that are devastating large sections of the West and Southwest have engaged the attention of government officials who are in charge of the reclamation policy authorized by the recent irrigation law passed by Congress. It is likely that the scope of that policy will include the remedy, if possible, of the frequently recurring floods in the Missouri and Mississippi Valleys. Storage reservoirs not only at the headwaters of the large streams, but lower down, where extensive areas of rain drainage continually swell the water volume in the rivers, have been suggested as a means that would be effective.

The Enabling bill, which will be the charter of the new transcontinental Canadian Railroad, has passed through all committees of the Canadian Parliament. It provides for the organization of a separate company, to be known as the Grand Trunk Pacific Railway. Under this charter there will be built a line 3,860 miles long, reaching from Quebec to Port Simpson, on the Pacific Ocean, with several branches. The line will cost \$75,000,000. It is asserted that the new route will provide the shortest line between London and the far East, and that it will also shorten the distance between many United States points and the far East.

The reported movement at Panama for a secession of the States of Panama and Cauca in case the Canal Treaty is not ratified by the Colombian Congress, and the formation of an independent republic, will be watched with deepest interest.

Under the present treaty "the rights and privileges granted to the United States by the terms of this convention shall not affect the sovereignty of the republic of Colombia over the territory within whose boundaries such rights and privileges are to be exercised." Thus the United States is bound to perpetuate the present government in Colombia, but if the people of Panama and Cauca should be powerful enough to prevent the ratification of the canal treaty and afterward to maintain their independence against the Colombian Government, then the entire situation in relation to the canal project would be changed.

In the section of organic preparations at the Chemical Congress held recently in Berlin, Professor Proskauer read a paper on the sterilization of drinking water with ozone and on an ozone water works, the German electricians having succeeded in producing at small cost a concentrated solution of ozone. Professor Proskauer, with Professors Ohlmuehler and Prall, of the Imperial Health Office, made exhaustive experiments with the solution in purifying water. The experiments included tests with water artificially impregnated with the deadliest disease germs, like typhus, cholera and dysentery. Such water was pumped through the so-called "ozonizing tower" and then rigidly analyzed. All the germs were found to be killed, whereas the ordinary method of sand filters left the germs living. Moreover, the water was greatly improved in quality through the increase of oxygen from the ozone.

NOT DRUGS.

Food Did It.

After using laxative and cathartic medicines from childhood a case of chronic and apparently incurable constipation yielded to the scientific food, Grape-Nuts, in a few days. "From early childhood I suffered with such terrible constipation that I had to use laxatives continuously, going from one drug to another, and suffering more or less all the time.

"A prominent physician whom I consulted told me the muscles of the digestive organs were partially paralyzed, and could not perform their work without help of some kind, so I have tried at different times about every laxative and cathartic known, but found no help that was at all permanent. I had finally become discouraged, and had given my case up as hopeless when I began to use the pre-digested food, Grape-Nuts.

"Although I had not expected this food to help my trouble, to my great surprise Grape-Nuts digested immediately from the first, and in a few days I was convinced that this was just what my system needed.

"The bowels performed their functions regularly, and I am now completely and permanently cured of this awful trouble.

"Truly, the power of scientific food must be unlimited." Name given by Postum Co., Battle Creek, Mich.

There is a reason.

Healthful desserts are just as easy as the bad kind. For further particulars see the little recipe book in each package of Grape-Nuts.

A VALUABLE PUBLICATION.

The Pennsylvania Railroad 1903 Summer Excursion Route Book.

On June 1st the Passenger Department of the Pennsylvania Railroad Company published the 1903 edition of the Summer Excursion Route Book. This work is designed to provide the public with descriptive notes of the principal summer resorts of Eastern America, with the best routes for reaching them, and the rates of fare. It contains all the principal seashore and mountain resorts of the East, and over seventeen hundred different routes or combinations of routes. The book has been compiled with the greatest care, and altogether is the most complete and comprehensive handbook of summer travel ever offered to the public.

The cover is handsome and striking, printed in colors, and the book contains several maps, presenting the exact routes over which tickets are sold. The book is profusely illustrated with fine half-tone cuts of scenery at the various resorts and along the lines of the Pennsylvania Railroad.

On and after June 1st this very interesting book may be procured at any Pennsylvania Railroad ticket office at the nominal price of ten cents, or upon application to Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia, Pa., by mail for twenty cents.

REDUCED RATES TO ASHEVILLE, N. C.

Via Pennsylvania Railroad, Meeting National Music Teachers' Association.

For the benefit of those desiring to attend the meeting of the National Music Teachers' Association, to be held at Asheville, N. C., June 30th to July 3d, the Pennsylvania Railroad Company will sell round-trip tickets to Asheville from all stations on its lines, June 26th to 30th, inclusive, good to return until July 10th, inclusive, at reduced rates. By depositing tickets with Special Agent, at Asheville, not later than July 10th, and payment of fee of fifty cents, an extension of final return limit may be obtained to reach original starting point not later than October 10th.

REDUCED RATES TO GETTYSBURG.

Via Pennsylvania Railroad, Account Fortieth Anniversary of Battle.

For the benefit of those desiring to attend the exercises to be held at Gettysburg, Pa., commemorating the fortieth anniversary of the battle, on July 1st, 2d and 3d, the Pennsylvania Railroad Company will sell round-trip tickets to Gettysburg from all stations on its lines in the State of Pennsylvania east of and excluding Johnstown; also from stations on the Philadelphia and Erie Railroad Division and the Buffalo and Allegheny Valley Division north of but not including Oil City, at rate of a single fare for the round trip (minimum rate, \$1.00). Tickets will be sold and good going June 30th, July 1st, 2d and 3d, and good to return until July 6th, inclusive.

A man, so to speak, who is not able to bow to his conscience every morning is hardly in a condition to respectfully salute the world at any other time of the day.—Douglas Jerrold.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

F. Gutekunst...

Our 712 Arch Street, PHILA.

PHOTOGRAPHS unrivaled for Beauty, Tone, and Finish.
Branch, 1700 N. Broad St.

300% Yes, It's an Actual Fact.
NOT INTEREST,
BUT SECURITY.

Two hundred per cent, sound, improved realty, and a Deposit of the Gold Coin, dollar for dollar, for the repayment of the debt. In our 27 years' experience we have tested our Sinking Fund for the past eight years. It has proved to be the highest development of the real estate mortgage. Send for descriptive circulars and full information free. Highest references.
PERKINS & CO., LAWRENCE, KANSAS.

STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

"Queen of Sea Routes"

Between

Boston, Providence, Norfolk and
Baltimore.

Philadelphia and Savannah.
Baltimore and Savannah.

Merchants & Miners Transportation Co.
Steamship Lines.

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.

W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza
and as a specific remedy for
Typhoid
and Malarial Fevers.
E. FOUGERA & CO., 26-30
N. William St., N.Y.

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

The Picturesque
Shenandoah Valley

for Recreation and Rejuvenation
with its

LURAY CAVERNS, GROTTOES,
and NATURAL BRIDGE,

that one-time

SEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.

Double Daily Pullman Car Service
through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.

398 Broadway, N. Y. 112 Summer St., Boston, Mass.

W. B. BEVILL, G. P. A., Roanoke, Va.

ANOTHER

7%

INDUSTRIAL

A 7 per cent. Accumulative Stock in a New England Manufacturing Industrial Enterprise of undoubted merit has been placed in my hands for disposal to conservative investors. This stock controls its own product absolutely in American and foreign markets, and, I believe, will be fully equal in value to the 7 per cent. Stock of the Douglas Shoe Co., in the sale of a million dollars of which I assisted recently. Call or write for particulars.

J. LEWIS RICE

45 MILK ST., BOSTON, MASS.



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.
Fireproof. Accessibly Located. Large Library.
Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

SUMMER BOARD

THE WELLSWOOD Hampton Falls, N. H.

Open for guests Sixth month 1st. About 80 can be accommodated. Large rooms, open fireplaces—wide piazzas, shady lawns, modern conveniences, charming walks and drives, Hampton and Rye beaches, and many points of historic interest easily accessible by steam and trolley cars. Friends family. Philadelphia references.

Address;

GEORGE C. HERBERT

Hampton Falls, N. H.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hôte, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.

2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.

Consultation free.



Relieves promptly
NAUSEA
SICK STOMACH
INDIGESTION
CONSTIPATION

50c. & \$1.00

At druggists or by mail.

THE TARRANT CO., Chemists, New York.

ESTERBROOK'S

THE STANDARD PENS EVERYWHERE.

Works, Camden, N. J.

The ESTERBROOK STEEL PEN CO.

STEEL PENS



150 Styles Fine, Medium and Broad Points.

Sold by All Stationers.

26 John St., New York.

NEW ORLEANS, ATLANTA, FLORIDA
AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

Where Will You? Spend the Summer?

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp.

T. E. FISHER, Genl. Pass. Agent,

DENVER, COLORADO

Money

Makes

Money

If carefully invested. Our Guaranteed Five Per Cent 20-Year Endowment Bonds enable you to draw out money in your life-time.

Twice the Amount of Policy
returned if you live 20 years.

Write for Particulars, Dept. 67.

THE PRUDENTIAL

Insurance Company of America

JOHN F. DRYDEN, President

HOME OFFICE, Newark, N. J.

Acker has them—from 19c.
to 40c.—all Dry Roast.

Women's New "Matinee Suits"

We show a decided departure from the usual style of house dress. We call it a Matinee Suit. The upper part is shaped like a dressing sacque, the lower part like a regular skirt; made of the same material throughout. The Matinee Suit is first and last a dress to wear about the house. It is certain to meet with general approval, for it has good sense and comfort in its favor; and it admirably supplies a want that has long been felt. We mention three numbers:

WOMEN'S MATINEE SUITS at 85c.

White ground with colored figures or stripes. Seven-gore skirt, with three-inch hem. Sacque has tight back and loose front; high neckband with turnover collar; loose sleeves.

WOMEN'S MATINEE SUITS at \$1.00

Pretty stripe effects in black, pink or blue with white. Seven-gore skirt, with twelve-inch flounce. Sacque has plain tight back and yoke front; neckband with turndown collar; bottom of sacque, sleeves and collar trimmed with ruffle.

WOMEN'S MATINEE SUITS at \$1.50

Of striped madras in pretty light effects. Seven-gore skirt, with deep flounce. Sacque has fitted back and yoke front, trimmed with lace edge; collar and sleeves finished with narrow ruffle.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

The American Friend

Vol. X

SIXTH MONTH 25, 1903

No. 26

	PAGE
EDITORIALS.—What We Really Want.— The Advance of Medical Science, 435—436	
The Help of the Ministry	436
Building a Christian Theodore L. Gwyler.	437
Inauguration and Commencement Exercises at Earlham	438
New England Yearly Meeting	439
THE INTERNATIONAL LESSON Lesson for Seventh month 5, 1903.	440
CHRISTIAN ENDEAVOR Topic for Seventh month 5, 1903.	441
A Report from New York Yearly Meeting Christian Endeavorers	442
CORRESPONDENCE	443
THINGS OF INTEREST AMONG OURSELVES, 444	
DIED	444

EVENTS AND COMMENTS 446

LIFE.

O God!
How beautiful it is to live! To breathe
Air which is life and sweetness, and to feel
Warm air breathe on me;
To breathe in fragrance—what? I do not know,
But that it is all sweetness!
To hear a thousand songs and rustling sounds,
I know not what,
But that they are all music!
To see unnumbered shades of color pass,
Changing in shade and color as I look,
Unnumbered forms as well, which pass and change,
And all in harmony, soft, tender, beautiful,—
And to enjoy all these the while I live!
How beautiful it is to be so strong,
Yet need not to be strong!
Ready to sleep if need were,
Yet not to sleep.
Willing to eat and drink if there were need,
And yet to need not drink or meat!
O God!
How beautiful it is to live in health!

—AUTHOR NOT KNOWN.

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS NAOMI PINES, PA.

New Assembly Inn, Now Open.

Overlooks Lake 3 miles long, half mile wide, 400 acres of Old Pines. Rowing, Bathing, 2000 feet Elevation. New Auditorium and Lecture Hall in the Pines will be dedicated *Seventh month, Seventh Day*. Speakers—Martin G. Brumbaugh, Isaac Sharpless, Rufus W. Miller, Joseph Elkinton. Engage Room now. Philadelphia Livery Service.

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 15 times \$2.25, 26 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

The Conrad & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

WANTED.—A man and wife of experience in Christian Work to act as Superintendents of the Friends' Training Homes for Boys and Girls at Ramallah, near Jerusalem, Palestine. Send references to Chas. M. Woodman, Friends School, Providence, R. I.

A COUPLE of middle-aged or elderly Friends, either man and wife or two women Friends, can find good board in a Friend's family in a quiet, nice neighborhood in West Philadelphia; handy to Meeting House and Market Street cars. **AMERICAN FRIEND**, 718 Arch Street, Philadelphia.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry**, 22 South Second Street, Philadelphia.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

Co-educational Boarding School, under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Spring term begins Fourth month 7th, 1903.

Terms moderate. Send for Catalogue.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED

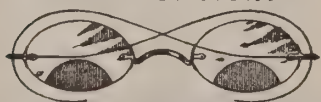
Chair Cane, Rattan, Reeds, Splines
Flats, Open Woven Cane, Close
Woven Cane and Rushes constantly on hand At the Old Stand.

GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.

WILLIAM S. YARNALL

Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

The Care of Blankets.

Never let blankets remain in service after they are soiled; dirt rots the fiber and invites moths. Because of the peculiar saw-tooth formation of wool hair it is necessary that a pure soap, made of the best materials, be used; a cheap soap, especially one which contains rosin, will cause the blanket to become hard by matting the fiber.

To Wash Blankets and Retain their Softness.

Dissolve shavings of Ivory Soap in boiling water, add cold water until nearly lukewarm. Immerse a blanket and knead with the hands; rinse in clean warm water in which also some Ivory Soap has been dissolved. Dry in a place that is neither very warm nor very cold.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By ISAAC SHARPLESS, LL.D. The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages . . . \$1.50

HAVERFORD EDITION, two volumes, profusely illustrated, half morocco, deckel edges, gilt top . . . \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by ALBERT COOK MYERS, M.L. 12mo, cloth, \$1.25

The Quaker: a Study in Costume.

By AMELIA M. GUMMERE. A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half ooze-sheep, with a cover design by Miss Amy Otis. \$3.00

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by ALBERT COOK MYERS, M.L. 12mo, cloth, 224 pages . . . \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, SIXTH MONTH 25, 1903.

No. 26.

WHAT WE REALLY WANT.

Most of us think we know what we want. Our main trouble is that we cannot *get* the things we want. But is it not just possible that the trouble lies deeper? Are we certain that we do know what we want? Watch the little child and see how perplexed he is when he has to choose between two things. If there were only one possibility it would be easy enough, but life is never as simple as that. One of the most solemn periods in life comes when the school days or the college days are over. Does the young man cry with exultant joy, "Now I can be what I want to be"? Quite otherwise. His great problem, which disturbs his nights and days, is to find out what he *wants* to do. He can be a teacher, or a doctor, or a lawyer, or an editor, or almost anything else in the long list of occupations. But he cannot decide which he wants. He does not know his own mind. He has not discovered what he was made for and meant for. The difficulty is that when he takes one course he must give up all the others that were equally possible. It is impossible to choose one thing without rejecting all the other things, and this makes life a very tragic affair.

The same difficulty appears in the prayers of all of us. Shall we ask God to give us health—a thing which we all think we want? But may not the robust, vigorous health, which we are seeking, be just the thing which would make us self-sufficient and forgetful of our truer, deeper needs from God? How easy it is, when the red blood flows strong in the healthy system, to live as though blood and muscles and nerves were the only things worth having! Or, shall we beseech Him to give us freedom from the ills and woes of life—the dreaded enemies which sometimes pitch their tents about poor mortals? This peace and prosperity is the blessing which we think we want, to be sure. But if we could only see the whole of life, and could forecast "the far more speeding and eternal weight of glory," which accrues to those who learn to bear burdens and to face difficulties and to overcome hindrances and obstacles, should we not rather pray for a joyous and happy spirit under all circumstances, and a disposition to learn the true discipline of hardships?

We think we want ease and wealth and success. Like the foolish little child, we are eager for the painted air balloons, and we stretch out our hands and beg for them. What we really want, however, (and if we knew ourselves better we should all realize it)—what we really *want* is a redeemed and purified inward self, a genuine spiritual life. We want it, we mean to have it, we sometimes cry out for it, but we get so easily switched off on the siding where the train slows up to take on worldly goods. We do want the new life, but we find the conditions too exacting and severe. The choice of the heavenly crown cuts off too many of the other possibilities of life! The tremendous issues of life are thus settled by the final decision of what we want *most*. It is useless to say we want the highest, while we go on steadily living for some low thing. What we really want is settled by the steady aim of our life. The treasure is always where the heart is.

THE ADVANCE OF MEDICAL SCIENCE.

WE first realize facts when they are forced home to us in our own experience. We hear general statements, but they do not impress us very much. We have a concrete instance come into our own lives and we are convinced forever. The present writer came home last week to find in his family a case of diphtheria which was of such a malignant type that it would have been beyond the reach of medical skill a dozen years ago. Anti-toxin was at once administered, and in a few hours the power of the disease appeared broken. The treatment was continued for three days more, and the dreaded membrane disappeared, and recovery went on at a rapid rate, without a sign of evil effect from the anti-toxin. The discovery and perfection of this remedy for diphtheria is justly regarded as one of the greatest triumphs in the annals of medicine. It is, however, only *one* of the outcomes of modern medical science. Contagious and infectious diseases are all due to the presence of a foreign germ. The point of attack of the physician is to destroy the germ or to make its presence harmless. Vaccination, which is now more than a hundred years old, is performed to render the presence of the small-pox germ harmless, though it does nothing to

destroy the germs themselves. Anti-toxin is an instance of the working of the other principle. It directly attacks the poison of the diphtheria germ, and, if applied early enough, it prevents it from spreading from the throat into the rest of the system. As its name implies, it is a poison destroyer. For years medical science has been at work to perfect a similar remedy for tuberculosis, commonly known to the layman as consumption. So far no completely-effective serum has been found, though two or three times the discovery has been prematurely announced. Pneumonia, it is well known, is a germ disease, but it still remains an extremely dangerous disease, only because science has not yet perfected a remedy to counteract its germ. The same can be said of scarlet fever and typhoid fever, though science has already revolutionized the treatment of all fevers, and it has done an enormous service in discovering the cause of them and the means for protecting communities from them. In Eastern countries disease is regarded as the work of evil spirits, and is treated by those who are experts in magic and superstition. There is no relation of cause and effect at all between the remedy and the disease. Not many centuries ago this was the case even in the most enlightened countries of Europe. Modern medicine is the product of the scientific movement, and its story is even more wonderful than the story of telephone or steam engine, wireless telegraphy or phonograph. It has silently transformed human life, but so gradually that few realize what a new world we are in. It ought to make us realize, more than we sometimes do, that all discovery of truth and of facts is a blessing to mankind, and that as soon as scientific knowledge is applied to the affairs of human life superstition goes and something better takes its place.

EDITORIAL NOTE.

A most important step toward the National Conference on the Liquor Traffic in 1906 has just been taken—the most important since the decision of the Five Years Meeting. The General Synod of the Lutheran Church in the United States, held in Baltimore last week, heartily endorsed the call for the conference, and arranged for delegates to be appointed to attend it. The Lutherans in the United States number 1,745,588 members.

Neglect of one duty often renders us unfit for another. God "is a rewarder," and one great principle on which He dispenses His rewards is this—through our faithfulness in one thing He bestows grace upon us to be faithful in another.—Ichabod Spencer.

THE HELP OF THE MINISTRY.

[A report of Edward Grubb's address in the Meeting of Ministry and Oversight of London Yearly Meeting.]

The general summary of the reports from the quarterly meetings was read so far as it related to the ministry.

Edward Grubb introduced the consideration of the subject, "The counsel and help of those engaged in the work of the ministry, especially of the younger and more inexperienced." He recalled the minute sent down last year calling attention to the need for "spiritual efficiency" in our meetings for worship, if the pure and simple truths of the Gospel are to be so presented as to win acceptance. This was the most vital question now before the Society—how to vitalize the ministry in our meetings, and to raise its quality. We were at a critical point, when the question was whether what we call the "priesthood of all believers" was to be made a practical reality or not. Could a wholly non-professional ministry be maintained in face of the altered conditions of life? It was important to have an affirmative answer to this question, important not for us only, but for the world. He earnestly trusted London Yearly Meeting would find a positive answer; but it would not find it by repeating ancient formulae, or following America, or letting things drift. The question was closely related to that of mission meetings, so closely indeed that Warwickshire Quarterly Meeting included in its report on the Second Duty a reference to what they had done respecting mission meetings. Much of our present confusion, as illustrated by the divergent views expressed the previous evening, were due to the presence of two ideals of mission work: (1) to bring people to the light of Christ, (2) to bring them to the special form of Christianity we call Quakerism. The presence of these two ideals was due in part to the narrow and self-centered policy of the Society in the eighteenth and early nineteenth centuries, with the inevitable rebound when the fetters were burst. To the early Friends it was inconceivable that the preaching of Christ and preaching of Quakerism should be regarded as different things. There was but one Gospel for them—the "Truth." To them it was all-important, not only that men should become Christians, but the right sort of Christians, with such a conscious experience of the Spirit that professional pastors and sacraments were felt to be needless. For us, with the two ideals amongst us, let neither side try to rule out the other. For no Church could afford to discourage its evangelists, and no Church could afford to neglect the truths for which it stands. If we harp on one note we get out of tune. This discussion showed that the two ideals were beginning to merge, and our great hope for the future was that we might regain that unity of purpose which marked our early days. We were beginning to see that the really effective way to present our message was in practice rather than in talk about our "distinguishing views." A really good object

lesson, such as those which gained Robert Barclay, Isaac Penington, and George Whitehead, was worth twenty discourses on our principles of worship. We must convince others that the Spirit is with us, as with the early Church and the early Quakers. The constant attention given to this question of late years showed that we were feeling our shortcomings. Nearly all realized the poverty and feebleness marking too many of our meetings, even our mission meetings. While, indeed, "it pleased God by the foolishness of preaching to save them that believe," we had no Scriptural ground for thinking that men were saved by the preaching of foolishness. The foundation of improvement must be a deeper spiritual experience, raising the spiritual level of us all. But it was often said, of those who spoke of the culture of the ministry, that they wanted intellectual sermons. They certainly did not want to rule out from the ministry the unlearned, who would speak shortly and pithily of what he knows and understands. But there were those who wanted more than the unlearned testimony, yet loathed the idea of people coming to meeting charged with "conned and gathered stuff" which they were bound to let off on the congregation. Herein lay the futility of much chapel sermonizing. In his recent address at the meeting of the Congregational Union, Dr. Horton told how while laid aside for long weeks he had been bound to occupy the seat of the hearer. He then found "how little the hearer needs curious and ingenious discourses, or learned dissertations, or bursts of meditated eloquence. He found how irrelevant much of his own preaching had been, and how often the hungry sheep must have looked up and not been fed. He wanted the sincere milk of the word, the settled certainties of the faith, the manifestation of the Divine Heart, the power of the cross to break and to mend, to wound and to bind up." We wanted a genuine understanding of spiritual truth, preaching which was heart-searching and accompanied with heart-tendering power, having the insight of sympathy, a close touch with the facts of life, but with the vision that transfigures and glorifies them. We wanted in our ministers a genuine knowledge of the meaning of the Scripture, and of the many paths by which God has led and taught men in the past—a spaciousness of heart and mind that makes room for infinite variety in God's methods of dealing with His children now as in the past, a power to meet the questionings of this doubting age, not in controversy, but yet on even terms and not simply denouncing them or running away from them. We wanted to hear from those who were walking abreast of the living thoughts of the day, and not simply following them afar off, and picking up scraps about them from others. We wanted reason, knowledge, literary and artistic taste, all brought into captivity to the obedience of Christ to be used for Him. We needed to rouse up those possessing these gifts to consecrate them to this highest service. No meeting could thrive on an ignorant ministry, if that were all it got. Did we consider how many earnest souls we

might have driven away by narrowness, when we might have won them by a larger and more Christ-like spirit? Some of the representations of Christianity were such that a hearer might go away with the remark, "If that is what it means to be a Christian, I would rather not." Or, "If I must begin by believing all these impossible things, I simply can't." "It was a stifling atmosphere," said one, after hearing attacks on the orthodoxy of a saintly Christian. What could we do? Elders were doing something; but we must not let them become a professional class; nor should a hard and fast line be drawn between those who speak in meetings and those who do not.

BUILDING A CHRISTIAN.

BY THEODORE L. CUYLER.

"I never let fools or bairns see my work until it is done," said a famous Scotch painter. He knew that no production of human art could be rightly judged until it was completed. I remember that when I first saw Cologne Cathedral, nearly fifty years ago, it had a stumpy and unimpressive appearance, for it was towerless. The next time I saw the edifice it was disfigured by scaffoldings on which workmen were busy. But when, in the summer of 1894, I beheld the completed towers in their flashing splendor, I felt that it was a mighty and magnificent poem written in marble.

That illustrates the way in which the Master builds a true Christian. The Bible declares that the Christian is "Christ's workmanship created anew unto good works." Any one who looked at a company of church members in a prayer meeting might say that some of them were quite imperfect specimens of workmanship, as he could testify from intimate acquaintance. Very true; but if that same person wished to purchase a melodeon he would not go into the manufactory where the different parts were being fashioned; he would go into the salesroom and inspect the completed instrument. This world is the great workshop in which Jesus Christ by His Spirit constructs Christian character. "Ye are God's building," wrote the Apostle Paul to his brethren at Corinth. Of himself he wrote at another time, "Not as though I have already attained, either were already perfect." He was still in the hands of his divine and loving Architect. The scaffoldings were not yet taken down, and the work of grace was not yet completed.

It is easy to discover some flaws in even the best men and women; but the critic must consider what materials our Master has to work with in frail and fallen human nature, so often disfigured and defaced by innate depravity. Napoleon used to say that "he had to make his marshals out of mud." Certainly no power less than that of the Holy Spirit could have constructed such a conscientious and effective Christian as John Newton out of so hardened and desperate a sinner. A very eloquent and spiritually-minded minister once said to me, "Before I was converted I wonder how any one could live in the house with

me." During my forty-four years of pastorates, when I received converts into the church, I often recognized the fact that one candidate for membership had been reared in a frivolous and worldly family, and another had a naturally violent temper, and another was constitutionally timid and irresolute, and still another had to contend with hereditary sensualities of temperament or practice. Some of the overhasty and headlong had to be held back and tested, and some desponding doubters had to be encouraged. A study of the experience of our blessed Lord in building twelve disciples out of the material that came to His hand is full of solemn suggestion, and one of those twelve tumbled into ruin under the very eyes of the Master Builder!

Character-building is like cathedral-building—a gradual process. No Christian is born full grown, else there would be no sense in the divine injunctions to "grow in grace" and to "press towards the goal of the high calling of God in Christ Jesus." The corner-stone of every truly regenerated character is the Lord Jesus; other foundation can no one build on without risking a wreck in this world and eternal ruin in the next world. The first act of saving faith is the joining of the new convert to the atoning Saviour. Then upon that solid foundation must be added the courage, the meekness, the patience, the conscientiousness, the honesty, the loving kindness and the other graces that make for godliness. Let no young beginner be disheartened. Oaks do not grow like hollyhocks. A solid Christian character cannot be reared in a day; nor is it to be done simply by Sabbath services or by sacraments. Some poor pumice-stone has to be thrown out, and not a little bad timber rejected in spite of the varnish on it.

The Bible is the only plumb-line to build by; and it must be used constantly. All the showy ornamentation that a man can put on his edifice amounts to nothing if his walls are not perpendicular. Sometimes we see a flimsy structure whose bulging walls are shored up by props and skids to keep them from tumbling into the street. I am afraid that there are thousands of reputations in trade, in politics, in social life, and even in church life that are shored up by various devices. No Christian can defy God's inexorable law of gravitation. It is a mere question of time how soon every character will "fall in," if it is not based on the rock, and built according to Jesus Christ's plumb-line. It may go down in this world; it is sure to go down in the next. Let every one, therefore, take heed how he or she buildeth; for the last great day will test the work of what sort it is.

Finally, let us all bear in mind that if we are Christ's workmanship, we must let our wise and loving Master take His own way. We must allow Him to use His own tools. Oh, how much cutting and chiseling we often need! How keen, too, and sharp, is the chisel which He sometimes uses! The sound of His hammers is constantly heard; and with it are also heard the wondering cries of some sufferer who exclaims, "Why art Thou applying to me the file, the

saw and the hammers?" Be still and know that whom He loveth He chasteneth! If we are Christ's building, then let Him fashion us according to His divine ideal of beauty, at whatever cost to our selfishness or pride or indolence or vainglory. Christ working in us, and upon us, and we working with Christ and for Him, that is the process that produces such structures as He will present before His Father and the holy angels.

Nothing is too small, and nothing is too great, that involves a Christian's influence before a sharp-eyed world. We are to be His witnesses. Jesus Christ builds Christians to be looked at and to be studied. He rears us to be spiritual lighthouses in a sin-darkened world. Michael Angelo said that he "carved for eternity." In an infinitely higher sense is every blood-redeemed Christian carved and fashioned and upbuilt to be a habitation of God through His Spirit, to His praise, and unto His everlasting glory.

Brooklyn, N. Y.

INAUGURATION AND COMMENCEMENT EXERCISES AT EARLHAM.

College inaugurals are a recent development, and Earlham proved her up-to-dateness in arranging for a fitting recognition of the installation of President Robert L. Kelly. One whole day, the 8th instant, was devoted to this event.

The forenoon was taken up with a symposium, in which Professor Robert L. Sackett was master of ceremonies. President William O. Thompson, of Ohio State University, spoke on "The Colleges and Universities of the United States"; President William L. Bryan, of Indiana University, spoke for the "State Institutions of Indiana"; Professor Moses C. Stevens, of Purdue, made a few remarks on "Indiana Colleges"; Superintendent W. A. Carr, of the Anderson public schools, spoke on "The High and Common Schools of Indiana," and President Church, of Buchtel College, Akron, O., bore greetings from his college to Earlham.

President Rosenberger, of Penn College, responded to the subject, "The Sisterhood of Friends' Colleges"; Ex-President J. J. Mills spoke on "The Friends' College"; Rufus M. Jones presented "The Religious Influence of the College," and Hon. C. E. Shiveley spoke in behalf of the city of Richmond. A few remarks were made by Charles Hubbard, the first student to enter Friends' Boarding School, afterward Earlham College.

The inaugural exercises were held in the afternoon, Timothy Nicholson, senior trustee, presiding and speaking for the trustees. Professor D. W. Dennis spoke on behalf of the faculty; Edmund Dickinson, president of the senior class, spoke for the students, and Benjamin F. Trueblood for the alumni. President W. R. Harper, of Chicago University, gave the installation address, and President Kelly made the inaugural address. The new president spoke on the place of the small college in modern education.

"The college," said President Kelly, "is the typical and unique American educational institution. It is becoming more and more clear that, whatever the functions of these other institutions, it is pre-eminently the function of the college to build character and inculcate conscience, to make men. The college has the conviction that, however much the world needs experts and automatons, however much it needs scholars and investigators, however much the glory of our generation is statable in material terms, the world still needs men.

"Earlham, then, is proud to be nothing less and aspires at present to be nothing more than a plant for the manufacture of men and women. She does not shrink from the inquiry as to whether there will be a market for her wares. As she understands the state of the market, there is a demand, a growing demand, for a certain type of product which she feels qualified to produce. It augurs much for the welfare of the republic that we have institutions of grand proportions which are engaged in proving all things. It is the function of the college to hold fast to that which is good."

The baccalaureate address was given First-day morning, the 7th, by President Bryan, of Indiana University, on "Education by Occupations." The tramp, who hates work; the jack-of-all-trades, who is never settled, and the crank, who is always trying to do things in a new and original way, were told off by the speaker as undesirable classes of workers. The efficient man has work that he can do, yet work that has unlimited possibilities in it; he takes delight in his work and does things that benefit the world.

An interesting feature of the week was the dedication of a tree to Joseph Moore by the Anglican Club of the college. Short speeches were made by members of the club and by Professor W. N. Trueblood, and a fitting response was made by Professor Moore. A bronze tablet, suitably inscribed, affixed to a stone near the tree, commemorates the occasion.

A reception for President Kelly was given in the evening of installation day in the library, which was beautifully decorated for the event.

The Haverford scholarship was awarded to Ernest D. Martin, and the Bryn Mawr scholarship to Ruby Davis.

Dean George E. Vincent, of Chicago University, gave the commencement address Fourth-day morning, the 10th. He spoke on "Education and Efficiency," emphasizing the elements of knowledge, resourcefulness and enthusiasm as chief factors in the efficiency that is the end of education. The speaker distinguished between mere information and organized knowledge, and between knowledge and the ability to meet practical situations, which is wisdom. Knowledge transmuted into wisdom must be energized by enthusiasm. The speaker closed by giving the three elements of knowledge their higher names of science, wisdom and religion.

President Kelly conferred degrees upon thirty young men and women, and the forty-fourth Earlham commencement was over.

NEW ENGLAND YEARLY MEETING.

In Portland, Me., from the 12th to the 18th of Sixth month, occurred the 233rd Yearly Meeting of Friends of New England.

The visiting ministers present with minutes were Harry R. Keates; Fred and Olive Ryon, of New York; Robert Pretlow and Willis R. Hotchkiss, of Ohio; Anna May Pemberton and Parker James, of Indiana; Edward and Amy Cook, of Kansas. Gilbert L. Farr, of Jamaica, was present, but had not brought his minute.

During the yearly meeting there were five sessions of the Meeting on Ministry and Oversight, which were characterized by forcible gospel messages and careful deliberation as to methods of work. At one of the meetings the subject of "How best to encourage family worship" was considered. The discussion was opened by Harry R. Keates, who was followed by many from the body of the meeting. It was stated that the hope of the State was in the home, and the purity of the home could not be maintained without the family altar. In this day the strain of business is so great that family worship is often either neglected or becomes a lifeless form. In Christian homes where it is omitted, interested members of the Society should help in encouraging, and perhaps in helping to establish the family altar. Friends should seek to avoid a lifeless form, and to do so prayer and thought should be employed to make family worship a power in the life of each member of the home.

A paper was read by Mead A. Kelsey, on "Series of Meetings as an Effective Way to Win Men to Jesus Christ." It was conclusively proven that both in the history of the Hebrew people, and in that of the Christian Church, God had mightily used this method in turning men from darkness to light. That revival meetings have had their day was refuted by accounts which come to us of the recent wonderful ingatherings in Australasia and western parts of our own country.

The successful Lynn Conference for ministers and Christian workers, held at the beginning of the year, and the establishment of the Ministers' Circulating Library of one hundred volumes, proved that the work outlined one year ago had been carried out with marked results. Committees to continue this line of work during the coming year were appointed.

The educational work of the yearly meeting is in a more hopeful condition than ever before. The spiritual atmosphere of the two schools is healthful, and a guarded Christian education is being provided for the young people. George H. Jones, of Boston, Mass., with an efficient corps of teachers, will have charge of Oak Grove Seminary during the coming year. An appropriation was made by the meeting for the assistance of this school.

Through the illness of the superintendent of evangelistic work during the past six months, this department of work did not make the showing of one year ago, but series of meetings were reported from various parts with good results.

Statistics of membership showed that numerically the yearly meeting had just held its own during the year.

A sub-committee on church extension reported a concentration of energy in assisting the Friends at Salem, Mass., in remodeling their meeting house, and a collection of about \$400 was taken in the body of the meeting to assist in this work.

Through the regular work of the ministry, lectures and the distribution of literature, the peace and temperance reforms have met with hearty support from all parts of the yearly meeting. The action of the Five Years Meeting in calling a conference of the Christian Churches, in the interest of the suppression of the liquor traffic, was heartily endorsed, and the earnestness and thoughtfulness manifested in this line of work plainly evidenced the fact that Friends of this yearly meeting are taking an active interest in this great and sorely-needed reform.

The work of the Bible Schools during the past year has been encouraged by the efficient services of a field worker, and during the coming year it is proposed to hold a conference of workers that better results may be obtained in the future.

The Christian Endeavorers have been aggressive during the year, and the Yearly Meeting Union has contributed over \$1,400 for the Boys' Training Home at Ramallah, Palestine. A new feature of the work during the coming year will be that of a Look-out Committee, appointed by the Yearly Meeting Union, to bring into affiliation those members who are so located that they cannot belong to a local society, but who desire to be identified with the work of the Union.

Letters from Ramallah report a very successful year in the two training schools there, and the work appears to be on a more efficient basis than ever. Plans are being formulated for the speedy erection of a permanent home for the boys' school.

By the adoption of a constitution and by-laws this work will henceforth be carried on under the "Board of Foreign Missions of New England Yearly Meeting." This Board consists of an Executive Committee of ten members and eighteen advisory members, two chosen by each quarterly meeting.

The work among the Indians is being successfully prosecuted in connection with the Associated Executive Committee on Indian Affairs. Workers and visitors from the field among our visiting Friends testified to the transforming influence of the Gospel in the lives of the Modocs.

The Committee on Freedmen reported the discontinuance of the school at Maryville, Tenn., and a proposal to transfer the property to private parties. It was also proposed that the committee be authorized to co-operate henceforth with some other yearly meeting in prosecuting their work for freedmen. These propositions were adopted.

The evening meetings were devoted to Christian Endeavor, educational, missionary and temperance rallies. These were well attended and the interest good.

Mr. Dinwiddie, of Washington, D. C., legislative secretary of the National Anti-Saloon League, gave a most interesting and instructive talk on the work of that organization, showing its effectiveness by results obtained in Ohio.

Among the interesting incidents was the sending of a message of love to our aged friend and minister, Phebe R. Gifford, of Providence, R. I., who for many years was so efficient in the work of the Society, and who has just passed her hundredth milestone.

The introduction of Dr. Abigail E. Goddard, of Lawrence, Mass., who is about to start for India under the Ohio Board, but supported by the Woman's Foreign Missionary Society of New England Yearly Meeting, was a very impressive occasion, many prayers being offered for her and the work which she is undertaking.

In order to enable teachers and scholars to attend the sessions of the yearly meeting, it was decided, as an experiment, to meet next year two weeks later than usual at Friends School, Providence, R. I.

During the discussion on the state of the Society, Friends were brought under deep concern in regard to individual responsibility and personal application to the work of the Church. Whereas there are many things to encourage us we were brought to a keen realization that we had fallen far short in performing the work entrusted to us by the great Head of the Church. Too many talents have lain hidden in napkins, and the zeal and consecration of our forefathers in the Church have been sadly lacking in the work of the Society to-day. Stirring words along this line were spoken by our visiting friends and by members of our own yearly meeting, and we were encouraged to press on more faithfully in prosecuting the work which Christ has entrusted to us.

The sessions closed under a precious sense of the covering of the Holy Spirit.

The International Lesson.

THIRD QUARTER.

LESSON I. SEVENTH MONTH 5, 1903.

ISRAEL ASKING FOR A KING.

1 Samuel 8: 1-10.

GOLDEN TEXT.—Prepare your hearts unto the Lord, and serve him only.—1 Sam. 7: 3.

DAILY READINGS.

Second-day, Sixth mo. 29.—Israel Asking for a King.—1 Sam. 8: 1-22.

Third-day, Sixth mo. 30.—Honoring the Lord. Prov. 3: 5-12.

Fourth-day, Seventh mo. 1.—Displeasing God. Num. 11: 1-10.

Fifth-day, Seventh mo. 2.—Result of God's displeasure. Num. 11: 18-20; 31-34.

Sixth-day, Seventh mo. 3.—Result of forsaking God. Jer. 18: 1-17.

Seventh-day, Seventh mo. 4.—Self destruction. Hos. 13: 9-15.

First-day, Seventh mo. 5.—Our duty. 2 Cor. 6: 14-18.

The lessons now return to the Old Testament. It will be well to read chapters 4-7 to get the connection, and also the whole of chapter 8.

The books commonly known as First and Second Samuel have a close connection with First and Second Kings, and really should be called First and Second Kings. Their name is taken from Samuel, who is the main character in the early part of the first book, and

whose influence extends almost through it. First and Second Samuel originally formed an undivided whole. It is not known who was the author of the book. Samuel could not have written more than the first twenty-four chapters of 1 Samuel (see 1 Sam. 25: 1). It is generally agreed that the book is a compilation from earlier records, but who the compiler or compilers were is unknown. The sources, so far as can be inferred, were chronicles of Samuel, Nathan and Gad, probably supplemented by records kept in the schools of the Prophets. Compare 1 Chron. 29: 29; 27: 24; 1 Sam. 10: 25, etc. From the character of the Hebrew used, the compilation, it is inferred, was made at an early date. It was after the death of David (2 Sam. 5: 5), and probably soon after the division of the kingdom.

The period covered by 1 Samuel is little less than a hundred years. The exact dates are disputed. The present lesson, according to some, would be 1079 B.C.; according to others, 1037 B.C. The place was Ramah, which was Samuel's birthplace, where he lived, and where he died; it was about six miles northwest of Jerusalem. Possibly it was Arimathæa, where Joseph of Arimathæa lived. At this time Palestine had no capital. "Shiloh was gone, Shechem was gone, and Jerusalem was not yet come." Samuel was the last great Judge, and he saw the end of the theocracy. The monarchy begins with the present lesson.

1. "When Samuel was old." Probably about 60. He lived perhaps thirty years after this, but his active life and great responsibilities made him wish for help, and his sons were associated with him.

2. "Beersheba." This town was in the extreme south. Samuel probably kept the north for himself (1 Sam. 7: 15.)

3. "Lucre." This word always has a bad meaning in the Bible. "Bribes." (See Deut. 16: 19.) "Perverted Justice." American Revised Version. The crimes named are still common in the East.

4. "Elders." These represented the people, and indeed the term seems to be synonymous with people in verses 7, 10, 19, 20. "Come to Samuel." This shows his authority and the respect in which he was held.

5. The reasons given were: Samuel was old; his sons, who were his assistants, and possibly might be his successors, were unsuitable, and the Israelites wished to be like the nations around. To judge means also to rule. It does not mean that they wished their king to be like the kings around them. It was a head of the nation that they wished. Compare Deut. 17: 14-20.

6. "Displeased Samuel." This was extremely natural. No one since Moses and Joshua had done so much for the Israelites as Samuel, and this act seemed real ingratitude. After the Lord explained to him he must have seen that the real sin of the people was not in wishing for a king, but in their distrust of the rule of an unseen Jehovah. "Prayed." He took his difficulty and his trouble to the Lord. The

people wished to hurry the Lord. He would have given them a king at the right time.

7. "Said unto Samuel." Probably in a vision. "They have not rejected thee, but they have rejected me." Because of this they needed discipline, which no retention of old forms could give. "The Jews were asking for the heavy punishments which they needed."

8. This verse in part explains the method of rejection of God. "The disciple is not above his Lord."

9. "Now therefore hearken unto their voice." Yield to their request. Nothing shows the greatness of Samuel's character more than this scene. He gives up at once, retires into obscurity, and lives the life of a private citizen. "Protest solemnly unto them." He was to tell them beforehand what would take place if they persisted in their request and it were granted. "The manner of the king." They were told how he would live, how he would oppress them, etc. In verses 10-18 we have the words in which Samuel described an oriental king, and there is no reason to think it exaggerated. The latter part of Solomon's reign was to a great extent of this character.

10. "Unto the people." Evidently the "elders" of verse 4, who were the representatives of the people, and so in telling them he was telling the people.

PRACTICAL THOUGHTS.

1. Pious parents do not necessarily have pious children, though the children of pious parents are far more likely to be pious than those of ungodly parents.

2. "Corrupt officials bring government into disrepute."

3. It is no remedy to turn from one evil to another.

4. "Pray always."

5. "Not what we wish, but what we want,
O let thy grace supply;
The good unasked, in mercy grant,
The ill, though asked, deny."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SEVENTH MONTH FIFTH.

ENDEAVORERS IN TRAINING FOR PUBLIC LIFE.

Gen. 41: 35-42; Acts 7: 35, 36; Dan. 6: 1-4.

Second-day, Sixth mo. 29.—A courageous minority. Num. 13: 25-30.

Third-day, Sixth mo. 30.—An astute judge. 1 Kings 3: 16-27.

Fourth-day, Seventh mo. 1.—A staunch reformer. 2 Kings 18: 1-8.

Fifth-day, Seventh mo. 2.—An unspoiled courtier. Neh. 1: 1-11.

Sixth-day, Seventh mo. 3.—A model captain. Acts 10: 1-8.

Seventh-day, Seventh mo. 4.—A sensible town clerk. Acts 19: 34-41.

Christians acknowledge their individual obligations to do the right as they are given to see the right, and recognize the same requirement as binding upon the Church; but when the collective body becomes governmental and is State instead of Church, we are too

apt to allow considerations of policy and compromise to enter in.

Abraham made a plan for getting a wife for Isaac, and put the carrying out of it into his steward's hands. Eleazer suggested compromise, but Abraham had in his mind a vision of better things. Isaac was on no account to go back to his idolatrous kindred, even for a brief visit; and Rebekah came to him in Canaan. Achievements of good government can be wrought, but not by going down into the rings and cabals to met the tricksters in their own field. We are to support a banner that stands for purity and honor—everywhere. Its political recognition isn't always prompt. We are mostly Hebrew enough—or is it mere human perversity?—to say, "Who made thee a prince and a judge over us?" when some one suggests that we are wrong and need to get out of our bondage. It took forty added years of oppression to prepare the Israelites to follow Moses, but they got ready. It is a minority of the citizens in any city that are actually corrupt, and the hope is in the fact that when they are aroused they can correct the evil conditions.

It is good to think of Pharoah and Darius choosing Joseph and Daniel as rulers because of their wisdom and excellent spirit. In his "Abraham Davenport," Whittier tells us with an all too serious irony that

"In the old days (a custom laid aside
With breeches and cocked hats) the people sent
Their wisest man to make the public laws."

We are glad to believe that the custom is not so obsolete as these lines imply, but more "wisest men" need to concern themselves with the public interests.

It will not do to say that our citizenship is in heaven and consider the matter ended. Our residence is on earth, and we are bound by all the rules of brotherhood to make of our temporary abode the best and safest place possible. The better Christian, the better citizen, ought to be true. I think we may say it must be true, for no one who loves his neighbor as himself can contentedly endure any other than the best attainable conditions for him.

Good citizenship gives boys and girls healthful recreation, and provides wholesome competitors with the places of evil resort. When it dominates these snares and pitfalls are banished, just as infected clothing and buildings are destroyed to exterminate disease.

It keeps men and women from isolating themselves and developing into cranks and misfits from lack of social intercourse and a forgetfulness of their mutual dependence. Its concern is for the people and not for party or policy or the interests of office-holders. Paul let the ship go to pieces, but got crew and passengers to shore without the loss of one. It covers a wide field and furnishes scope for us all to work in. We can work "every man over against his house" if only we have a mind to work.

The real chosen people of God are those who will hear His word and obey.

A REPORT FROM NEW YORK YEARLY MEETING CHRISTIAN ENDEAVORERS.

Fifth month 30th, 1903.

Our yearly meeting is supposed to have within its limits twenty-four Christian Endeavor Societies. We wish that we might give you reports from them all. The following is summed up from the reports of fifteen societies:

Total membership—active, 468; associate, 125; honorary, about 40. Twelve members have joined Friends' meetings; from seventy-five to eighty give two cents or more per week for mission work; about fifty tithe their income, and some others give systematically.

Five of these societies have contributed in the aggregate \$189.53 for Home Missions. The fifteen have given \$1,025.90 for Foreign Missions, and contributions for other purposes amount to \$480.50, making a total of \$1,695.93. Eight of these fifteen societies contribute toward the support of the Yearly Meeting Society, six take charge of mission services, and some conversions are reported.

One society has purchased a good organ, which is used in the Sabbath evening service, as well as in Christian Endeavor meetings. One, besides doing what other societies do regularly, assists feeble and aged by washing and cleaning. One sends Friends' calendars, each Christmas, to Bella Cooke, the famous New York invalid, which she distributes among her poor.

One society, however, reports faithful attendance at all church services, which is encouraging. Another has an evangelistic committee, which holds services in homes of people who do not attend meeting.

Quarterly Meeting Unions have been organized in Nine Partners and Cornwall Quarterly Meetings, which we hope will prove a great help to these societies. There is but one other union in the yearly meeting, so far as we know.

Most of the societies seem to be in a healthy condition, and some report growth spiritually and financially, if not numerically.

Our reports from eight junior societies are most encouraging. These have members to the number of 196. The superintendents of these societies must be well chosen, for they show so much life and activity. We feel that we have reason to be thankful for the training which the children are receiving, and are sure that if we endeavor to keep them interested we shall have some strong, earnest workers for our senior societies.

Their work at present consists principally of calling on the aged and sick, leaving flowers and fruit, sometimes birthday, Christmas or Easter tokens, and of sending scrap books to children's hospitals. They also contribute to both Home and Foreign Missions.

From one little band of thirteen active and twenty-one associate members, two have joined Friends' meeting. One society of twenty-five members has raised \$13 for missions and church work, made fourteen scrap books and distributed nine hundred pages

of literature. Another of twenty-five members has raised \$25 for missions, besides paying running expenses. Another of sixteen members has raised over \$14. Two societies have purchased hymn books for use in their meetings. "Sunshine," "Busy Bee" and "Profane Language" are the names of some of their committees, and suggest the kind of work which they are doing.

One encouraging feature is that these children attend their meetings regularly, and thereby set a good example for some of their seniors. We trust that this good quality may stand by them long after they are graduated from the Junior to the Senior Societies.

ETHEL CARTLAND PEASE, Secretary.

Like the seed which the wind wafts into hidden glades and forest depths, where no sower's hand could reach to scatter it, the subtle germ of Christ's truth will be borne on the secret atmosphere of a holy life into hearts which no preacher's voice could penetrate, where the tongue of men and of angels would fail; there is an eloquence in living goodness which will often prove persuasive. For it is an inoffensive, unpretending, unobtrusive eloquence; it is the eloquence of the soft sunshine when it expands the close-shut leaves and blossoms—a rude hand would but tear and crush them; it is the eloquence of the summer heat when it basks upon the thick-ribbed ice—blows would but break it, but beneath that softest, gentlest, yet most potent influence, the hard, impenetrable masses melt away.—John Caird.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake or for any one's sake.—Drummond.

Correspondence.

We cannot shut our eyes when God has opened them to facts. There has come before us, through the public papers, the fact that our Heavenly Father has permitted to land on our shores 60,000 emigrants, representing almost every religion and nation. They are living among us as our neighbors; they are placed in our schools with our children; we find them in our churches and hospitals. They have become the merchants with whom we deal, the laborers at our side. Now we know that like the nations of old whom the Jews found in the land, they do not understand our language or think our thoughts, some of them not believing in our God, or even eating our food. Now comes the great problem: How shall we have these strangers among us and not be injured by them? How can we be blest by their coming, and find that our Heavenly Father has placed within our reach a precious opportunity of handing the cup of cold water in the name of Christ, well knowing that we shall not lose our reward? For many years I have believed that there is no greater avenue for service than helping the children. A good old priest once said, "Give me the care of the child until he is twelve years old, and I will insure his character." To make a child true and good, there are two points in his education which cannot be neglected—first, strong religious influence, and second, right amusements. I wish now to appeal to every one to join in the effort to help the children. The first thing we must do is to see that they, the stranger children, are made happy.

I have some friends of whom I want to tell you, who have entered upon this work. We meet at the market house at Eleventh and Catharine Streets, Philadelphia, on Sixth-day evenings and Seventh-day afternoons. Can any of you, even as you face your own husbands and children, the work nearest and next you, do something here? I do not say you ought, but any who will patiently assist in aiding to give a welcome to the little people will be most useful.

CATHARINE M. SHIPLEY.

Eastern Quarterly Meeting, North Carolina, was held near Belvidere Fifth month 29th and 30th. Visiting Friends were Mills Raiford, from Virginia; Elizabeth Cooper, Edith Sharpless and Harry Moore, from Pennsylvania, and Cyrus Cooper and wife, from Ohio, the two latter being members of the separatist body. The quarterly meeting was held under difficulties, owing to the fact that one of the two monthly meetings composing the quarterly meeting has refused to accept the decision of North Carolina Yearly Meeting to adopt the Uniform Discipline. The other monthly meeting, Piney Woods, has been using the Uniform Discipline ever since its adoption in Eighth month, 1902, and many of its members prefer it to the old Discipline. Owing to the unwillingness of one meeting to act under the Uniform Discipline, the quarterly meeting decided to send no report on the state of Society, and no representatives to the next yearly meeting. Such reports as had no connection with the Uniform Discipline, as educational, foreign missionary, orphanage, Bible Schools, etc., are to be forwarded as usual to the Boards of the yearly meeting.

The situation in Eastern Quarter is a critical one, and much to be deplored. The Permanent Board of the yearly meeting was appealed to last Eleventh month to take steps to adjust the difficulties, and at a special meeting the Board addressed a letter to the quarterly meeting and its subordinate meetings, advising that all business should be transacted under the Uniform Discipline, but so far this has had no apparent effect.

ALICE N. WHITE.

Stella Quarterly Meeting was held at Newhope from the 5th to the 7th of Sixth month. The meeting of ministry and oversight was held at 10 o'clock on Sixth-day. In the afternoon the Doctrinal Conference was held, in which the subjects, "Why Should the Friends' Church Exist at the Present Time as a Separate Denomination?" "What Are the Positive Tests of Membership in the Society of Friends?" and "What Are the Negative Tests of Membership in the Society of Friends?" were discussed. These questions were of special interest, owing to the meeting where the quarterly meeting was held being composed almost entirely of new members, and the neighborhood is mostly unacquainted with Friends. The evening session was given to the subjects of peace and systematic giving.

In the meeting for business, on Seventh-day, the Friends' Stella Academy Board reported that John Howard had been engaged as principal for the Academy the ensuing year, and that the Academy will remain at Stella the coming year at least, as the proposition of last quarterly meeting to move the Academy to Cherokee on conditions that the Town Site Company and Commercial Club would give to the Academy \$5,000 to erect suitable buildings and \$5,000 endowment, has not yet been definitely accepted by the company. The quarterly meeting granted time until quarterly meeting in next Ninth month for the company to either definitely accept or reject the proposition; and if the proposition is accepted, and a satisfactory guarantee given to the Academy Board for the payment of the money, they are given until quarterly meeting in the Twelfth month to raise and pay over the money to the treasurer of the Board.

In the evening an interesting session was held, in which the subject of education was discussed by Nathan Brown and others, and the quarterly meeting union was held. Susie Allen was chosen president of the union for the ensuing year, and appointed delegate to attend the Territorial Christian Endeavor Convention, to be held at Guthrie in this month.

On First-day the quarterly meeting Sunday School was held at 9 o'clock, followed by three sessions of meetings for worship, in all of which the gospel was preached with power, and three or four professed conversion. The quarterly meeting in the Ninth month will be held at Friends Valley, eight miles southeast of Pond Creek.

JOSIAH DILLON,
Superintendent of Evangelistic Work.

Keith, O. T.

Things of Interest Among Ourselves.

Oscar Roberts has again started for work in the foreign field. He sailed the 20th instant.

Harry R. Keates, of Glens Falls, N. Y., was granted a minute by New York Yearly Meeting for service in Great Britain and Ireland.

Samuel Miles has held two meetings, with much blessing, in the meeting house at West Laurens, N. Y., which had been closed for two years.

La Crosse Monthly Meeting, held the 6th inst., at Hillsdale, near Hargrave, Kan., was an occasion of special interest. There were four requests for membership.

On account of the sickness of his wife, Daniel A. Williams has been compelled to leave the meeting at Buffalo, Kan., and return to his former home in Wichita, Kan.

The meeting at Springdale, Ia., is steadily progressing. Amos and Naomi B. Cook are doing excellent work in the meeting. Eleven new members have been received within two months.

Willis Bond is located as resident minister in the meeting at Watseka, Ill., and is doing excellent work. He delivered the baccalaureate sermon for the Watseka High School class on the evening of the 7th instant.

Headley Brothers are publishing a series of booklets on "Friends, Ancient and Modern," which sell for a penny apiece. "George Fox," by Georgina King Lewis, and "Samuel Bowley," by Frederick Sessions, which have been received by us, are very successfully done.

Spiceland Quarterly Meeting, Ind., held the 12th to 14th inst., was attended by Gurney Dix, of Fairmount, Ind.; Jeremiah Hubbard, of Miami, Indian Territory; Wm. P. Angell, of New Castle, Ind., and J. F. Randolph and wife, of Kennard, Ind. The services during the meeting were edifying.

The epistle from London Yearly Meeting to New England embodied a minute from the meeting on ministry and oversight in reference to Harriet Green. New England Yearly Meeting endorsed the plan to raise an endowment fund in her memory and appointed a committee to receive subscriptions.

Dorwin Gidley, of Hargrave, Kan., recently visited and held services at the different meeting points in Hoisington Monthly Meeting, Barton County, Kan. The monthly meeting has procured a tabernacle, and meetings were opened in it at Hoisington on the 14th inst. Eliza P. Williams and others are laboring in these meetings.

New York Yearly Meeting has appointed J. Lindley Spicer superintendent of evangelistic and pastoral work. J. Lindley Spicer has, as is well known, recently spent several years in Cincinnati, but he was for years a member of New York Meeting, and he will feel at home with important work which the yearly meeting has now called him to take up.

A letter from Ramallah, Palestine, gives us information of such a convincing character that we want to warn our readers to be on their guard whenever they have to deal in any way with natives from the Holy Land, even though they may appear to bear well-known names and to speak glibly of their interest in religious things. They have learned to believe in the East that all Americans are gullible.

The Happy Grove Training School for Girls, which is conducted in connection with Friends' mission work in Jamaica, is in a prosperous condition. Five young ladies graduated this season after taking a five years' course. E. Emily Francis, one of the graduates, will not leave the school until Eighth month 12th, on the noon of which she will be married to M. Evan I. O. Schronder, son of Nathan A. Schronder, a faithful worker of Friends in Jamaica for many years.

The Christian Endeavor Societies of Stella Quarterly Meeting, Oklahoma, have organized a union, with Susie Allen president and Carrie Row secretary, both of Keith, Okla. Susie Allen attended the Territorial Convention at Guthrie the 16th to 18th instant. Several members from the union will attend the convention at Denver next month. Perry Hadley, superintendent of Christian Endeavor work in Kansas Yearly Meeting, expects to spend some time in this quarterly meeting soon.

Amos Kenworthy, now living at San Jose, Cal., acceptably met with the Friends in San Francisco on the 3d inst. His messages did not lack in earnestness and power.

The Friends' Foreign Missionary Board of Ohio Yearly Meeting desire to bring to the attention of those whom God has called, the need for workers in the missions in China and India. In China there is need for a physician to take charge of the hospital for women at Nankin, and a housekeeper for the missionaries' home in the same city; also a single woman to assist Margaret Holm in general missionary work at the Lu Ho station. In India the special need is for a man and his wife to have the care of the older boys in the orphanage, teaching them trades and training them for Christian manhood.—Emeline J. C. Lupton, Corresponding Secretary, Adena, Ohio.

Friends' West Side Meeting, Chicago, is experiencing a steady growth. The meeting now has a complete organization, with officers and committees, and a staunch membership. During a little more than a year five persons have joined by request and eleven have been received by certificate. It is believed that nearly the whole of these would have been lost to Friends but for this meeting. A very valuable hospital work is carried on by a delegation from the Christian Endeavor Society, and the young people hold an open-air evangelistic meeting each First-day evening. It is hoped that by autumn the conditions will warrant the establishment of a monthly meeting, and that very soon a permanent location may be secured. At present all meetings are held in rented rooms at 774 West Van Buren Street, in the midst of a population of at least a million people. The address of all Friends, especially young people, moving to Chicago is earnestly desired, and may be sent to Charles Carter, 1303 Jackson Boulevard, Chicago.

PENN COLLEGE COMMENCEMENT.

Commencement week at Penn College was marked by an unusually large number of visitors. There were also numerous re-unions of classes, dinners and gatherings of former students. Good cheer and a hearty college spirit prevailed. At the closing chapel exercises, on the 10th instant, a crowded house greeted a musical program.

The freshman class gave their annual entertainment on Sixth-day evening, while on Seventh-day evening occurred the final meeting of the college literary societies.

President Rosenberger preached to a large congregation on Sabbath morning. It was a most inspiring topic, treated with an especial reference to students and their life work. In the afternoon A. Cato Kaye gave the baccalaureate address on the subject, "Culture and Service."

The Academy class numbered fifteen, and their graduating exercises occurred Second-day afternoon. The class address was given by A. M. Duboc. In the evening the Argonaut, a joint college literary society, rendered a musical and literary program.

Third-day evening Fred B. Tucker, Class of '96, gave the address before the alumni—a splendid effort, on the subject, "The Modern Knight Errant."

Oliver W. Stuart, of Chicago, gave the commencement address on Fourth-day morning, on the subject, "Christian Education."

Ten were admitted to the Bachelor's degree, and seven to the Master's degree. The Ladies' Auxiliary of the College Y. M. C. A. served the annual banquet at the close of the commencement exercises. Toasts followed, given by the orator of the day, Congressman Lacey, and others. John W. Casto spoke as the representative of the Class of '03.

The Haverford scholarship this year is awarded to Luke Lindley; the Bryn Mawr scholarship to E. Pearl Caldwell.

The summer term opened on Sixth month 22d. About thirty courses of study are offered in English, Normal, Preparatory and Collegiate branches.

DIED.

BENTLY.—At her home in Douglas, Kan., Sixth month 8th, 1903, Lona G. Bently, daughter of David B. and Artilla G. Burns. The deceased lived an exemplary Christian life.

HANSON.—At New London, Ind., Fifth month 22d, 1903, Emma Hanson, in her 52d year. She was the daughter of Ezra and Jane Williams, and the wife of Thomas E. Hanson. She was a consistent Christian.

THE SWEETS OF FREEDOM.

At one of the "homes" for children it was found very hard to keep the little inmates from taking food out of the garbage cans standing in the back yard. A visitor, on hearing the story, proceeded to question one of the worst offenders.

"Now tell me, Angelina," asked the visitor, "just why it is you like those dirty things in the garbage barrel, when you get plenty to eat at the table. You aren't hungry, are you?"

"Nope," came the answer, very sincerely.

"Well, then, what is it?" persisted the friendly inquisitor.

"Jus' 'cause," began the purloiner of garbage, hesitatingly, "just 'cause they's different things there, an' I can take any I like. Dinner-time I has to eat what's there or nuthin'; but in de garbage I can have anything I sees, and they tastes heaps nicer."

The visitor pondered on the "inalienable right" of choice and instinct of freedom, that, crushed to earth, crops up again forever, forbore preaching, and promptly sent Angelina and her sisters in restriction a box of as heterogeneously mixed candies as could be found.—Ex.

BRAIN BUILDING.

How to Feed Nervous Cases.

Hysteria sometimes leads to insanity, and should be treated through feeding the brain and nerves upon scientifically selected food that restores the lost delicate gray matter. Proof of the power of the brain food Grape-Nuts is remarkably strong.

"About eight years ago when working very hard as a court stenographer I collapsed physically, and then nervously, and was taken to the State Hospital for the Insane at Lincoln, Neb., a raving maniac.

"They had to keep me in a straight-jacket, and I was kept in the worst ward for three months. I was finally dismissed in the following May, but did no brain work for years until last fall, when I was persuaded to take the testimony in two cases. One of these was a murder case, and the strain upon my nervous system was so great that I would have broken down again except for the strength I had built up by the use of Grape-Nuts. When I began to feel the pressure of the work on my brain and nerves I simply increased the amount of Grape-Nuts, and used the food more regularly.

"I now feel like my old self again, and am healthy and happy. I am sure that if I had known of Grape-Nuts when I had my trouble, eight years ago I would never have collapsed, and this dark spot in my life would never have happened. Grape-Nuts' power as a brain food is simply wonderful, and I do not believe any stomach is so weak that it cannot digest this wonderful food. I feel a delicacy about having my name appear in public, but if you think it would help any poor sufferer you can use it." Name given by Postum Co., Battle Creek, Mich.

There are desserts and desserts. The delicious health-giving kind are told about in the little recipe book found in each package of Grape-Nuts.

ARMSTRONG & McKELVEY
Pittsburgh.
BEYMER-BAUMAN
Pittsburgh.
DEWIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR
Cincinnati.
ECKSTEIN
ATLANTIC
BRADLEY
BROOKLYN
JEWETT
ULSTER
UNION
SOUTHERN
SHIPMAN
COLLIER
MISSOURI
RED SEAL
SOUTHERN
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY
Cleveland.
SALEM
Salem, Mass.
CORNELL
Buffalo.
KENTUCKY
Louisville.

IN painting the use of Turpentine saves labor and the use of Dryer saves time, but the excessive use of either destroys the paint.

Safety lies in using Pure White Lead and Pure Linseed Oil, and having the paint thoroughly brushed out. This may require a little more time and labor, but it will pay. The paint will be satisfactory and it will last.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

THE SICK CHILD.

He for whom the world was made
Cannot lift his heavy head,
All its pretty curls puffed out,
Burnt with fevers, parched with drouth.

He, the tyrant, whimsical,
With the round world for his ball,
In a dreadful patience lies,
Old since yesterday and wise.

Like a martyr on the rack
Smiles, his soft lips burnt to black,
While the fever still devours
His small body, sweet as flowers.

Dreadful patience like a sword
Stabs his mother's heart; dear Lord,
Make him naughty, wild and gay,
As he was but yesterday.

Little services he pays
With his kisses and his praise,
While his eyes are pardon still
That he's troublesome and ill.

He lies smiling with a fire
In his cheeks blown high and higher,
By the wind of fever fanned,
Lord, his kisses on my hand!

Give me back my boy, I pray;
Turbulent of yesterday.
Not this angel, like a sword
In his mother's heart, dear Lord!
—Katharine Tynan, in "The Spectator."

When four rowers are in a boat, with their backs to the bow, their simple office is to pull the oars. The steersman's office is to look ahead and work the helm. The moment that the rower turns steersman, and tries to look over his shoulder or outpull his fellow oarsmen, the boat loses headway. So you and I are placed with our backs to the future. In our hands are the oars of Christian endeavor. Let God steer the boat, and let us attend to the oars.—T. L. Cuyler.

To know some people is a standing invitation to be good.

MINUTES AND PROCEEDINGS

of the FIVE YEARS' MEETING, giving full text of all papers, discussions, reports of committees, etc. Conveniently indexed. Price, post-paid, paper, 50 cents; cloth, 75 cents. An Up-to-date Friend's Library in one volume. Address,

THE AMERICAN FRIEND,
718 Arch Street, Philadelphia, Pa.

The British Friend

Published on the 15th of each month.

Being the only religious and literary review written chiefly for the general public, but from the standpoint of the Society of Friends, *The British Friend* offers a unique opportunity for spreading "The Truth" among thoughtful enquirers.

The June number (specially enlarged), contains:

Full Account of London and Dublin Yearly Meetings.

"Religion in London," by Philip H. Wickshed, M.A.
"The Mosely Industrial Commission to America," by J. Carter, M.A.

"Light and Reading," by Mary A. Wallis.
"Labour Legislation in New Zealand," by Joshua Rowntree.

"Popular Hinduism," by Joseph Taylor.
"Idealism in Education," by M. Carta Sturge.

A distinct feature is made of Reviews and Notices of Books, especially such as are likely to be helpful to preachers and social workers.

Subscription: 6s. 6d. (\$1.58) per annum, post free
Specimen copy on application.

Editor and Publisher:

EDWARD GRUBB, M.A.

Devonshire Chambers, Bishopsgate, Without, Lon. E.C.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

Arrests for drunkenness during the first month of license at Rutland, Vt., numbered 68, compared with 4 in the month last year under the prohibition régime.

An English electrical engineer named Kamm has invented a typewriter that receives and prints wireless telegraph messages. It is called a zerograph, and can receive a message when no one is present to adjust it. Its inventor claims that it is impossible to intercept messages.

The duration of compulsory military service in France has steadily declined since the last empire. Under Napoleon III. the period of service was seven years; under the republic it was lowered to five, then to three, and now it is two years. If France keeps out of a serious European war it is probable that the period will soon be reduced to one year.

Agents of the American Society of Equity, a new organization, with headquarters at Indianapolis, are at work organizing local unions in different sections of the country. The society forms the farmers into a "gigantic trust" to control the prices of their products, secure equitable freight rates, influence legislation, aid in planting, market intelligently and do a banking and insurance business.

The Japanese Minister at Peking has filed a formal demand on the Chinese Foreign Office for the opening of Mukden and Tai-Tung-Chou to foreign trade. The Chinese officials replied that circumstances were not favorable to the opening of the cities mentioned. The American and British representatives are supporting Japan's demands. Minister Conger is also demanding the opening of Harbin, Manchuria.

The returns from last week's ballots in Germany show decided gains for the Socialists. Their most remarkable victories were in the kingdom of Saxony, where they elected 18 out of a total of 23 members of the Reichstag, and got rebalots in five districts. The political parties are already outlining their policies for the approaching rebalotings for members, and the situation begins to look dubious for the Liberal leaders.

On Second-day of last week Ambassador Clayton cabled the State Department that the Mexican Government had deposited to his credit \$1,420,682 on account of the Pious Fund award. This promptness on the part of the Mexican Government in meeting its obligations has broken all records in arbitration. The money will be remitted to Archbishop Riordan, of San Francisco, the titular claimant, as there have been no assignments to attorneys in interest.

Notwithstanding the large reduction in the condition of the winter wheat crop during Fifth month, there is still promise of the largest yield ever known. On the basis of the government's figures as to condition and acreage, the statistician of the New York Produce Exchange estimates a crop of 781,908,000 bushels for both winter and spring, compared with 670,063,008, the actual harvest of last year, and 748,460,218 in 1901. The outlook for corn and oats is much more dubious.

Three hundred or more people lost their lives in a cloudburst that almost destroyed the town of Heppner, which is located in the Columbia River Valley, in Northwestern Oregon, one night last week. The flood came with such suddenness that the inhabitants were unable to seek places of safety, and were carried down to death by the awful rush of water. Huge boulders, weighing a ton each, were carried down by the current, and many persons were killed by being dashed against the rocky bluff.

The British Foreign Minister has announced that the Minister to Serbia had been instructed to withdraw from Belgrade for some time, on the arrival there of King Peter, and in the meanwhile to do nothing which could be construed as a recognition of the new government. France, Germany and Italy are maintaining an attitude toward Serbia similar to that of Great Britain, while Russia and Austria are prepared to recognize the new régime, although Russia appeared to have claimed that proper punishment should be inflicted.

The President of the United States received gifts from two European rulers last week. Signor Mayor des Planches, the Italian Ambassador, presented a personal gift from the King of Italy, consisting of twenty volumes of war reports of Prince Eugene of Savoy and a copy of Dante's "Divine Comedy." M. Jusserand, the French Ambassador, presented a gift from President Loubet, of France. It was a handsomely-printed and bound volume, containing the records of all Frenchmen who came to America to fight in Washington's army.

The railroads of the United States added 5,234 miles to their total mileage during the last fiscal year, a record of construction greater than for any year since 1890. Including side tracks, double tracks, etc., the total trackage is 274,195 miles. There were 41,228 locomotives and 1,640,220 cars, not including private cars, used during the year. Of these, 36,991 were in the passenger service. The total number of employees was 1,189,315. The amount paid in salaries and wages was \$676,026,592. The compensation of the railway employees for 1902 is equivalent to 60.50 per cent. of the operating

expenses of the railways and 39.16 per cent. of their gross earnings.

The foreign commerce of the United States will be, in the fiscal year about to end, the largest in the history of the country. Imports will, for the first time, exceed \$1,000,000,000, and exports will be larger than in any preceding year except 1901. The figures which justify this assertion show the imports of eleven months ending with Fifth month, were \$943,597,194, and the exports, \$1,324,493,293. For twelve months, ending with Fifth month, the imports were \$1,016,712,248, and the exports \$1,413,733,776. As the largest imports in any earlier fiscal year were \$903,320,948, in 1902, it is quite apparent the total imports of the present fiscal year will exceed those of any preceding year, and they will also pass the billion-dollar mark, since they have not fallen below \$73,000,000 in any month of the past year, and were in eleven months within \$57,000,000 of the billion-dollar line.

FRIENDS' LIBRARY,

142 N. Sixteenth St., Philadelphia.

During the Seventh and Eighth months the Library will be open only on Second- and Fifth-days, from 3 p.m. to 6 p.m.

This mixed metaphor is attributed to an English clergyman: "The young men of England are the backbone of the British Empire. What we must do is to train that backbone and bring it to the front." A member of Parliament was responsible for the following: "Even if you carried these peddling little reforms, it would only be like a flea-bite in the ocean."—London Academy.

God loves you not because you are clever, not because you are good, but because He is your Father.—Andrew Murray.

POWERFUL.

A Pure Food Drink Has Great Sustaining Power.

The sustaining power of Postum Coffee when properly cooked is greater than most people imagine, and it is well illustrated in the story told by a young Texas woman who says: "I almost lived on Postum Cereal Coffee for over a month, and there was over a week I did not eat anything at all but just drank the food drink Postum, and yet I grew stronger and gained weight.

"Our family physician examined Postum, and decided to use it altogether in place of coffee. We all think it has no equal as a nourishment for the sick, for beside being pleasant to the taste it is so strengthening. My father and mother have always been coffee drinkers, and suffered all kinds of troubles from the coffee until about a year ago a neighbor was praising Postum and mother decided to try it.

"They improved at once, and have drank Postum ever since, and mother, who used to be bothered with nervousness and sleeplessness particularly, is in splendid health now. She says the change came entirely from drinking Postum and leaving off coffee." Name given by Postum Co., Battle Creek, Mich.

"Queen of Sea Routes"

Between
Boston, Providence, Norfolk and
Baltimore.
Philadelphia and Savannah.
Baltimore and Savannah.

Merchants & Miners Transportation Co. Steamship Lines.

Accommodations and cuisine unsurpassed. Send
for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

The Picturesque Shenandoah Valley

for Recreation and Rejuvenation
with its

LURAY CAVERNS, GROTTOES,
and NATURAL BRIDGE,
that one-time

SEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.

Double Daily Pullman Car Service
through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.
398 Broadway, N. Y. 112 Summer St., Boston, Mass.
W. B. BEVILL, G. P. A., Roanoke, Va.

Where Will You? Spend the Summer?

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp.

T. E. FISHER, Genl. Pass. Agent,
DENVER, COLORADO

There is no misery like that of a divided heart and a spotted Christian robe.
—Professor Hodge.



Soothes the Stomach

Relieves nausea, headache,
indigestion, constipation in
the most effective way.

50c. & \$1. at druggists
or by mail from

Warranted free from
narcotic drugs.

THE TARRANT CO., New York

THE EDITOR'S SONG.

How dear to my heart is the steady subscriber,
Who pays in advance at the birth of
each year;
Who lays down three dollars and offers
it gladly,
And casts 'round the office a halo of
cheer.

Who never says, "Stop it, I cannot afford it!"

Or, "I'm getting more papers than I
can read,"

But always says, "Send it, the family
all like it—"

In fact, we regard it a household
need!"

How welcome is he when he steps in the
sanctum,

How he makes our hearts throb!

How he makes our eyes dance!

We outwardly thank him—we inwardly
bless him—

The steady subscriber who pays in advance.

—Selected.

"Christians must be one with Christ before sinners can be won to Christ.

ALL SEAMEN

know the comforts of having on hand a supply of Borden's Eagle Brand Condensed Milk. It can be used so agreeably for cooking, in coffee, tea and chocolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

NEW ORLEANS, ATLANTA, FLORIDA AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

There's a right
chimney for every
lamp, and my
name is on it.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

"Don't trouble yourself to stretch your mouth any wider," said a dentist to his patient. "I intend to stand outside to draw your tooth."—Exchange.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone 1-33-55.

Clerk

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$41,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,

ASA S. WING,

THOS. SCATTERGOOD,

T. WISTAR BROWN,

PHILIP C. GARRETT,

J. PRESTON THOMAS,

HENRY HAINES,

JAMES V. WATSON,

ROBERT M. JANNEY,

RICKARD WOOD,

WM. LONGSTRETH,

MARRIOTT C. MORRIS

CHAS. HARTSHORNE,

EDWARD H. OGDEN,

FRANK H. TAYLOR.

Three Books You Should Have

We have three books written by the late DR. DOUGAN CLARK, Professor of Biblical Literature in Earlham College. Dr. Clark was recognized as one of the leading teachers on Holiness, and his books are full of spiritual food.

1. HOLY GHOST DISPENSATION.

This book sets forth with great clearness the joy and beauty of living in fellowship with the Holy Spirit. It should be read by all who are thirsty after the higher life. It contains 170 pages, finely printed, good paper, in strong cloth binding, price 50 cents. It treats of the following subjects: 1.—The Dispensation of the Holy Spirit; 2.—The Holy Spirit our Sanctifier; 3.—The Holy Spirit an object of Worship, Praise and Prayer; 4.—Intercessory Functions of the Holy Spirit; 5.—The Anointing and Sealing of the Spirit; 6.—The Holy Spirit's Guidance; 7.—The Striving of the Spirit; 8.—Sanctification not by Growth nor Death; 9.—Sanctification not Impeccability; 10.—Sanctification and Temptation; 11.—Be ye therefore Perfect; 12.—Preserved; 13.—A Plea for Orthodoxy; 14.—The Reckoning of Faith.

2. INSTRUCTIONS TO CHRISTIAN CONVERTS.

This book has passed through eight editions. It is one of the most valuable books to put into the hands of young Christians. The chapters are: 1.—Be Definite; 2.—Be Diligent; 3.—Be Faithful; 4.—Be Patient; 5.—Be Holy; 6.—Be Filled; 7.—Be Established. 133 pages; price 50 cents.

3. INNER AND OUTER LIFE OF HOLINESS.

This book was written just before Dr. Clark's death. In many respects it is his most spiritual work. The book has 200 pages well printed and bound; price, cloth 35 cents; leatherette 20 cents. The book treats first of INNER LIFE as a life of Peace, Faith, Full Assurance. Extinction of Selfishness, Communion with God, and Spiritual Growth. And of the OUTER LIFE: The Walk, Regulation, Habit, Meekness and Rule of Action.

SPECIAL OFFER.—The three books, in cloth binding, will be sent postpaid for \$1.00.

ADDRESS,

PUBLISHING ASSOCIATION OF FRIENDS * Plainfield, Indiana

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance:

"If you had applied a year ago you would have passed."

Don't you be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

F. Gutekunst...

Our 712 Arch Street, PHILA.
PHOTOGRAPHS unrivaled for Beauty, Tone, and Finish.
Branch, 1700 N. Broad St.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.
Fireproof. Accessibly Located. Large Library.
Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

PENNSYLVANIA CHAUTAUQUA.

Reduced Rates to Mt. Gretna via Pennsylvania Railroad.

For the Pennsylvania Chautauqua, to be held at Mt. Gretna, Pa., July 1st to August 5th, 1903, the Pennsylvania Railroad Company will sell special excursion tickets from New York, Philadelphia, Chestnut Hill, Phoenixville, Wilmington, Perryville, Frederick, Md., Washington, D. C., East Liberty, Butler, Indiana, Connellsville, Bedford, Clearfield, Martinsburg, Bellefonte, Waterford, Canandaigua, Wilkesbarre, Tomhicken, Mt. Carmel, Lykens, and principal intermediate points, to Mt. Gretna and return, at reduced rates. Tickets will be sold June 25th to August 5th, inclusive, and will be good to return until August 13th, inclusive. For specific rates, consult ticket agents.

ANOTHER

7%

INDUSTRIAL

A 7 per cent. Accumulative Stock in a New England Manufacturing Industrial Enterprise of undoubted merit has been placed in my hands for disposal to conservative investors. This stock controls its own product absolutely in American and foreign markets, and, I believe, will be fully equal in value to the 7 per cent. Stock of the *Douglas Shoe Co.*, in the sale of a million dollars of which I assisted recently. Call or write for particulars.

J. LEWIS RICE

45 MILK ST., BOSTON, MASS.

S. F. BALDERSTON'S SON

Wall Paper and
Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Acker has them—4th of July supplies.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12:30 p.m. and 2 to 4 p.m.
Consultation free.

JOSEPH G. FOGG

UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W. PHILADELPHIA.

Suburban orders promptly attended.

WANTED

by J. WILHELM ROWNTREE, of England, at a fair price or on loan, but preferably the former, for the purpose of historical study.

Complete Sets of

WESTERN FRIEND
FRIENDS' REVIEW
GOSPEL EXPOSITOR
AMERICAN FRIEND
THE WORKMAN
NEBRASKA FRIEND
HERALD OF PEACE
WESTERN WORK

YEARLY MEETING MINUTES

And all books, disciplines, tracts, statistics, memoirs and letters, published or unpublished, which bear on any movements, theological, institutional or pastoral, in American Quakerism during the nineteenth century. Kindly communicate with

ALLEN C. THOMAS, Haverford, Pa.

KATHAM COLLEGE
LIBRARY

KATHAM COLLEGE LIBRARY

The American Friend

Vol. X

SEVENTH MONTH 2, 1903

No. 27

	PAGE
EDITORIALS.—Christianity at Work.—	
The Delaware Lynching Horror.	
—Editorial Note.	451-452
Seen from a Train on the Canadian	
Pacific Railroad	452
<i>L. Hollingsworth Wood.</i>	
Temperance in the Churches	455
<i>Anna May Pemberton.</i>	
SOME VIEWS ON PRESENT TOPICS:	
The Evangelist	457
<i>E. Howard Brown.</i>	
THE INTERNATIONAL LESSON	458
Lesson for Seventh month 12, 1903.	
CHRISTIAN ENDEAVOR	459
Topic for Seventh month 12, 1903.	
CORRESPONDENCE	460
THINGS OF INTEREST AMONG OURSELVES, 460	
BORN.—MARRIED.—DIED	461
EVENTS AND COMMENTS	463

NEED OF SELF-SACRIFICE.

As one looks round upon the community to-day, how clear the problem of hundreds of unhappy lives appears! Do we not all know men for whom it is just as clear as daylight that that is what they need, the sacrifice of themselves for other people? Rich men who with all their wealth are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy,—every man knows what these men need; just something which shall make them let themselves go out into the open ocean of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests, to which they are tied.

—PHILLIPS BROOKS.

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS NAOMI PINES, PA.

New Assembly Inn, Now Open.

Overlooks Lake 3 miles long, half mile wide. 400 acres of Old Pines. Rowing, Bathing, 2000 feet Elevation. New Auditorium and Lecture Hall in the Pines will be dedicated *Seventh month, Seventh Day.* Speakers—Martin G. Brumbaugh, Isaac Sharpless, Rufus W. Miller, Joseph Elkinton. Engage Room now. Philadelphia Livery Service.

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

S. F. BALDERSTON'S SON

**Wall Paper and
Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

WANTED

by J. WILHELM ROWNTREE, of England, at a fair price or on loan, but preferably the former, for the purpose of historical study,

Complete Sets of

WESTERN FRIEND
FRIENDS' REVIEW
GOSPEL EXPOSITOR
AMERICAN FRIEND
THE WORKMAN
NEBRASKA FRIEND
HERALD OF PEACE
WESTERN WORK

YEARLY MEETING MINUTES

And all books, disciplines, tracts, statistics, memoirs and letters, published or unpublished, which bear on any movements, theological, institutional or pastoral, in American Quakerism during the nineteenth century. Kindly communicate with

ALLEN C. THOMAS, Haverford, Pa.

WILLIAM S. YARNALL
Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

The

New Century

TYPEWRITER

does the **BEST WORK** and lots of it, **EASILY.**



Strong, Thoroughly Built,
Superior in results to any other.

Write for

"THE BOOK OF THE NEW CENTURY."

AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial
Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

WABAN SCHOOL, WABAN,

MASS.

A Superior Preparatory School for Boys.
J. H. PILLSBURY, A. M., Principal.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncrowded profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia

ESTABLISHED 1890

..CHAIRS RUSHED..

AND RE-RUSHED
Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Glass
Woven Cane and Rushes constantly on hand At the Old Stand.

GEO. W. BRENN

1300 N. Marshall St., Philadelphia, Pa.

300% Yes, It's an Actual Fact.
NOT INTEREST,
BUT SECURITY.

Two hundred per cent, sound, improved realty, and a Deposit of the Gold Coin, dollar for dollar, for the repayment of the debt. In our 27 years' experience we have tested our Sinking Fund for the past eight years. It has proved to be the highest development of the real estate mortgage. Send for descriptive circulars and full information free. Highest references.

PERKINS & CO., LAWRENCE, KANSAS.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By ISAAC SHARPLESS, LL.D. The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages . . . \$1.50

HAVERFORD EDITION, two volumes, profusely illustrated, half morocco, deckle edges, gilt top . . . \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by ALBERT COOK MYERS, M.L. 12mo, cloth, . . . \$1.25

The Quaker: a Study in Costume.

By AMELIA M. GUMMERE. A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half ooze-sheep, with a cover design by Miss Amy Otis. \$3.00

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by ALBERT COOK MYERS, M.L. 12mo, cloth, 224 pages . . . \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder . . . 4,457,613.08

Surplus, belonging to Insurance Account . . . 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS
FRANK H. TAYLOR.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, SEVENTH MONTH 2, 1903.

No. 27.

CHRISTIANITY AT WORK.

A RECENT student * of moral and religious conditions in the country districts of the United States gives, as a result of his investigations, a sad and depressing report. He says that each year sees many churches utterly die out, while the annual reports show that many others are barely alive. The struggle to keep alive is so hard that the little churches have no vigor left to carry a positive enlightening influence into the community. The aim is rather to keep in existence than to push the battle to the enemies' gates. The country church has come to be, he thinks, "something to be ministered unto rather than something to minister; something to be built up out of the community rather than something to build up the community out of it; a humble pensioner upon the people, hat in hand, begging for support, rather than a divine institution which is to bestow upon men the gift of God in Jesus Christ."

He points out that denominationalism has divided and subdivided the community into little organizations too weak to do anything more than barely live. Irregular and inefficient ministers have left the impression that Christianity is a poor, weak thing. Doctrine has been put above character until the church has sadly weakened its moral grip on men's lives. The exaltation of the clerical office has divorced the church from the common lives of the neighborhood, and finally the country church almost invariably sounds a pessimistic note. It forever dwells upon the wickedness and badness of things without making clear enough the "Good news." These are some of his counts against the country church as it is to-day.

Does he see things as they really are, or is his picture too dark? That is a question which can best be answered by the Christians in each particular community. It is probably true that there are communities where too many of these conditions prevail, and there is no question that in very many places the positive force of the Christian Church is pitifully small. But there are other communities where the little nucleus of Christians is the salt of the locality and the light of the neighborhood.

The difficulties of maintaining a vigorous spiritual church in small country districts are undoubtedly very great. The cities have been taking away from the country the flower of its youth. The farms have been falling into the hands of men who have little or none of the old Puritan blood. The hired labor of the small villages is largely immigrant. The men and the women who form the life of the church are hard-working persons, whose time is not free, and who are unable to prepare themselves for taking a large share in the aggressive and constructive work of a living church. It is not easy for those who have the work to do to read the books and periodicals which present more approved methods of Bible teaching, and the children often come up with a very feeble conception of spiritual truth.

All these difficulties are very real and hard to conquer. There is little hope of America if we cannot Christianize our country districts which feed our cities. But we must and can do it. There is a growing tendency to unite all Christians in small communities into one church. Everything must be done, as far as consistent, to encourage such unity, which means an increase of power. The larger churches must catch the spirit of the Gospel enough to share some of their means and spiritual life with the little struggling churches. How can it be done? It can be done as soon as the prosperous churches discover that it is their mission to do it. We must, too, as rapidly as it can be done, reform our antiquated methods of Bible teaching, and no longer waste our great opportunity to instruct the children, so that the Scriptures will become a real inspiration to them. That work is needed everywhere, and not alone in the country.

But, after all, the thing most needed is the preaching of a more joyous and convincing message. Few persons will continue to go to a place of worship to hear over and over again the long tale of woes and criticisms which come from so many who ought to be the heralds of "Good news." Preach the acceptable year of the Lord. Tell about beauty for ashes, and the oil of joy for mourning. Make men feel that they are in God's world, and that it is something glorious to be a Christian. Try the joy ministry, and show that Christ does something in your own life; and the plan will work either in the little community or in the

* G. T. Nesmith, in "The American Journal of Sociology."

great city. The common people were always glad to hear Him tell His good news of God's love and man's hope.

THE DELAWARE LYNCHING HORROR.

THERE is nothing in our world quite so terrible as a man when he is mastered by brutish passions, unless it is a mob of men who are so mastered. Many of us in this region are still too deeply shocked to speak calmly of the dreadful events which have given an appalling illustration both of the brutish man and the no less brutish mob. The depraved man who was the cause of the commotion committed an unspeakable crime. Of that fact there is no question. He was caught and lodged securely in jail to await the majestic course of the law. The honor of the State and the august power of the law might have been preserved had not a spark been flung into the tinder. While the tension of public wrath was high and every true citizen—not to say Christian—should have used all his wisdom to quiet the strained nerves of the people, a minister of the gospel fired the entire community to a white passion with a sensational sermon, during which he waved blood-spattered leaves of paper from his pulpit. His words set the town into an unreasoning commotion, and those who were eager to act felt that the benediction of the Church was promised upon the deed of vengeance at which we are still shuddering.

Lynching is always a horrible affair, but this particular case is one of the most dreadful in the long annals of lawless deeds by furious mobs. A half dozen persons were shot, a boy's life was sacrificed, and then the man who was being guarded until the law should pronounce upon him was dragged from the battered jail and chained alive to an iron stake and burned to ashes in the presence of the yelling crowd.

The world had just been shocked at the massacre of a king and queen in Servia, and we were saying to ourselves, "What a barbaric country Servia must be!" We had often read before of lynchings, but they were in localities where public sentiment was untrained and where moral ideals were not high. But this display of brute passion, of which we speak, was not in the heart of Bulgaria, it was not in a section where the spelling book is unknown. It was twenty-six miles from Philadelphia! It was prompted by a misguided man who professed to be a disciple of Jesus Christ. It was the work of men who have had the advantages of civilization, of education and of religious teaching. Altogether it is a most startling

revelation of a danger which is creeping upon our country—the danger of lawlessness, the absence of fear or reverence for any authority above the will and passion of the individual or of the mob. If such an outbreak is possible here, it is possible in almost any town in these United States. There is nothing at this moment which can be said or done that can throw light into this dark side of our American civilization. It is no situation to be cured by a sudden editorial or by the *resolutions* of good citizens. But no thoughtful man who loves his country can afford to let such an event as this pass from his memory without leaving in his soul a new attitude of determination. The task which now confronts us is a gigantic one. If it were to call out the militia and stamp out a rebellion that would be a fairly easy matter. It is, however, the slow and gradual task of carrying the *real* gospel of Jesus Christ into the lives of white man and black man until we are safe from the passions of the brute embodied in human form—safe because the spirit of love and the power of self-control have taken its place.

EDITORIAL NOTE.

CALIFORNIA and Canada Yearly Meetings are both in session at this time of writing, one in the extreme Southwest and the other in the extreme Northeast of our great country. California is being held this year at El Modena, and Canada in Toronto. We shall watch with great interest to hear the outcome of the effort which was started one year ago to give Whittier College an endowment.

FOR THE AMERICAN FRIEND.

SEEN FROM A TRAIN ON THE CANADIAN PACIFIC RAILROAD.

BY L. HOLLINGSWORTH WOOD.*

ONE can hardly keep awake all the way from the Atlantic to the Pacific, but so much of interest presents itself on the way that one grudges the hours of darkness the secrets they conceal. Leaving New York in the evening via the New York Central and Hudson River Railroad, Adirondack Division, we began our long journey overland by missing the beauties of the Valley of the Hudson, but an early riser gets a glimpse of Adirondack scenery and newly-cleared farm lands in the Empire State before crossing into Canada.

At the time of year when we made our start (March 16th) the sugar harvest from the maple groves was in full blast, and gave us an opportunity

* L. Hollingsworth Wood, who is the son of James Wood, of Mt. Kisco, N. Y., is now on a trip around the world. He has sent us from Japan this interesting account of the ride over the Canadian Pacific.—EDITOR.

to see the sugar camps enveloped in clouds of steam which issued from the boiling sap kettles, making the camps look very spectral in the midst of their groves of gnarled old sugar maples. Passengers for the West over the Canadian Pacific Railroad, or, as it is generally called in Canada, "The C. P. R.," leave the train at Montreal Junction, so as to have plenty of time for the transfer of baggage, traps and the little belongings which may accumulate.

We had quite as much time as we wanted here, for after the train for the West from Montreal arrived at the junction it was held for two hours for the train from Halifax, N. S., which had a number of emigrants for the Northwest on board. Starting two hours behind time, which in no wise disturbed the mind of any one of the officials, we packed ourselves away for the long ride which would end with our first view of the Pacific.

The sleeping cars on the Canadian Pacific Railroad are as comfortable as such a contrivance can be, and seemed to us about six to eight inches higher and broader than the ordinary Pullman. The seats were lower, and one could sit up in the lower berth, when "made up" for the night, and have a very comfortable amount of room to spare between the top of one's head and injury in the shape of the hard-finished bird's eye maple of the upper berth. Another feature of the C. P. R. cars, which we soon discovered, was the triple windows. The ordinary double sash of the Pullman was supplemented by a third, which was fastened to the outside of the car with set screws, and made perfectly air and water tight. When we were passing through a temperature of 10 to 20 degrees below zero, on the prairies of the Northwest Territory, we found the three sashes, and the air space between, none too thick a partition to have between ourselves and the cold breath of such an atmosphere. Another advantage we noticed was that in spite of the intense cold, no frost ever collected on the glass, and we were at all times able to see quite clearly.

Our first day on the train found us looking out on a country which seemed to be very fertile, and from the small lots into which the farms were divided by the line fences, we judged the population must be French, with their custom of dividing the paternal acres among the sons, and fencing off each portion on a new division, in full force. The houses were largely built of logs, in most cases whitewashed, and with roofs picturesquely curved to hold the snow for the sake of warmth. Although the snow was nearly gone almost the only conveyances we saw were sleighs drawn by two horses.

In the more recently cleared portions fences made of stumps of trees, with the roots set on edge, added a picturesque touch to a nicely cultivated field, while the small farm houses built with all the outbuildings connected in such a way that one could pass from the dwelling house to the stable through wood house, chicken house and pig sty, during the heavy snows of winter, gave the homes a very compact appearance.

One has not progressed very far along the C. P. R. before the most beautiful characteristics of this charming route, east of Manitoba, manifests itself, and we see the beginning of the almost endless chain of lakes by which the road runs until it emerges on the flat prairies of the Northwest.

Soon after leaving Montreal Junction for some ten miles we skirt the shore of the lake of Two Mountains, where many Canadians from Montreal and Ottawa spend their summers, and this lake is followed by others, named and unnamed, in an almost continuous chain.

The small towns which we pass are either old French or of very recent growth, and mostly dependent on the C. P. R. for their existence.

Ottawa, the capital of the Dominion of Canada, naturally interested us very much, but from the train we could see little of interest except the very recent and hastily constructed wooden houses of the section over which the great fire had raged by which the city was so nearly wiped out. One great exception to these insignificant buildings which we could see was the imposing edifice of the Houses of Parliament, which, situated on the bluff above the river, makes a magnificent appearance as the train swings into the Central station. From Ottawa we continue our journey along the beautiful valley of the Ottawa River, which was still frozen, disclosing the winter roads of this section stretching over its smooth surface, and marked by rows of evergreen trees to indicate the sleigh tracks, which might be obliterated by fresh fallen snow. This is a charmingly wild district, with glimpses of the river here and there, or a tributary or lake, with now and again a little farm or a tiny village, till darkness shut us in from all the passing scenery.

Next morning found us on a siding in the midst of a wild region, with a report of a freight wreck some seventeen miles ahead, but a very complacent conductor and station agent, who entertained us with tales of the fish and game to be had hereabout. The country seemed wild enough for anything, with young spruce and hemlocks and balsam fir growing among the rocks and stumps, or the half-burnt logs of heavy fallen timber.

On reaching the wreck, which we did after a five hours' delay, we found a freight train had broken in two coming down a grade, smashed a car, and that some Manitoba wheat, with which it was laden, had been strewn over the tracks. As in nearly every other instance of delay, the length of time taken to straighten out the tangle seemed to us entirely out of proportion with the amount to be done. There seemed to be no strenuous effort made to accelerate anything on the C. P. R.

The wreck passed, we continued through the beautiful wild country, with charming views of lakes and forest—ideal places for camping in summer. Here and there a little town, grown up around some mill which had been established where abundant water

power suggested an economical method of converting the Western wheat into flour on its journey to the East; or more often still where saw mills for the seemingly unending supply of logs to be drawn from surrounding forests have attracted some little settlement. Some exceptions to these manufacturing towns are found in the old centers of the fur trade as at Fort William, formerly an important post of the Hudson Bay Company, where the hunters and factors of the company used to meet and exchange their wares, and tell the tales of adventure and hardship which lend the glamour of romance to the very name of this old chartered company.

The glory of Fort William as a center of the fur trade has departed, and the company's old fur house is used as an engine house for the great coal docks, and some of the world's largest grain elevators overshadow the little old low buildings of the traders, while the busy stir of modern commerce, with the loading and unloading steamers, would present a strange sight to some Rip Van Winkle of the former days.

At Rat Portage is the outlet for the Lake of the Woods, and the latter, breaking through a narrow rocky rim, and falling into the Winnipeg River, creates one of the greatest water powers in the world. The Lake of the Woods thus forms a gigantic mill pond of some 3,000 square miles' area, and here have been established pulp mills, saw mills and flour mills of large capacity, and at Keewatin, a few miles further on, is the flour mill operated by the Lake of the Woods Milling Company, and which we were told was the largest single mill in the world, but we are not sure that our information was reliable.

From here the country traversed by the C. P. R. gradually flattens out into the prairie, and following the Red River we reach Winnipeg, the capital of the province of Manitoba, and spoken of with local pride and affection as "The Peg."

At Winnipeg we saw a splendid specimen of the Northwest mounted police, the body of frontier watchmen which furnished so many of the Canadian troops who made such a name for themselves in South Africa. The specimen we saw was at least six feet two inches in height, and well proportioned, with a striking uniform of fur cap and coat and gloves, mostly black with brown trimmings. Underneath he wore a heavy blue cloth uniform, with lighter trimmings, and made a fine figure of a man among the crowd of loafers on the station platform.

Winnipeg is now the chief depot of the Hudson Bay Company, and here are its stores and warehouses, and also a goodly number of thriving business concerns, for it is the center whence the development of the great Northwest of Canada is being pushed.

From Winnipeg we continue our journey over the prairies of Manitoba and Assiniboia provinces, where the train runs for days together across a country either quite level or gently undulating, with stations twenty or thirty miles apart, consisting in many in-

stances of one house and a grain elevator, while for many a mile there would be absolutely no house in sight. Indeed, one station which was regularly on the time-table consisted of a sign board nailed to a telegraph pole, and a short siding with nothing else in sight.

Signs of cultivation were everywhere present in the golden stubble which we could see above the snow, stretching away from the black fire guard as far as the eye could see.

This fire guard consists of a strip of land some seventy-five yards wide on each side of the track, which is kept burnt bare of vegetation, and is designed to prevent the spread of fire from the sparks dropped by the locomotives. One can easily picture the terrors of a prairie fire when fields which in summer are covered with the waving grain, the only treasure of the inhabitants, are seen stretching in every direction.

Crossing these prairies the trains are nearly always delayed on account of the effect which the water found on the prairies has on the boilers of the locomotives, rendering it very difficult to keep up the steam pressure, and our train was no exception, finally getting what they called outlawed, which meant over twelve hours late.

Colgary is the last of the prairie towns of any size, and is charmingly situated on the Bow River, with a background of the foothills of the Rockies. Here among the cowboys and ranch owners, who are English, American, Mexican, half-breed Indians, and native Canadians, we saw some Russian peasants, who were pointed out to us as Doukhobors. Very strange they looked in their short-waisted, long-skirted coats, with unkempt hair falling from under their caps, round blue eyes set in weather-beaten faces, and a most picturesque if heterogeneous gathering they all made on the platform of this little frontier town.

And now comes the real treat of the long journey—the mountains. Just in the late afternoon we entered the gap, and as we follow the Bow River the grand peaks and ranges close in round us, obliterating our track and everywhere hemming in the view, till one wonders which way the railroad must turn to get any further.

Our train being so late we found that we would pass through some of the best of the scenery by night, so stopped off at Banff, intending to take the train which left Montreal on the day after us, and which was due at Banff in the early morning.

The C. P. R. hotel at Banff was still closed for the winter, but the "Sanitarium" welcomed us to the best of their ability, and the sleigh ride from the station of about three-quarters of a mile ended our day's traveling very pleasantly.

A plunge bath in hot sulphur water was a great luxury after the long days and nights on the train, and we enjoyed it to the utmost. The hot sulphur springs at Banff have made the place a famous resort for invalids, as well as mountain climbers, and we could well imagine a speedy recovery from any trou-

ble which involved drinking warm sulphur water, especially when one had such air to breath as we found next morning at 6.30 when we were out to catch the first glint of sunlight on the mountain tops.

We were well repaid for the effort by the views of the mountains, with their tops glowing in the early morning sun, while later our path through the snow some two feet deep was made to sparkle as the sunshine found its way through the rocky barriers and fell on the valley below.

The hot sulphur pool, with its snow-laden, rocky edge, was a strange contrast, and the tales of snow-balling while bathing which we had heard seemed easier of belief.

The whole of this section of the Canadian Rockies has been turned into a national reservation, and here the Dominion Government keep their famous herd of buffalo, and fine specimens of elk, moose and other of our native animals which are so fast becoming extinct.

The obliging Canadian Pacific Railroad gave us ample opportunity to see all these things, for the train was so late that the first section reached Banff at 4 in the afternoon, instead of 7.30 in the morning, as we had expected.

We were fortunate in finding a regular freight train caboose attached to the first section of our train, and from the lookout box, in which the train crew obligingly gave us seats, we had every opportunity for seeing the magnificent views of Cascade Temple, Pilot and many other of the famous peaks which towered above us in all their grandeur of rocky sides and snow-clad tops, and dwarfing nearby objects, so that the train and track seemed very toys, and man and all his works but pigmy things.

No pen can adequately describe the wonders of this region, which succeeded each other in overpowering majesty as we passed on the way to the coast through Rocky, Selkirk, Gold and Coast ranges, all with marvelous beauties, similar yet characteristic. To be torn away from such picture spots as Logan, Field and Glacier was like being rudely jostled out of fairyland; but succeeding pictures of equal loveliness finally left on the mind a composite photograph of wonderful snow-capped mountains, densely wooded lower slopes and valleys, rushing mountain streams, and over all sunshine sparkling in the frosty air and reflected in dazzling radiance from the great fields of snow.

Indeed, the whole journey from Banff to Vancouver remains in our minds as a succession of marvels which no camera can ever reproduce, and which must be seen in their own magnificence if one would be able even to listen to a description of any one part intelligently.

We reached Vancouver and boarded our steamer to cross the world's greatest ocean, still in a sort of dream of the splendors we had just seen, and our eyes were continually turning back as we steamed out of the harbor, hoping for a last glimpse of snowy summits we had left behind.

FOR THE AMERICAN FRIEND.

TEMPERANCE IN THE CHURCHES.

BY ANNA MAY PEMBERTON.

How necessary it is that Christians be on the right side of all questions! It can scarcely be doubted that the slavery question could have been settled without the war of the 60's had the professing Christians, as a body, throughout the land, been on the side of right. Many ministers were afraid to express their conscientious convictions on the subject for fear of losing their places and salaries. Church doors were closed against anti-slavery speeches and lecturers, and efforts were made to exclude all discussion or agitation in reference to the subject. How gladly would some religious organizations blot out all remembrance of this now! There were multitudes that lost faith in the teachings of Christianity, for lack of practice, when it came to the great question of slavery. It had a tendency to drive men from the Church.

A certain professor, in a theological seminary, gave this advice to his students: "If you hope to be settled over intelligent, cultivated and prosperous parishes, you must be careful to keep aloof from the exciting questions of the day." In this respect, however, Friends have occupied a vantage ground. Kennedy, in "American Reformers," says: "The Quaker ministers were more free to speak their convictions, when and where they pleased, than the salaried preachers of other denominations."

The mission of the Church is to make the world better. Christianity means much only as it better human life and conditions of society. In no better way can the Church show to the world its real belief in practice than by espousing great principles and carrying them forward. Even opposing forces have more real respect for us, when we are pressing forward the principles we profess to believe in. They sneer at us when we sever our connection with each other for some trivial matter. We must stand together.

In anti-slavery days there was a kind of abolitionism that did not abolish slavery and would not have done so in centuries. So it is to-day. There are people that believe in temperance, and would like to see it succeed, but they do not lift their hands against the mighty evil. In a certain village some temperance people were making an effort in behalf of local work, when a minister in one of the churches stated plainly that he was afraid to work in the cause for fear of offending some of his leading members. How many a minister has shrunk from duty because he knew if he spoke the truth as God gave it he would make himself unpopular with the members of his church! In many places, the Church professing to follow the teachings of Jesus, is leagued with the liquor power, and its members are afraid to act. "The church cannot survive agitation on the subject," they tell us. "If we agitate, certain of our members will go elsewhere." Some churches become more interested in numbers than in righteous

work. "We know that temperance is needed more than all else; but we could not accomplish anything if we should try," they say.

We are also told: "Do not be disturbed; it takes time. No great question is settled in a day." Settled in a day! People have talked this way for almost a century. Then they tell us: "We do not want temperance lectures in the churches. They make divisions. Some of the people are too radical and say things some do not like." Where are temperance lectures to be given if not in the churches? Shall we send them into the street or into halls, where a fee is required? What are churches for if questions of public reform are to be excluded? Temperance in the churches! The greatest boon that can come to the American churches is the blessing that shall result from having brought about a great reform. The greatest error is to be asleep on questions that have to do with the betterment of the State and the community. Let the churches proclaim silence on this subject and the liquor dealers have the greatest victory that can come to them. Let the churches arise to put down this great evil and the hope of its perpetual existence is gone forever.

A district judge was to be elected in a certain State. One candidate was a sworn enemy of temperance, and had been the means of defeating a bill of the temperance people before the State Legislature. The temperance people sent out letters, asking their people not to vote for this enemy of temperance, but to support their candidate, who was in sympathy with their efforts. The same day these were sent out the saloon element sent out letters, asking their adherents to vote for their candidate, regardless of party. They left party and did so. What did the temperance people do? They would not scratch their tickets and voted with their party, regardless of the temperance principle at stake. The enemy of temperance was elected and the liquor people said, "We knew they thought more of 'party' than their cause."

Partisanship, in our time, is, in a large sense, the enemy of liberty, of thought and action. Principle must be put ahead of party always. The temperance reform will advance swiftly toward victory when those interested in the great subject vote their principle. Parties change, but principles never. A party may represent one principle to-day, another to-morrow. James Russell Lowell says, "Man is more than institutions; better rot beneath the sod than be true to Church and State, while we are doubly false to God."

The liquor men will find that the temperance people will finally understand their interests and be true to them. Let the question be settled peaceably, so far as in us lies, by the churches marching forward under the banner of this reform.

Is there within the Friends' Church to-day a love for the cause that will aid effectually in driving this evil from the land? Do we, as a Church, have faith in God, to believe in its final overthrow, and to

work successfully for the speedy abolition of the traffic? The liquor element cares little for our resolutions as long as there is not within us an element of strength to put it down. The American people and the American Churches have played with this question too long.

Who would be the one to say that the church is not the place for such agitation or discussion? Times change. One generation declares against such agitation, but future generations look with pride upon many things that men in the past have condemned.

There are two ideas of the use of church buildings—one is that they are a sort of holy place to meet to worship in on the Sabbath day, or do work distinctly connected with church lines. Another is that the church should be the place for all reform. We cannot separate reform and Christianity. Every church should be a center for work, where every temperance worker will find sympathy, and out from these places should go an influence and power that will put an end to the traffic.

We have nothing to fear from reform, even though some people may say things a little different from what we should wish. The Church has always had more to fear from deadness and disinterest on a should go an influence and power that will put an great question than from an overflow of enthusiasm or misdirected effort. If the enemy, by means of some poor misguided person, can prejudice or put to silence the influential part of the community or Church upon this question, and bring about an indifference and feeling of disinterest, we shall accomplish nothing.

Let the Friends' churches everywhere be open for this reform. Let the people not be afraid of discussion. Let us seek for divine wisdom, and, in all our work, give no unnecessary offence to any; but never let principle slumber on a question on which depends the happiness and well being of millions of our fellow men. We may differ some as to methods, but if we shall accomplish anything we must not only be uncompromisingly opposed to the liquor traffic, but determined upon the speedy abolition of the same. We must make no excuse for its existence at any time or place.

It is fair to ask, "How are we as individuals, members of Friends' Church, upon this subject?" Have we taken action, as a body, and called the attention of our sister Churches to this subject, simply to ease our consciences and to have the consolation that we are making an effort? Shall the evil still hold dominion over us? Are we prepared to do and die as martyrs for the cause if need be? Our measure will be the measure of sacrifice. The times call for men and women who will lay their all upon the altar of this reform, who will risk reputation, property and even life itself, if need be, for the success of this great issue, and who believe implicitly in the final consummation of victory.

West Milton, Ohio.

Some Views on Present Topics.

FOR THE AMERICAN FRIEND.

THE EVANGELIST.

BY E. HOWARD BROWN.

1. The place. 2. The duties. 3. Support. In Eph. 4: 11 Paul tells us that Christ gave some apostles, some prophets, some teachers, some evangelists and some pastors for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

The evangelist is therefore a minister. His gift is the gift of the ministry. Timothy, although located at Ephesus as pastor, is urged by Paul, in his second letter, to do the work of an evangelist, and to make full proof of his ministry.

In the study of the word and the history of the early Church the evangelist was the forerunner of the Church. As John the Baptist was the forerunner of Christ, preparing the way of the Lord, so the evangelist has gone out and prepared the way for the organized Church. The evangelist was more of a missionary. He declared the way of salvation. He saw men saved and gathered into the Church.

When the Church was organized, the pastor, teacher and the exhorter fed the flock, edified and taught them. The evangelist is still a forerunner of the Church, and should fill his place—a home missionary, a winner of souls.

The evangelist is not and ought not to be the overseer of the church or home ministry, pastors or teachers. The duty of the evangelist is to enter new fields and outlying districts and hold gospel services for the unsaved. His ministry ought to be a full gospel—repentance, confession of sin, restitution, the new birth, or justification; the baptism with the Holy Ghost, or sanctification. There ought to be plain, definite sermons on sin, the Christian life, and entire consecration, so that the converts would not be one-sided, but would realize that in becoming a Christian they were renouncing the world, the flesh and the devil. This would no doubt save many of them from the modern sin of backsliding.

I have been running a Cypher's Incubator this summer, and have about 300 little chickens. I have learned some valuable lessons for the Church. In my first hatch the eggs were not warm enough, and at the critical time remained cool one evening too long. This caused a loss of many possible chicks. Some were weak and others crippled.

Evangelists must be spirit-filled. Revivals must have warmth enough to cause conviction. And then there is a critical time when, unless this fire is kept up, conviction leaves the meeting and there are no results.

On the other hand, my next hatch was kept too warm. The last few days were very hot, and we had chicks sooner, but many weak and crippled and soon died. Much as emotion and enthusiasm are needed, and spiritual power is prayed for, I am afraid it is true that many of our so-called "grand revivals" and

glorious victories are caused by over-heating, too much creaturely activity, excitement, emotions, etc. Converts come out early, and seem strong, but a few days in the brooder (the Church), in a cooler atmosphere, under ordinary services, and they weaken and die.

There is need of fire, of enthusiasm, of emotion and tears, of spiritual power, especially and necessarily. But there is a regulator known as the Holy Spirit upon God's part, and one on our side known as common sense. A great deal of so-called spiritual power is undoubtedly excitement, as is proven by the results. Some have claimed that if the Church could keep up a revival the year round these converts would all live and flourish. You might as well talk of keeping the chickens in the incubator all summer with the thermometer at 103 or 104. After twenty-four hours from the hatching the chickens must be removed and placed in a warm place, but in a much cooler one, and gradually lower the temperature until they can stand outside air, sunshine and shade. What we need in revival work is good revivals, well guarded and spirit-led to get good results, and then a good warm meeting to feed and care for the converts. Within twenty-four hours get the converts away from the evangelist. The chick must learn that he is not a part of the incubator, but a separate living individual. So the convert must learn that he is just beginning a new life and needs to be fitted and tempered to suit his surroundings. The brooder is made on purpose, and is planned for the very best interest of the chicks. The Church is God's plan. It was planned on purpose, and is for the best interest of each convert. The sooner a convert learns that he will come in contact with cold, formal church members, with the scoffing world, with the tempter and deceiver, the better it will be with him. The Church necessarily cannot run and keep up such a high atmosphere, but most of our meetings could stand perhaps a few degrees and not injure us or the converts either.

The Church needs converts born of God, born from above, born from conviction and a need of Christ, and never will we see strong, healthy, spiritual converts that can stand alone and suffer and lack and give up as well as shout and sing and work until God's plan is carried not only through the revival, but into the Church.

The duty of the evangelist toward the work done is that of an organizer. He should carefully turn the hearts of the converted from himself to the workers who are to follow.

So often the "modern" evangelist carries the hearts of the converts entirely away, and during the meetings many become dissatisfied with the local workers. This ought not to occur. The evangelist, if he have a place in the Church, is not to estrange or separate the people from the local ministry, but to unite them. Each man should have his place and fill it, and no jealousy or strife should ever occur between them.

The evangelistic committee should control the evangelists. This will assist a man to find a new field and will make it unnecessary for an evangelist to jump from Ohio to California, or California to Iowa, or Iowa to New England for another appointment. It will also make it unnecessary for an evangelist to attend all the yearly meetings every fall so as to advertise himself for work. The committee knows the work, and under the new Discipline our committees may soon be able to know the evangelists, so that the two may be brought together without turning our yearly meetings into a kind of exhibit. Committees should support evangelists and see that they are well paid, but do not allow a meeting to put forth all its financial effort in one channel.

The Church ought to be under obligations to the evangelist as well as to the pastor; but at the same time should have the same authority over his movements.

Our meetings ought not to need the evangelist. The Home and Foreign Missionary work of the Church ought to use every evangelist. And if they could and would the gospel would be preached to all nations. If the poor, backsliding meetings of our country could look after themselves, and let the host of enthusiastic, spirit-filled evangelists be turned into these fields, instead of returning sad and discouraged from a year's work among backsliders and hardened, self-righteous sinners, they might be seen returning bearing many precious sheaves.

I believe it was and is God's plan for the evangelist to lead the organized Church into the uttermost parts of the world, as they went out into the West and carried Quakerism into the different States, saw meeting after meeting, yearly meeting after yearly meeting established, until John Henry Douglass, our veteran evangelist, standing upon the Pacific coast, can look back in his declining years and see that he with others have been the forerunners of the organized Church. May God save our Church from the professional evangelist, the church parasite. But may He make of our evangelists John the Baptists, forerunners and missionaries.

Pray for us as evangelists, that while we preach death to self and the baptism of the Holy Ghost, that we may be sure that we are dead and stay dead. I firmly believe a year or two in settled pastoral work would wonderfully help many of our evangelists both in their work and in the end to be gained.

Richland, Iowa.

It is not my strength that grows, so much as God's strength in me, which is given more abundantly as the days roll. It is so given on one condition. If my faith has laid hold of the infinite, the exhaustless, the immortal energy of God, unless there is something fearfully wrong about me, I shall be getting purer, nobler, wiser, more observant of his will; gentler, like Christ; every day fitter for His service, and for larger service as the days increase.—Maclaren.

The International Lesson.

THIRD QUARTER.

LESSON II.

SEVENTH MONTH 12, 1903.

SAUL CHOSEN KING.

1 Samuel 10: 17-27.

GOLDEN TEXT.—The Lord is our King, he will save us.—Isa. 33: 22.

DAILY READINGS.

Second-day, Seventh mo. 6.—Saul chosen King. 1 Sam. 10: 17-27.
Third-day, Seventh mo. 7.—Saul comes to Samuel. 1 Sam. 9: 1-14.
Fourth-day, Seventh mo. 8.—Saul indicated. 1 Sam. 9: 15-22.
Fifth-day, Seventh mo. 9.—Anointing of Saul. 1 Sam. 10: 1-9.
Sixth-day, Seventh mo. 10.—Samuel's exhortation. 1 Sam. 12: 6-15.
Seventh-day, Seventh mo. 11.—Laws for the King. Deut. 17: 14-20.
First-day, Seventh mo. 12.—Christian loyalty. 1 Pet. 2: 11-17.

The date of the occurrence of the episode described in the present lesson is uncertain. Probably about 1079 or 1037 B. C. The place was Mizpeh, which was probably not far from Ramah, and therefore within about six miles north or northwest of Jerusalem. There were several Mizpehs in the Old Testament. Samuel was about 70 years old, Saul about 40, and David about 12.

In chapters 8 to 10 we have an account of some incidents in the life of Saul which give an idea of his fitness for the position of king. They illustrate his character and show him to have been persevering, modest, prudent, trustworthy and religious. As a warrior, and as a physically strong man, he was pre-eminent. Saul was the son of Kish, who seems to have been a small farmer who lived at Gibeah, in the tribe of Benjamin, about 4 miles north of Jerusalem and 2 south of Ramah.

Having described the incidents which happened to Saul, and the circumstances by which Samuel became acquainted with him, the narrative of how Saul became king is resumed where it was dropped in chapter 8.

17. "And Samuel called the people together." The assembly which through its representative elders had asked for a king. (1 Sam. 8: 4.) It was composed of all male Israelites of 20 years old and upward. (Num. 1: 3.) "Its functions were rather to accept the will of Jehovah than to originate measures of its own." Compare 2 Sam. 5: 1; 1 Chron. 29: 22; 1 Kings 12: 20; Jud. 20: 1, etc.

18. "And said." Doubtless only a very brief summary is here given. "Out of the hand of all the kingdoms that oppressed you." Revised Version.

19. "Rejected your God." Not formally, but in reality. This was done by wishing for a king, in accepting whom the direct rule of God would be cast off. "And ye have said unto him." This was done in speaking to Samuel (1 Sam. 8: 19); and this was virtually speaking to God, as Samuel was recognized as being God's representative. "By your tribes and your thousands." The nation was naturally divided first into tribes, and these into families. The "thousands" probably corresponds to families. Compare Jud. 6: 15; Josh. 22: 14.

20. Samuel knew the warning he had given would not be heeded, but it was needful to give it in order

to place the responsibility where it belonged. He now proceeds without further delay to go on with the choice. While not told in so many words that the selection was made by lot, that method was evidently meant to be understood in the narrative. The method may have been something like the following: the names of the tribes were written on separate stones or pieces of parchment, and then all were placed in a bag, and then the priest thrust in his hand, and in the presence of all drew out a stone or piece of parchment. The one first drawn forth in this instance bore the name of Benjamin. The fact that this tribe was a small one prevented any jealousy between the great tribes.

21. The same process was repeated until the family of Kish was reached and Saul's name was brought out. The account is evidently condensed. Why should this method have been allowed when Saul was already chosen? The only answer is that it probably was necessary in those days that the people should have some visible token that Saul was the chosen man. The method by lot was widely recognized in antiquity. Compare Prov. 16: 33; also Prov. 18: 18; Joel 3: 3; Luke 1: 9; Acts 1: 26. With the present amount of revelation such methods are not only not needed, but are positively hurtful. "He could not be found." Probably a natural feeling of modesty made him act thus.

22. "Enquired of the Lord further." Through the Urim and Thummin (Ex. 28: 30; Num. 27: 21). It is not known how this was done. "Is there yet a man to come hither?" Revised Version. The idea is they were almost in despair. "The stuff." The baggage of those who had come to Mizpeh to attend the assembly.

23. "He was higher," etc. Compare 1 Sam. 9: 2. In antiquity the heroes are all represented as of large size. In modern times intellect is the first qualification. Napoleon, Wellington, Grant, Gladstone, were all men of average height or under.

24. "And Samuel said," etc. Compare Deut. 17: 15. "God save the King!" Literally, "Let the King live." Compare the French "Vive le Roi!"

25. "The manner of the kingdom." That which answered to what we call a charter or constitution. "Laid it up before the Lord." Possibly put it beside the ark.

26. "Went home." There was nothing to call him out just at that time. The simplicity of life at this time is thus shown. "A band of men." "A host." Those whose hearts had been touched by God so that they gave their allegiance to Saul.

27. "The children of Belial." Not a proper name, but meaning worthlessness. There are always some such. Not to give presents indicates a rejection of Saul. He wisely paid no attention to this.

Every word, thought and deed has its influence upon the destiny of man. Every life, well spent or ill spent, bears with it a long train of consequences, extending through generations yet unborn.—Samuel Smiles.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SEVENTH MONTH TWELFTH.

WHAT THE HOLY SPIRIT CAN DO FOR ME.

John 16: 5-15.

Second-day, Seventh mo. 6.—Anointing me. 1 John 2: 20-27.
Third-day, Seventh mo. 7.—Guiding me aright. Isa. 58: 9-11.
Fourth-day, Seventh mo. 8.—Witnessing my adoption. 1 John 5: 7-12.
Fifth-day, Seventh mo. 9.—Making me rejoice. Acts 13: 48-52.
Sixth-day, Seventh mo. 10.—Giving power for service. Luke 24: 49-53.
Seventh-day, Seventh mo. 11.—Is a divine Being. 1 Cor. 3: 16, 17.

The true messenger makes conspicuous not himself, but his message. God was revealed to man in the old dispensation through the Spirit (1 Cor. 2: 10; 2 Pet. 1: 21), and became known to man by this revelation, while the Holy Spirit was Himself less known. In the present time, He is the abiding representative of the Godhead, and the Gospel of John is a letter of introduction for this Divine Ambassador. Active before, He was not fully recognized until this wonderful discourse of Christ described His relations and work.

People still disagree in some particulars concerning Him, but the teaching seems clear that He is the first visitant to the heart of man, convicting in respect of sin, demanding righteousness, and bringing to view an impending judgment (16: 8-11). Those who accept and are born of the Spirit (3: 5) receive Him (Acts 19: 2: "When ye believed," not "since" as in the old version), as an abiding Comforter (14: 16). They believe and are baptized with the one saving baptism (Mark 16: 16; Eph. 4: 5). Thus baptized with the Spirit, they are called to walk in newness of life, being continually renewed unto knowledge after the image of Christ (Col. 3: 10; Rom. 8: 29.) Ignorance or weak faith may defer the filling with the Spirit, yet it is intended to be both immediate and permanent (Acts 6: 3, 5; 11: 24), and is to be received by all (Eph. 5: 18).

As Comforter or Helper, He empowers for witnessing (Acts 1: 8), and for work (Acts 2: 4, 14; 3: 6). As Guide, He leads into all truth (—, 16: 13), and into fruitful fields of service (Acts 8: 29). He is Teacher of the heretofore unrevealed mysteries of the kingdom (16: 12, 13), thus continuing His work of former times (1 Cor. 2: 10). Not only so, but that which is to come is declared (16: 13) to those who "have ears to hear," and to each there is an apportioning of the things that our Lord would bestow (16: 15).

And in all things Christ is glorified; so that the proof of guidance by the Spirit—the fruits whereby the truly Spirit-filled shall be known—is the exaltation of Him who sends the Spirit forth, and who is Himself revealed continually in all that He does.

Whether we ourselves shall be so baptized, filled and empowered depends upon our choice, whether we will—or will not—have this Man to reign over us; and "no man can serve two masters."

Correspondence.

Perhaps some of the readers of this may have been expecting to hear from us for some time. But the days in England were busy ones. Much of our time was prearranged, and we found but little time for writing. We arrived in England from Dublin by way of Holyhead, and went immediately to the home of Wm. King Baker, the author of the "Life of John Dorland." While there we had good service in the morning meetings for worship, as well as in the adult school for men and women. We spent the time preceding the yearly meeting in London, having services at Acton, Willesden and Tottenham. Then to the long-looked-for time of yearly meeting, in which we were much interested. About ten days of sittings. After yearly meeting we visited Saffron Walden, Tunbridge Wells and Brighton, leaving for Norway the morning of the 9th inst., and arrived in Stavanger at 4 a. m. of the 10th. We were kindly met at the steamer by the son of Thorstein Bryne, who had waited for the arrival of the boat from 11 o'clock p.m. We were late. A strong north wind delayed our vessel, although she was an exceedingly fine one. But the wind was very boisterous, and the old north sea seemed very angry that night. So wild was it that we could not be on deck, for the sea entirely covered it at times. We realized we were nearing the land of the Midnight Sun, as it did not grow at all dark, only a little dim, while the full moon rose over the Eastern stretch of water, bringing with it a halo of light. The white-capped waves plunged and foamed after each other in the silvery light, when suddenly there arose just ahead a great light, from, it seemed, beneath the waves. It rose and fell with the sea, now seen, then again out of sight. Presently we were near enough to see that it came from a small sailboat known as a "pilot-boat." They had ventured out far from land, with a coast pilot, ready to furnish any vessel with safe men for the guidance into the harbor. But we had our shore pilot on board, and did not need to take another. So our engines began to move, and soon we had left the little craft in the dusk and storm. Our hearts nearly misgave us when we saw it was left alone, but we were assured they were accustomed to such treatment, and were not at all afraid out on the great waters. It spoke a very sweet lesson to our soul; we thought they must be frightened, but no, they had been tried so often, they did not mind it now, like one, who at his Master's call, ventures out on the great sea of life, having with him the great Captain of our salvation. Many ships he may hail; some may already be prepared, and some may feel they do not need a pilot, passing him by. But, like the North Sea pilot-boat, he only lies by till some other storm-tossed one may be sighted. Yet, again, the lesson came. When the sea is most stormy and the waves most boisterous, it is then, if not at other times, the wayworn mariner may desire a pilot. How needful that he who bears the precious message should be where the storms are hardest. Being injured himself, and confident, he is able to outstride the waves of life, and lend a hand to struggling souls for the haven of rest. We said, "O Lord, do thou let us grow more confident in trial, until thou canst send us forth as messengers of thine. And do thou be with us and we shall not fear." So we landed in Norway. Sea-tossed and weary, we were conveyed to the meeting house of Friends, where kind friends were waiting to receive us. We had the acceptable company of Joseph G. Alexander, an English Friend, who came to attend Stavanger Annual Meeting, and spend a short time visiting meetings in Norway and Denmark. Also John Lundquist, who came from Douglas, Alaska, to be with us during the summer months, acting as our interpreter. Our party of four is comfortably located in pleasant rooms of the meeting house, where Stavanger Friends have so kindly sent us a woman Friend to care for us, and are so pleasantly entertaining us. We will attend the annual meeting, held at Stavanger, to-morrow, and soon will be sailing to the northward, where we purpose visiting the people of Lofoden Islands, returning southward as the winter approaches.

There is a wide open door for service in Norway. Friends have expressed their appreciation of our prospect of working amongst them this summer. While in the North, I, with my interpreter, expect to be among the fisherman, while our wives will be in their homes among the women and children. We have had much encouragement to go to these open-hearted people, and we go in His name, trusting that many may receive the glad tidings of salvation, and be established in His word. We much appreciate the prayers and sympathy ex-

tended us by our dear friends in America while on this mission of service for our Master in Norway and Sweden.

Letters will reach us while in Norway in care of Thorstein Bryne, Stavanger, Norway.

CHARLES AND MAY REPROGLE.

Stavanger, Norway, Sixth month 12th, 1903.

Things of Interest Among Ourselves.

Allen Jay, of Richmond, Ind., preached at the funeral of Asa Talbert, at West Elkton, Ohio, on the 7th ult.

The present issue of the "British Friend" is the best we have ever seen. It is a great number every way.

Emory J. Rees and wife, who have for sometime been engaged in mission work in South Africa, are at home at Ridge Farm, Ill.

George McGraw attended the regular First-day morning service at Fountain City, Ind., and attended an evening service at New Garden, the 21st ult.

Nellie, wife of Levi D. Barr, with her youngest child, is visiting with her parents, who live in Newberg, and will attend Oregon Yearly Meeting.

Prof. Willard O. Trueblood, principal of Vermilion Academy, Vermilion Grove, Ill., is taking work at Chicago University during the summer vacation.

Fred Groff, of Newberg, Oregon, who has been in Los Angeles the past winter, has been quite sick for three or four weeks, but is now convalescing.

Evi Sharpless is laboring in the limits of Sterling Quarterly Meeting, Kansas. He attended and had acceptable service in the meeting at Sterling the 7th ult., and is now at Hoisington, Kansas.

Abram Fisher, of Rich Square Monthly Meeting, N. C., sailed for the British Isles on the 23d ult. He holds a minute for service, and expects to visit meetings in Dublin and London Yearly Meetings during the summer.

John Snavelly, of Cherokee, Okla., will be absent from his home for a month or six weeks, attending to work on his farm east of Pond Creek. During his absence William Wooton, of Wichita, will fill his place in the Cherokee Meeting.

At Whitewater Quarterly Meeting, held in Richmond, Ind., the 6th ult., Frances W. Thomas, an aged minister from Dunreith, Ind., preached with great power. He acceptably attended East Main Street Meeting on First-day morning.

The Friends at Earlham, Ia., have begun work on their meeting house. They are remodelling the old house and erecting an addition, which will make the building quite modern. They are arranging to heat it with a furnace and light it with gas.

John Wilhelm Rowntree, after spending eight weeks in Chicago undergoing very severe medical treatment, sailed for home by the Celtic on the 26th. He is still suffering somewhat from the treatment, but his sight has been materially improved.

Three members were received by letter at the last monthly meeting at Los Angeles. Two were young women, one from the Methodists, and the other from the Church of Christ. T. J. Kelley, a returned Methodist missionary from Guatemala, was the third.

Harry R. Keates sailed for Liverpool on the S. S. Campania the 27th ult. He expects to return in about three months and take up work in America as the Lord may direct. Letters may be addressed to him care of Isaac Sharp, 12 Bishopsgate Street, Without, London, E. C.

New Garden Monthly Meeting, held at Beach Grove, Wayne County, Indiana, the 20th ult., was attended by George McGraw, a minister from Nebraska, whose Gospel service was with power and very acceptable. The meeting adjourned to meet at Fountain City, Seventh month 18th.

Under the direction of Levi R. Lupton, of Ohio, a camp meeting will be held at Marion, Ind., from Seventh month 17th to the 26th. The circular of announcement states that "the full gospel of justification, sanctification as a second work of grace, divine healing, the pre-millennial second coming of Christ and systematic tithing will be preached."

Albert Syze is now located in the meeting at Bolton, Mass., having recently removed his family to that place from Yorktown Heights, N. Y. His services are much appreciated, since prolonged illness in the family of Alice M. Dow has prevented her from attending the meetings for some time.

At the spring meeting of College Park Association, San José, Cal., Joel Bean read a paper in which he set forth what College Park Association stands for. It is kindly in spirit and at the same time firmly states the writer's own point of view concerning the principles and practices of Friends.

Children's Day at New Garden was observed the 21st by Fanny Elliott giving an interesting and helpful chalk talk in the morning; then, after a basket dinner, the children rendered a splendid program to a very attentive audience of over 400. A collection of over \$9.00 was taken for missionary purposes.

The annual commencement sermon of Whittier College was delivered by Levi Mills on the evening of the 7th ult. The annual Athenaeum entertainment was held in the college hall on the evening of the 9th. A class reception was given by the faculty Sixth-day afternoon at the homes of A. C. Johnson and Levi Mills. An alumni banquet was given on the evening of the 17th ult.

John Wilhelm Rowntree read an instructive paper on "Modern Thought and the Gospel" at a gathering of Chicago Friends at the home of Professor Hill, of Chicago University, the evening of the 22d. About fifty Friends heard the paper, which was an excellent presentation of a difficult subject, and which clarified a number of knotty points. A social time preceded and followed the paper.

Friends of Philadelphia are taking steps to open in this city a boarding home for young men Friends who come to the city to engage in business or for other reasons. The following committee of managers has been appointed: Joel Cadbury, Benjamin Vail, Benjamin F. Whitson, Elizabeth K. Hutchinson, Deborah P. Lowry and C. Virginia Sellew. John Way, 409 Chestnut Street, is the treasurer, and will receive subscriptions.

We have received from California a copy of "The Witness," a paper mainly devoted to missions and the training school for Christian workers. It contains much matter of interest and value, and it will doubtless help those for whom it is issued. Those who are publishing it clearly want to help Christ's cause, but we are sorry to note in some of its editorial articles a spirit of harsh criticism and a lack of true Christian perspective.

Seneca H. Stevens sent us a graphic sketch of his recent visit to the Blue Ridge Mission, N. C., from which we glean the following: The Sabbath School and meetings for worship are well attended by the people of the community who seem very eager to receive the "good news." The day school is doing good work under the care of M. and M. Lindley, with their faithful teachers. The good fruit from the mission is manifest already in many of the workers it has turned out. Some are evangelists, some teachers, and some thrifty farmers. All are useful citizens.

The commencement exercises of Vermilion Academy, Vermilion Grove, Ill., occurred the 19th ult. There were twelve graduates, eight girls and four boys. President Absalom Rosenberger, of Penn College, gave the class address. Lindley A. Wells preached the baccalaureate sermon. The past year was a very successful one for the Academy. A larger endowment is being added to the funds now possessed. Prof. Willard O. Trueblood will remain next year as principal; Caroline Clare Stanley as first assistant; Estella Rees as instructor in music. Emory Ratcliff, of Earlham College, has been secured as instructor in history.

Levi Rees has met with keen disappointment in his plans and labors in the meeting at Noblesville, Ind., the cause being a severe attack of la grippe. During the early winter months he did excellent service, and the outlook seemed unusually bright for an aggressive campaign in the meeting. His personal influence was deeply felt by the membership, and his presence made a strong impression upon the community. He was taken sick the latter part of Twelfth month, but recovered sufficiently to preach on three Sabbaths in First month. He then suffered a relapse, and was confined to his room for a long time. He now expects soon to be able to remove with his family to California.

Third-day of last week was a great day at Friends School in Providence, R. I. The commencement exercises were held, the new gymnasium was "dedicated," and the one hundred and nineteenth anniversary of the founding of the school was celebrated. A class of fifteen graduated, eight of them delivering original orations and essays in the presence of a very large audience. Among the guests on the platform was Frances A. Bartlett (Barrows), in her 95th year, who was a pupil when the school opened in Providence in 1819; also Peter Neal, one of the oldest graduates, and Charles M. Bailey and William O. Newhall. Addresses were delivered by Lucius F. C. Garvin, Governor of Rhode Island, and Benjamin F. Trueblood, of Boston. Interesting after-dinner speeches were given in the gymnasium by a number of the alumni and old scholars.

WILMINGTON COLLEGE COMMENCEMENT.

The commencement exercises of Wilmington College were held the 19th ult. The large auditorium was filled with the friends of the college, and the exercises were particularly gratifying. There were nine members of the graduating class, six young men and three young women, who delivered orations. Five of the class received the degree of B.S., and four that of A.B. Henry Painter was granted the degree of A.M.

After the conferring of degrees, President Unthank delivered a very able address. In severing his connection with the college, after having served it so faithfully and well for twenty-nine years, he gave a short review of its material advancement in courses of study, equipment, buildings and endowment. Since he came to the college over sixty thousand dollars have been raised for it, not including property. He then made a strong plea for its future welfare, and urged the friends to continue to keep Wilmington College uppermost in their hearts.

Prof. J. B. Wright then addressed President Unthank on behalf of the Board of Management, assuring him of their deep appreciation of his services. At the close, Albert J. Brown, president-elect, was introduced by the retiring president. President-elect Brown made a few remarks, which were warmly received by the audience.

F. S. LAMAR.

BORN.

BEWLEY.—At Cincinnati, O., Fifth month 25th, 1903, to C. Arthur and Isabelle H. Bewley, a son, Thomas, Jr.

CADY.—Born, to Charles and Sylvia Gregory Cady, at Berkeley, Cal., Sixth month 14th, 1903, a daughter, named Lois.

MARRIED.

JOHNSON—WILSON.—At Richmond, Ind., Sixth month 24th, 1903, Albert Johnson and Anna J. Wilson. They will be at home to their friends after Seventh month 9th at Lynnville, Ia.

KELLEY—LAWRENCE.—At the Training School for Christian Workers in Los Angeles, Cal., Sixth month 20th, 1903, T. J. Kelley, a returned missionary from Guatemala, and Mida Lawrence, a returned missionary from Alaska. They expect to spend their lives in mission work in Central America.

DIED.

ELLIOTT.—At the home of his daughter, Lourana Hiatt, Okaloosa, Iowa, Sixth month 7th, 1903, Nathan Elliott, in the 86th year of his age. The deceased was a native of North Carolina, but lived in Iowa forty-nine years. His chief characteristics were the praise of God and love of his fellow-men, at all times bearing faithful testimony to salvation through Christ.

HAWORTH.—At her home in Quaker, Ind., Fourth month 14th, 1903, Miriam, widow of George T. Haworth, in her 70th year. She was a lifelong Friend, and for many years was an active worker and an elder in her home meeting.

HOCKETT.—At his home, near Earlham, Ia., Sixth month 2d, 1903, David Hockett, aged 72 years. He was an earnest Christian and a devoted Friend.

TAYLOR.—At North Fairfield, Me., Sixth month, 1903, Frances Louisa Taylor, in her 68th year. She joined Friends by request, and in all the relations of life lived a pure, exemplary Christian.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SMARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

It is noted as a curious fact that out of 11,199 rural free delivery routes established the past five years, 3,792, or over 33 per cent., were in the four adjoining States of Ohio, Indiana, Illinois and Iowa. Doubtless this is due to the peculiar fitness of this service for the thrifty agricultural class, which constitute such a large part of the population in these States.

The statistics of library gifts during the year ending Sixth month 1st, in America, shows that the money thus disposed of amounted to \$10,306,407, of which Andrew Carnegie's donations were \$6,679,000. These figures include books and buildings. While Andrew Carnegie has made this field peculiarly his own, it is evident that many bequests and gifts from others are constantly being reported.

The popularity of American flour in China is attracting attention on both sides of the globe. The British Consul-General at Canton, in a report sent from China to London and published in that city, states that the demand for flour among emigrants returned from the United States is so great that the quantity of flour imported in 1902 exceeded that of 1901 by 95,831,328 pounds, and was also some 78,400,000 pounds in excess of the average for the past five years.

President Diaz of Mexico now receives still another election as chief magistrate, in his 73d year. He will probably serve for life, inasmuch as his name insures that stability in public affairs which Mexico has enjoyed for a generation, greatly to its advantage. That these continued elections are demonstrations of true republican principles could not be maintained, yet there is every reason to believe that they represent the will of the Mexican people as a whole.

At a recent session of the National Colored Immigration and Commercial Association the Committee on Resolutions adopted a resolution recommending the chartering of vessels during the year 1904 for carrying colonists to the Republic of Liberia, Africa. A petition to President Roosevelt and the National Congress, citing the wrongs from

which the negro race is said to suffer, was adopted. An appropriation of \$100,000,000 was asked from Congress, to be used for securing the transportation of members of the race who desire to settle in Liberia. The petition, it is explained, does not recommend a wholesale deportation of negroes.

Arrangements have been made for the President to formally open the new cable to Manila on the morning of the Fourth of July. He will send a despatch from Oyster Bay to Governor Taft, congratulating him and the people of the Philippine Islands on the fact that at last they are to enjoy the benefits of telegraphic communication with the rest of the world, and his message will convey to the people of the islands a sentiment appropriate to the day. Manila has been connected by wire with Europe and America for years, but the new cable route will be direct and the shortest one available. An all-American cable clear around the earth will still be something that Americans cannot boast of. Only the British own a world-girdle of that description.

The White Star liner Cedric, 700 feet long and of 21,000 tons, is the biggest afloat, and the Hamburg-American line is to surpass the Cedric with a new liner to be 725 feet long and having a tonnage of something like 25,000. Despite her bigness, it is expected that the new steamship will be one of the fastest boats in the transatlantic service. She is to have the novelties of a roof garden and a topmost promenade deck, and one room will be devoted exclusively to the handling of wireless telegraphy. By such relentless pursuit of "progress" is repose being routed off the face of the earth. The old and chief value of the voyage across the Atlantic lay in the impossibility of getting "news"—rest and frivolity were the only two resources. Thus is man being made the desperate victim of his own inventions.

In an address before the Henry George Association recently Clarence Darrow, the labor leader and attorney for the miners during the anthracite hearing, warned union labor that strikes and unreasonable demands were ruining them and the unions. Promiscuous boycotting and strikes, the mad rush of crafts to increase their own wages without thought or care for the rest of mankind and the limiting of production by trade unionists, the speaker said, were the present perils of trades-unionism. Any system of organization or invention which will increase the production or anything that tends toward the equitable distribution of wealth, are suggestions he makes for the aims of unionism which shall make it lasting and triumphant in the end, instead of dissolving, as he predicts it will, when the bubble of speculation in this country bursts.

The contract for building and equipping 413 miles of the Alaska Central Railway from Resurrection Bay north through the Cook Inlet country and up the Sushitna Valley to the Tanana River, 150 miles above its junction with the Yukon, was recently awarded to a Chicago company. The Agricultural Department of the United States Govern-

ment has carried on agricultural experiments for the last five years in Southern and Central Alaska, and has demonstrated that any vegetation can be grown successfully there which can be grown in the Northern States of the Union. The climatic conditions are about the same as in England and Southern Norway. In addition to the resources of gold, coal and timber, the new railroad will penetrate a copper belt, which has been pronounced by government mineralogists to have the most extensive and highest grade copper deposits known in the world.

There is a strong sentiment against the bill which is pending before the Philippine Commission, granting to the highest bidder a monopoly of the opium traffic in the islands. In fact, the bill has roused protests almost as vigorous as those that followed the forcing of the opium trade on China by Great Britain. The plan was devised by the Philippine Government in an effort to restrict smuggling in opium and to prevent its sale to and use by Filipinos and Americans. The opposition says that the requirements of the measure are ineffectual, and many are asking that opium be entirely excluded from the islands. This is Japan's successful policy.

SURE NOW.

The Truth About Coffee.

It must be regarded as a convincing test when a family of seven has used Postum for five years, regaining health and keeping healthy and strong on this food drink.

This family lives in Millville, Mass., and the lady of the household says: "For eight years my stomach troubled me all the time. I was very nervous and irritable, and no medicine helped me.

"I had about given up hope until five years ago next month I read an article about Postum Cereal Coffee that convinced me that coffee was the cause of all my troubles. I made the Postum carefully, and liked it so much I drank it in preference to coffee, but without much faith that it would help me.

"At the end of a month, however, I was surprised to find such a change in my condition. I was stronger in every way, less nervous and at the end of six months I had recovered my strength so completely that I was able to do all of my own housework. Because of the good Postum did us I knew that what you claimed for Grape-Nuts must be true, and we have all used that delicious food ever since it first appeared on the market.

"We have seven in our family, and I do the work for them all, and I am sure that I owe my strength and health to the steady use of your fine cereal food and Postum (in place of coffee). I have such great faith in Postum that I have sent it to my relatives, and I never lose a chance to speak well of it." Name furnished by Postum Co., Battle Creek, Mich.

Ice-cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the \$7,500.00 cooks contest for 735 money prizes.

CHEAP EXCURSION TO ATLANTA, GA.

July 6th to 9th, via Washington, D. C., Richmond, Va., and Seaboard Air Line Railway.

For particulars address W. E. Conklyn, General Agent, Washington, D. C.

REDUCED RATES TO BOSTON.

Via Pennsylvania Railroad, Account Meeting National Educational Association.

On account of the meeting of the National Educational Association, at Boston, Mass., July 6th to 10th, the Pennsylvania Railroad Company will sell excursion tickets to Boston from all points on its lines west and south of Princeton, Hightstown, Tennent, and Long Branch, on July 3d, 4th, 5th, and 6th, good going on those dates and good to return between July 8th and July 12th, inclusive, at rate of single fare for the round trip, plus \$2.00. By depositing ticket with Joint Agent at Boston, on or before July 11th, and payment of fee of fifty cents, extension of return limit may be obtained to September 1st. For stop-over privileges and further information consult nearest ticket agent.

REDUCED RATES TO ATLANTA, GA.

Via Pennsylvania Railroad, Account National Convention Baptist Young People's Union of America.

For the benefit of those desiring to attend the National Convention of the Baptist Young People's Union of America, to be held at Atlanta, Ga., July 9th to 12th, the Pennsylvania Railroad Company will sell round-trip tickets from all stations on its lines to Atlanta, July 6th to 9th, inclusive, good going on those dates and good to return until July 15th, inclusive, at rate of a single fare for the round trip, plus \$1.00. By depositing tickets with special agent at Atlanta on or before July 15th, and payment of 50 cents, an extension of final return limit may be obtained to reach original starting point not later than August 15th. For specific rates and full information concerning stop-overs, consult nearest ticket agent.

Nearest the Market Street Ferries

W. L. BERRY

22 South Second St.

PHILADELPHIA

**Watchmaker
and Jeweler**

Easy of Access from Every Part of the City

NOTICE TO THE PUBLIC.

This is to certify that Philip M. Daily is not and never has been a minister in the Friends' Church. If his name is seen in any list of ministers of the Friends' Church it is there by his own act, and not by an act of the church.

PENINA HILL WILSON,
Clerk of Buffalo Quarterly Meeting of Friends.

Toronto, Kan., Sixth month 17th, 1903.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

PROFITABLE EMPLOYMENT

For Teachers, College Students, Sunday School Workers, Men and Women in selling our Special Lines of Bibles and Testaments, and our Standard Subscription Publications. Liberal terms for work at your own homes, or elsewhere. Address

The John C. Winston Co.

Manufacturers and Publishers of the "International" Series of Bibles and Standard Subscription Books,

718 Arch St., Philadelphia, Pa.

In Hot Weather



to keep the natural channels of the body open. It prevents constipation, biliousness, headaches, refreshes the stomach, aids digestion, cools the blood, clears the brain. Contains no narcotic or irritant drug.

Used by American Physicians nearly 60 years.

50c. and \$1.00.

At Druggists or by mail from

The Tarrant Co., 21 Jay Street, New York.

Business established 1834.

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza

and as a specific remedy for

**Typhoid
and Malarial Fevers.**

E. FOUGERA & CO., 26-30
N. William St., N.Y.

"Queen of Sea Routes"

Between

Boston, Providence, Norfolk and
Baltimore.

Philadelphia and Savannah.
Baltimore and Savannah.

**Merchants & Miners Transportation Co.
Steamship Lines.**

Accommodations and cuisine unsurpassed. Send for illustrated booklet and particulars.

O. F. LUCAS, Agent, Pier 10, N. Delaware Ave.
W. P. TURNER, G. P. A., Baltimore, Md.

"FINEST COASTWISE TRIPS IN THE WORLD"

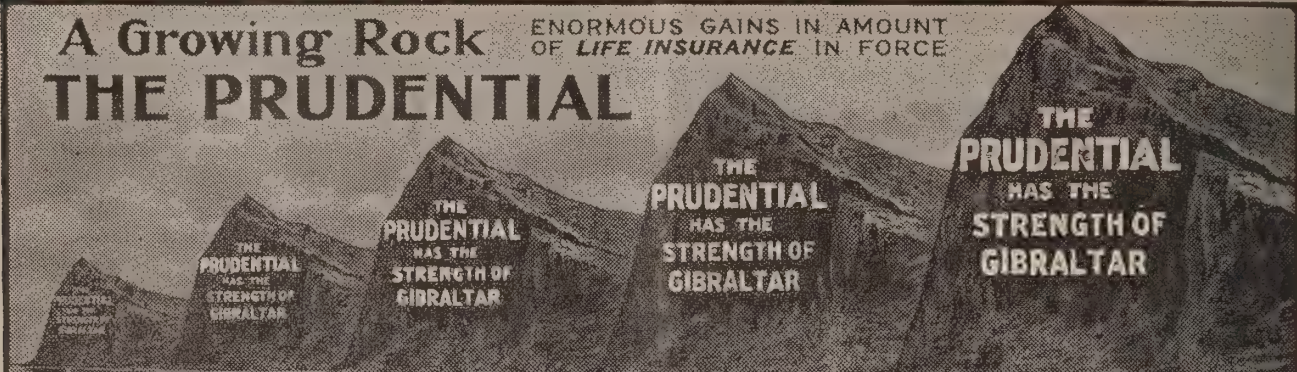
NEW ORLEANS, ATLANTA, FLORIDA
AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

THE MOST POPULAR IN USE
ESTERBROOK'S STEEL PENS.
150 STYLES TO SUIT ALL WRITERS. ALL STATIONERS HAVE THEM.
26 JOHN ST., NEW YORK - AND CAMDEN, N.J.

A Growing Rock
THE PRUDENTIAL

ENORMOUS GAINS IN AMOUNT
OF LIFE INSURANCE IN FORCE



1881 10 MILLIONS 1886 59 MILLIONS 1891 157 MILLIONS 1896 320 MILLIONS 1902 802 MILLIONS

THE PRUDENTIAL INSURANCE COMPANY OF AMERICA

JOHN F. DRYDEN, President Write for Particulars of Policies, Dept. 67. HOME OFFICE: NEWARK, N. J.

STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.
MARY M. KITE
407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

Where Will You? Spend the Summer?

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp,

T. E. FISHER, Genl. Pass. Agent,
DENVER, COLORADO

The Picturesque Shenandoah Valley

for Recreation and Rejuvenation
with its

LURAY CAVERNS, GROTTOES,
and NATURAL BRIDGE,
that one-time

SEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.

Double Daily Pullman Car Service
through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.
398 Broadway, N. Y. 112 Summer St., Boston, Mass.
W. B. BEVILL, G. P. A., Roanoke, Va.

MINUTES AND PROCEEDINGS

of the FIVE YEARS' MEETING, giving full text of all papers, discussions, reports of committees, etc. Conveniently indexed. Price, post-paid, paper, 50 cents; cloth, 75 cents. An Up-to-date Friend's Library in one volume. Address,

THE AMERICAN FRIEND,
718 Arch Street, Philadelphia, Pa.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hôte, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone 1-33-55. Clerk



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.
Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

JOSEPH G. FOGG

UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W.

PHILADELPHIA.

Suburban orders promptly attended.

Acker has it—that Free
Seaside Delivery.

REASONABLE DOUBT.

A man was being tried recently in New South Wales for stealing a watch. The evidence was conflicting; but before the jurors left the hall the judge remarked that, if there were any points on which they required information, he would be pleased to assist them. Eleven had left the box; but the twelfth remained standing, as if absorbed in thought. "Well, sir," said the judge, "is there any question you would like to ask me?" "I would like to know, my lord," came the reply, "if you could tell us whether the prisoner stole the watch."—"New York Tribune."

"It is better to be a good failure than a bad success."

REDUCED RATES TO SARATOGA,
N. Y.

Via Pennsylvania Railroad, Account Imperial Council, Nobles of the Mystic Shrine.

On account of the Imperial Council, Ancient Arabic Order, Nobles of the Mystic Shrine of North America, to be held at Saratoga, N. Y., July 7th to 10th, inclusive, the Pennsylvania Railroad Company will sell round-trip tickets to Saratoga from all stations on its lines, on July 6th and 7th, good to return until July 20th, inclusive, at rate of a single fare for the round trip. A stop-over will be allowed at Philadelphia and Baltimore on tickets reading via those points within final limit of July 7th going and July 20th returning, on deposit of tickets with station agent immediately on arrival.

Allen Jay College
1-1901-1-1

The American Friend

Vol. X

SEVENTH MONTH 9, 1903

No. 28

	PAGE
EDITORIALS.—The Living and Progressive Church.—The Ministry of Ordinary People.—Editorial Note, 467-468	
The Harriet Green Memorial Fund at Guilford	468
Prof. D. W. Dennis.	
The Same Words	469
Alexander McKenzie.	
The Captain of our Salvation	470
F. B. Meyer.	
The High Rock	471
James E. C. Sawyer.	
Our Title-Deed and What it Conveys .	472
THE INTERNATIONAL LESSON	473
Lesson for Seventh month 19, 1903.	
CHRISTIAN ENDEAVOR	474
Topic for Seventh month 19, 1903.	
MISSIONARY DEPARTMENT	474
THINGS OF INTEREST AMONG OURSELVES, 476	
DIED.	476
EVENTS AND COMMENTS	478

AN INCREASING HAPPINESS.

Strengthen your capabilities, nourish whatever is good, have no fellowship with evil, determine that none of your powers of mind and heart shall be left undeveloped, but that each shall reach its highest perfection; summon your moral attributes to constant activity, and by devotion strengthen your faith in God, and thus realize your innate desire for communion with Him.

Don't listen to the false assertion that childhood is the happiest period of life, and that strong manhood and womanhood is the desert period of existence. Don't believe that childhood's innocence is more pleasing than manhood's choice, and unconscious sinlessness more gratifying than conscious victory over sin.

—LEVI MILLS.

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS NAOMI PINES, PA.

New Assembly Inn, Now Open.

month, Seventh Day. Speakers—Martin G. Brumbaugh, Isaac Sharpless, Rufus W. Miller, Joseph Elkinton. Engage Room now. Philadelphia Livery Service.

Overlooks Lake 3 miles long, half mile wide. 400 acres of Old Pines. Rowing, Bathing, 2000 feet Elevation. New Auditorium and Lecture Hall in the Pines will be dedicated Seventh

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

WANTED

by J. WILHELM ROWNTREE, of England, at a fair price or on loan, but preferably the former, for the purpose of historical study,

Complete Sets of

WESTERN FRIEND
FRIENDS' REVIEW
GOSPEL EXPOSITOR
AMERICAN FRIEND
THE WORKMAN
NEBRASKA FRIEND
HERALD OF PEACE
WESTERN WORK

YEARLY MEETING MINUTES

And all books, disciplines, tracts, statistics, memoirs and letters, published or unpublished, which bear on any movements, theological, institutional or pastoral, in American Quakerism during the nineteenth century. Kindly communicate with

ALLEN C. THOMAS, Haverford, Pa.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.



ESTABLISHED 1860

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Close
Woven Cane and Rushes con-
stantly on hand At the Old Stand.

GEO. W. BRENN

1806 N. Marshall St., Philadelphia, Pa.

MINUTES AND PROCEEDINGS

of the FIVE YEARS' MEETING, giving full text of all papers, discussions, reports of committees, etc. Conveniently indexed. Price, post-paid, paper, 50 cents; cloth, 75 cents.

An Up-to-date Friend's Library in one volume. Address,

THE AMERICAN FRIEND,

718 Arch Street, Philadelphia, Pa.



To Clean Carpets.

If you have a carpet that looks dingy and you wish to restore it to its original freshness, make a stiff lather of Ivory Soap and warm water and scrub it, width by width, with the lather. Wipe with a clean damp sponge. Do not apply more water than necessary.

The vegetable oils of which Ivory Soap is made, and its purity, fit it for many special uses for which other soaps are unsafe and unsatisfactory.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By ISAAC SHARPLESS, LL.D. The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages . . . \$1.50

Haverford Edition, two volumes, profusely illustrated, half morocco, deckle edges, gilt top . . . \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by ALBERT COOK MYERS, M.L. 12mo, cloth, . . . \$1.25

The Quaker: a Study in Costume.

By AMELIA M. GUMMERE. A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half oose-sheep, with a cover design by Miss Amy Ouls. \$3.00

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by ALBERT COOK MYERS, M.L. 12mo, cloth, 224 pages . . . \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the old-st houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, SEVENTH MONTH 9, 1903.

No. 28.

THE LIVING AND PROGRESSIVE CHURCH.

"If the Church wants to be saved," remarks a prominent minister, "it must become contemporary." That is to say, if the Church expects to be a powerful factor in the life of the world it must always understand the needs of its time, it must use methods that are adapted to new conditions, and it must learn to utilize every force which can make it more effective. Jesus Christ is the same, yesterday, to-day and forever. The great central truths of religion are permanent and abiding. With all the changes and flux of the centuries the supreme facts which the apostles preached are as true in New York as they were in Rome and Ephesus. The cross of Christ is as dynamic in the twentieth as in the first century. The progress and sifting of the ages have only made it more certain that the things which are unshaken are to remain. God's love and forgiveness; the divinity of Christ's Person and the atoning power of His self-sacrifice; the awful import of sin; the work of the Holy Spirit; the spiritual power of the Holy Scriptures—these things are surer with each new generation. The digging only shows how infinitely deep the foundations of our faith go down. Nothing can ever be discovered which will destroy the value of such facts. In a world like ours, in which pain and loss are always near, in which death comes with every tick of the clock, and in which every heart knows its need of more than human help, we shall never let the glorious news of God's salvation fade away and die out of mind. No, we shall not lose the faith.

The great danger always is that we shall apply it in such an antiquated and blundering way that it will not accomplish its work in the world. A great thinker has recently said that in proportion to its importance, religion has been the worst managed of all humanity's undertakings. "The variety of contending faiths, the cruel mutual misunderstandings that the followers of opposing faiths have cherished toward one another, the religious wars, the multiplication of sects, the confusion of the essential with the trivial in religious life, the substitution of conventionality in religious practice for spirituality in religious experience, the enormous waste of energy over confused

thinking"—are the evidences which he gives for the truth of his statement.

The moment a new discovery is made the physician asks, How can this help me to cure disease better? The practical engineer asks, How can we use this to facilitate the intercommunication of men around the globe? The sociologist learns his lesson from it, and even the politician will make some use of it.

Those who are "children of the light" are not always as wise as the "children of their generation." They do not enough follow the advice of the Master to bring out of the storehouse things new and old. We feel at once the power of the man who knows how to deal with the situation before him. "He knew what was in man," is the significant word about Christ, and the writer might have added, he understood the condition of society, and saw how the men about him were living, and what they were thinking and expecting. The successful Christian worker to-day, whether evangelist, or minister or missionary, has a large task on his hands. He must not expect the world to run and meet him with a "God bless you for coming." He must patiently learn how to go to the heart of the world's troubles and pour in the oil and the wine which will heal and refresh it.

THE MINISTRY OF ORDINARY PEOPLE.

It is all very well to preach a great moving sermon for people to talk about after it is done, but there are a great many other ways of sowing the seeds of the kingdom which may do just as much good. We are apt to say, after listening to the great sermon, "Yes, it was great, but then he has preached so much and had so many opportunities that he ought to be able to speak like that. Anybody can do a thing well which he is doing all the time!" It is a fact, is it not? that few persons are really brought to a change of life by listening to what are usually called great sermons.

Most of us remember that the thing which affected our lives most, and really changed our hearts, was some personal word spoken directly to us, some close appeal which we could not shake off. We do not discover our need or cry out for mercy while we are listening to the fine discourse or the solid logic of

some trained preacher. The tears are much more apt to well up, and the heart to soften under some broken testimony of a brother or sister like ourselves. Few things count for so much as the simple word spoken by the roadside, or at a casual meeting—the word which comes all fresh and unstudied from a tender, loving heart that has had its great experience.

A sinner can stand almost any amount of public preaching and go on his way unchanged, but he can seldom rise the same man from a close, intimate, face to face talk about the issues of life. It is more convincing when a person just like ourselves comes to speak to us. We know it is done for nothing else than for love's sake, and it is hard to resist such an attack upon our inner fortress.

The best Christian ministry is that done by the "unordained" persons, who have, however, had "the mighty ordination of the pierced hands." To go quietly about one's ordinary tasks and callings, and to use the little daily chances for witnessing to the power of the Saviour is to do the best sort of ministering. It makes one happy to know that all about us, with no official robes upon them and no tiaras on their heads, there are many of these ordinary saints who are unaware that their faces shine.

EDITORIAL NOTE.

WE heartily endorse and commend to our readers the proposition made by Prof. Dennis, in his article on "The Harriet Green Memorial Fund at Guilford." He asks that 15,000 of us shall send \$2 each toward this memorial, so that it may be the united work of the Church. The facts are all known. We are well aware what Harriet Green did for Friends in America. We know what an influence will come from the proposed memorial. Now the thing needed is action. One Friend has given \$1,000; another, \$500. Large sums will be needed, but we cannot too strongly encourage the proposed plan for a general contribution. We have already received under this plan the following amounts:

D. W. Dennis	\$2.00
Mrs. Dennis	2.00
Total	\$4.00
Previously received by THE AMERICAN FRIEND	\$1,026.97

It is intended that we shall accomplish all, through law, that we can accomplish for ourselves. God gives every bird its food, but does not throw it into the nest. He does not unearth the good that the earth contains, but He puts it in our way and gives us the means of getting it ourselves.—J. G. Holland.

FOR THE AMERICAN FRIEND.

THE HARRIET GREEN MEMORIAL FUND AT GUILFORD.

BY PROF. D. W. DENNIS.

GENERAL CONSIDERATIONS.

The Friends' schools in Indiana, prior to the year 1884, were as well equipped as the very best in the State. There were as many in the faculty at Earlham, and at the various academies—Bloomington, Spiceland, Blue River, etc.—as in any competing schools. In libraries, laboratories and museums no schools had more than we had. During the period referred to we educated many men who are eminent to-day in public service in all walks of life. Prominent among these is the Hon. Joseph G. Cannon. We should take great satisfaction in the fact that nowhere in the State could they have had advantages of any kind superior to those we furnished them. The Church ought to know that we cannot say this to-day of the material advantages we offer. At least two colleges in Indiana are far richer than Earlham is, and there are many high schools equipped as none of our academies are.

Besides this superior equipment these schools are all tuition free, while it is necessary for us to charge considerable tuition in order to keep our schools open at all. That is, we cannot compete for the education of our own youth on equal terms with other schools in our midst. Our fathers gave a "guarded education"—emphasis on every letter. There is some danger of our giving a "guarded education." We must, it seems to me, at our peril, restore this emphasis.

I do not admit that we are giving an inferior education to our youth; but this has been due in the last twenty years to a number of causes that we cannot expect will continue indefinitely. Our membership has unflinchingly and in the faith of our fathers, paid the tuition and the necessary deficit; devoted teachers have worked for much less than their services were worth on the market, and careful administration has furnished a better living for the money than I have ever seen done otherwheres in the State. Add to these a cause that must continue and grow if the future needs of the Church are to be met. Liberal Friends have greatly increased our endowment. The proposition does not need to be discussed, that a proportionally smaller faculty, on smaller pay, and with less adequate equipment, cannot for long maintain the amount and standard of its work. I have referred to education in Indiana, because I know the conditions here. I believe they are the same throughout the West and South.

GUILFORD COLLEGE.

I have just returned from Guilford College, and it affords me great pleasure to say that I found there a compact organization and a spirit of harmony, determination and faith, of which I am proud. It is the old spirit, the one born from above, the one that hitherto hath led us. I saw the same self-sacrifice and

conscientious economy and care with which I have been acquainted in our Friends' schools from childhood. The college buildings are substantial; they are beautifully and healthfully located, and the whole place is permeated with an air of work and enthusiasm. A professor of the University of North Carolina said to me: "No students come to us better prepared than those from Guilford." And I thought I should like to see what we could do if we had an equal chance.

I am convinced that the conditions above mentioned for Indiana are quite the conditions in North Carolina. There is a renaissance in education everywhere in the South. This is especially true of North Carolina. Rich schools are springing up in various parts of the State. One of these, occupying a somewhat different field, a woman's normal, is within a few miles of Guilford. It is plain that Guilford College cannot compete in the future with the outfit of the past.

THE FUND.

The definite proposition now on hand there is the endowment fund for a course in Biblical instruction, to be known as the Harriet Green Memorial Fund. It is proposed with this fund to create a library and establish and maintain a chair in the study of the Bible. It is now agreed—it was lately given out as a dictum by a national educational meeting in Chicago—that the Bible offers material for culture equal to that of any course our schools offer. We should know that this is so from the fact that it has been the chief life study of many cultured men who had little other training.

If our own needs as a Church were the only consideration, I do not see how a wiser expenditure of money could be made. It was the one wish of our dear friend for us, it was this for which she gave all, that we might know more of "the depth of the riches both of the wisdom and knowledge of God." We cannot, I am sure, better carry forward her life work than by making this fund adequate.

It was at Guilford that she gave up her life for us. A friend took me to her place of rest. From a forest near by a wood thrush sang the sweetest notes ever heard in an American wood. Nature, here, is at her best, and grace ought to have an equal chance.

If this fund is raised, who will profit by it? In general the Church will profit; and this is why we are all interested, rich and poor alike. Personally, those who attend Guilford will profit, and through these we all shall. When just one student has been equipped for the best service, we cannot tell where the good will stop. But those of us who are in limited circumstances will reap the chief, individual and immediate gain. The wealthy can avail themselves of distant and expensive opportunities. Most of us cannot. We ought, therefore, to manifest our interest. If 15,000 Friends, as soon as they hear of this call, which seconds in special form the one which lately appeared in *THE AMERICAN FRIEND*, would send \$2 each to *THE AMERICAN FRIEND* for this purpose,

we should have the nucleus of a satisfactory fund. It would impoverish nobody. If friends with means saw that we cared enough to do this they would, I believe, more than double the amount. We all owe this to the fund on account of what we have received. We owe it to the future that "our sons may be as plants grown up in their youth; that our daughters may be as cornerstones polished after the similitude of a palace; that our garners may be full." I believe we would do this now if each one of us believed all the others of the 15,000 would do so. I shall send my \$2 with these notes, in the hope that all the others will. Send yours without waiting to see what the others will do. Let every minister of the Society bring this matter to public attention at once under the most favorable conditions. Between Gerizim and Ebal one man read the law. His voice was weak because it was the voice of one. The people all responded, and the shout of the multitude created an enthusiasm that has crossed all the centuries since it occurred.

Richmond, Ind.

THE SAME WORDS.

BY ALEXANDER MCKENZIE.

It is pleasant to find the people of Antioch in Pisidia, after they had listened to St. Paul, as he taught them of Christ and His resurrection, asking that the same things might be told them on the next Sabbath. The truths were novel, and the preacher could present them with rare power. But there was more than this, in that the truths themselves were interesting. Yet we are almost amused at the request which was confirmed on the next Sabbath, when almost the whole city came to hear the preachers again. Yet it is in our nature to like the old, old friends, old books, old truths and forms of truths. We like to sing the old hymns. If these truths have a special association with some experience in our life, they are doubly precious. When Cromwell was on his dying bed he asked to have read to him the words of this same apostle—I can do all things through Christ who strengtheneth me. He said, "Those words saved my life nineteen years ago."

We like old things in nature, and the old principles in which they consist. Much of our research is for the discovery of antiquity. Those who come steadily to church desire to hear the words, that is, the truths, which they have heard before, and they expect this. It might be thought that it would be wearisome to hear the same things over and over. This is possible, but it would result from the smallness of the mind, the lack of desire and imagination. For we are very far from exhausting the most familiar truths.

It is improbable that the truth which we hear or read should be the same to us at different times. For we change. We are older than we were and wiser. We bring new light to the words and read them in the light which other readers throw upon them. The condition is different and the temper of the mind very much depends on the personal relation in which

we stand. Change of position changes that which we look upon. Professor Thayer said that "words are converted as well as men." It is very true, and the conversion of the man is the conversion of the words.

In the teaching of Christ Himself there was little which was entirely new. But he made everything new, illumining and illustrating. It seemed new, for He spoke as never man had spoken. It was new to those who listened. "Come unto Me and I will give you rest" can never be an old promise. To be weary is always a new experience, and rest is as new as if it had never visited us. His definitions are always new, because we have not learned them, and the life which is framed upon them is new. Eternal life, worship, duty, heaven, old as they are, are new as He describes them, and we commit His words to our life. With all our fondness for variety our chief dependence is in the old. We turn where we have been before, knowing what is there. There are countless varieties in architecture; but one rule is unchanging—that architecture is good only when it founds the house upon the rock; and this whether it be a house of stone or the house of thoughts and deeds.

If we are diligent we make discoveries in well-known places. We are to expect this when on the alert. The merit of age is not to hinder us from receiving the new, nor is the attraction of the new to allow us to cast away the old. The centuries of good thinking have had substantial results, and these must be secured if life is to advance. We know in part, but in part we *know*, and this part is the basis for more. The scientific method is correct. Science is conservation. It clings to facts; but it is fearless and eager, always seeking enlargement, addition. Thus knowledge grows from more to more. It has been remarked by a scientific scholar that "the one thing nature insists upon is equilibrium." It is a large demand, and he is wise who can well balance the old and the new.

The truths of the old Scripture are able to make men wise unto salvation. Thus Paul assured his son Timothy. These remained. But they were fulfilled, explained, extended by the New Testament. This is still to be read, though we have read it from childhood. One of the finest Biblical scholars of our day wrote not long since, "We've lots to learn yet." The truths of the gospel are final; but we have not attained to final knowledge, a final obedience. There is need that we hear them and read again and again, Sabbath after Sabbath, day after day, and when the end comes there will yet be many things to learn. We rejoice in our knowledge. We should rejoice in its increase. The truths of life are to have a larger apprehension, appreciation, application, and through this process they will retain their youth. They are to have more control over us, and to give us more gladness. Perfection is yet remote, but the Christian is on the one road which leads to it, and this he is not to leave. The advance from the old covenant

to the new is marked. We may expect an advance in the new. We can scarcely doubt that the Christianity which is to be, while resting upon the Incarnation and Redemption, will be a new Christianity, not in its truths, but in the life which they produce.

Evidently we must take the truths to our heart. In our reading we should read till we come upon some truth, or thought, we have not before discovered. We should seek deeper knowledge and expect new light and new teaching which will be not the less new because the words are old. Not new things, but things new, are promised. We must affirm or reaffirm the changeless facts; search them more thoroughly, obey them more diligently, and truth will be new and full of life, and we shall grow in our knowledge of "the central and all-conquering truth of Christianity—personal loyalty to a personal Master, the crucified, risen, reigning Christ."

Cambridge, Mass.

THE CAPTAIN OF OUR SALVATION.

BY F. B. MEYER.

God's method appears to be always to choose two or three men in a generation, to richly gift and endow them, that they may be the depositories of blessing for their followers. Of course, He might, if He chose, communicate to each individual soul the whole fulness of His blessed grace; but, as a matter of fact, throughout the history of mankind it has been His plan to gift men, endowing and setting them apart as the captains and leaders of the rest.

When He wanted to possess a people for His own possession He elected Abraham to be the captain or leader of the Hebrews. When he desired to bring them across the Jordan and into the promised land it was as one great army beneath the leadership of Joshua. When He desired to bring His people back from exile He chose Zerubbabel, Ezra and Nehemiah, that they might be captains and leaders of the march. So in the early Church there was a Peter or a John, a James or a Paul, who was the file-leader (for so the word means) of the rest.

In our time, when God wanted to bring out a great multitude of dark-skinned slaves from the sugar plantations of Jamaica, He gave Wilberforce to be the captain of their salvation. When the time had come for the myriads of the interior of Africa to be freed from the awful slave trade, He gave Livingstone to be their captain, to discover their wrongs, and heal the open sore of the dark continent. Let your mind pass over all great discoveries that have blessed our race, whether in the social or economic side of it, or in the medical-surgical side, and deliverance has always been by some great captain and leader whom Divine Providence has raised up.

So when God wanted to lift our race from the abyss into which it had fallen, and to make it what He intended it to be at its creation, both victorious and royal, and having dominion over His works, He gave as Cap-

tain His own beloved Son—the true Joseph, who passed through the pit, was sold into the hands of His enemies, but ultimately rose to sit upon the throne and be the true bread-giver to men.

Let us dwell on this word to-day—"Captain of our salvation." It is a very precious word and occurs four times in the New Testament—twice in the Acts, and twice in this book. Let us press close to Him as He goes down to death; let us follow as He climbs up on the Easter side; let us never lose sight of the plume of His helmet as He precedes the foremost ranks against the foes that resist Him. God has made the Captain perfect, and He will make us perfect also. The Captain sits upon the throne and we shall sit there. "It became Him to make Him perfect through suffering, that He might perfectly sympathize with and succor us."

What a wonderful story is the story of the evolution of God's creative scheme! that great spiral law by which God's purpose has climbed up towards its consummation. But that mighty plan which began myriads of ages ago, has been working forward to the present moment and is not yet concluded, has been at the cost of awful suffering. Open up any of the great pages of the rocks, and you will find them filled as you turn page after page with the bodies of the animals which have evidently been overwhelmed by some terrific cataclysm, had been swallowed up in order to give way to other and higher races. All the pyramid of human life is built up on the blood and tears of subject races. The march of human life has been like the caravans over the sand, strewn in its road with those who have perished. All human progress is marked by suffering and pain. There is not one benefactor, teacher, or leader of humanity who has not acquired at great cost of personal suffering priceless boons for his fellowmen.

What is true in all the world around is true pre-eminently of the Divine Redeemer of men. He must suffer. The race could only progress through suffering, and He who is to lead must suffer most of all. Men look on leaders with envy. They say: "If only I were captain and chief!" Ah! but they do not know the sleepless nights, the anxious days, the pain, the obloquy, the storms of pitiless hate. But if this be true on ordinary and lower levels, how pre-eminently it must be true of Jesus Christ, who, in a world where suffering predominates, where suffering is the law of progress, became the prime Leader and Captain of salvation. Think how much He must have suffered upon whose heart fell every hissing dart of the enemy, and upon whose back fell the strokes due to human sin.

Christ Church, London.

Speak low to me, my Saviour, low and sweet,
From out the hallelujahs, sweet and low,
Lest I should fear, and fall, and miss thee so,
Who art not missed by any that entreat.

—Mrs. Browning.

THE HIGH ROCK.

BY JAMES E. C. SAWYER.

It was a precipice on a hillside, at the summit of which was the edge of a virgin forest. At other points the hill was steep, in places very precipitous, and at points were isolated jutting pinnacles of rock back of which were stunted spruces and hemlocks. The "High Rock," as we children called it, was a perpendicular precipice about fifty feet high, on top of which was a narrow level platform backed by a ledge rising above it some ten feet like a terrace. The "High Rock" was not a mountain, but its top was seventy-five or a hundred feet above the pond outspread before it, on the other side of which were the stores of the little village. It was very lofty to childish eyes, and the terrace at its summit was perpetually fascinating. A photograph of the view from the top of the "High Rock" was sent us recently by a friend. It takes in the tops of the trees before the cliff, the pond, the village, in which still stand the buildings most prominent forty years ago, a winding stretch of the picturesque little river, the old union church between the two villages, and quite a wide area of the landscape familiar to our youthful eyes. The photograph is of priceless value, but it does not take in the widest view that we had from the "High Rock."

That rock was consecrated to ideals and visions. Imagination and hope saw a long way from its summit. There boyhood's purest and noblest ambitions were nurtured. It was related to family prayers and Sunday services and my favorite books. Not a giddy height, it was nevertheless lofty enough to be a lifelong inspiration to both mind and heart.

It is doubtless largely owing to its influence that I have had an abiding passion for steep and lofty places, have accordingly scaled many spires and towers and climbed to many lofty mountain summits. The wide views thus obtained are glorious and inspiring memories. The picture has sometimes included not only lakes and streams and forests and the spires of towns and cities far away, but also a surrounding world of mountains. From a summit by the sea I have looked afar over the ocean dotted with innumerable sails and down upon the picturesque rock-bound islands and harbors of Maine, and from an Alpine peak I have gazed upon countless icy sublimities glowing like gold and amethyst. But I am not sure that I did not see as far from the "High Rock" as from the loftiest of the heights since visited. It commanded a vision of future years and all the wide realms of eternity.

Like the "High Rock" and the mountain summits have been life's most precious privileges and its greatest trials: a few great books, the friendship of true and noble hearts, some lonely seasons of mysterious and almost agonizing perplexity, the solitude of a few great sorrows, the hours of extraordinary spiritual visitation, the delight of conscious communion with God. Great joys, great privileges, great anxieties, great sorrows are lofty places in human life; they

command a wide view and inspire the vision of faith. We are to be thankful for anything that ministers to our longing for the infinite, that sets our feet in heavenly places and helps us to behold things unseen and eternal. The believer lives in a wider world than other men. A heart full of love and faith is optimistic in its expectation. Spiritual life is heir to all things, at home in all worlds, sovereign over all circumstances. To life's loftiest places only God can lead and lift us. The Psalmist prayed, "Lead me to a rock that is too high for me to reach."

Life's loftiest summits fit us for service in its lowliest places. It is good to climb the Mount of Transfiguration; it would be selfish to desire to remain there. In the heights the hearts of men are strengthened for life's daily work. "Those who have touched the summit know the sunshine and the cloud at every elevation." We need to be holy that we may be more fully human. Social affection, sympathy, self-sacrifice result from seeking "the things that are above." That man is most brotherly who has been up Calvary with Christ. The manly man is the godly man.

The real high rock is Christ. All other summits only point to Him. In Christ we are superior to all life's storms. All things are under His feet. God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Thus exalted, our vision is enlarged to the breadth of God's thoughts and extended to behold the abiding glories of the spiritual and eternal world. The truth as it is in Jesus answers all questions, illuminates all mysteries.

Williamstown, Mass.

FOR THE AMERICAN FRIEND.

OUR TITLE-DEED, AND WHAT IT CONVEYS.

There is more in God's word than mere beauty. There are hidden mines of untold treasure. There is food, raiment, life, inspiration. Wealth of this world may purchase some things; but it cannot purchase the "peace of God that passeth all understanding." So, poverty in the things of this earth may deprive us of some conveniences here; but it cannot shut us out from the joy of a redeemed and blood-washed soul.

God's word is, as it were, a title-deed to the riches of His grace. When we accept it, we may not know just how much it contains; but as we study it, we begin to see how much was conveyed in the transfer of title; just how large the farm is; just what the improvements are; how great the possessions, and what the resources. We may not be able to "enter" all the land at once, but it is ours whenever we are ready to take possession. As fast as it is surveyed and "entered," it becomes an established possession; and we get an abstract of title: "This is the record, that God hath given to us eternal life, and this life is in His Son" (1 Jno. 5: 11), "whom he hath appointed heir of all things, by whom also he made the worlds"

(Heb. 1: 2); "and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5: 9); "who is the author and finisher of our faith" (Heb. 12: 2); "who hath also sealed us, and given us the earnest of the Spirit in our hearts" (2 Cor. 1: 22); "which is the earnest of our inheritance, until the redemption of the purchased possession" (Eph. 1: 14); "for ye are all the children of God by faith in Jesus Christ" (Gal. 3: 26); "and because ye are children, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father: wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4: 6, 7); for "the Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ" (Rom. 8: 16, 17).

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8: 32.) "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8: 35). "Nay in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 37-39).

Here is an abstract of title, guaranteeing to us upon the conditions of faith and obedience, the full and undisturbed possession of sanctification, higher life, deeper experience, broader service, promised-land possession, mountain-top visions, valley consolations, walk with God, companionship with Jesus, hidden manna, honey from the rock, the finest of the wheat, the glory of the Lord, the beauty of holiness, waters in the wilderness, streams in the desert, the Rose of Sharon, the Lily of the Valley, the joy of the Lord, the diadem of beauty, health, strength, songs of joy and gladness; and, "in the ages to come," the revelation of the "exceeding riches of God's grace, in his kindness toward us through Jesus Christ" (Eph. 2: 7.) Could we ask for more? If so, it is all in the deed.

If we enter at once into what we see, then each opening path will lead on to the more perfect experience; every blooming flower will prove but the bursting bud of another more beautiful; each happy communion with Jesus will but invite into more sacred and intimate fellowship with him; the leafy bowers, redolent with perfume wafted from the everlasting hills, will but intensify the desire to press on to the enjoyment of eternal felicities in the paradise of God.

Would that we all might enter at once into all that we desire at the hand of the Lord, that our souls might delight themselves in fatness. Would that the Church might step into her place of privilege; that throughout her membership she might receive a new

inspiration, a new impulse of divine energy, a second Pentecost; that she might realize more fully than she does now the glory of her calling, the greatness of Christ's love, and the certainty of the final triumph.

The International Lesson.

THIRD QUARTER.

LESSON III.

SEVENTH MONTH 19, 1903.

SAMUEL'S FAREWELL ADDRESS.

1 Samuel 12: 13-25.

GOLDEN TEXT.—Only fear the Lord, and serve him in truth with all your heart. —1 Sam. 12: 24.

DAILY READINGS.

Second-day, Seventh mo. 13.—Saul's valor. 1 Sam. 11.

Third-day, Seventh mo. 14.—Samuel's farewell address. 1 Sam. 12: 1-12.

Fourth-day, Seventh mo. 15.—Samuel's farewell address. 1 Sam. 12: 13-25.

Fifth-day, Seventh mo. 16.—The blessing and the curse. Deut. 30: 1-10.

Sixth-day, Seventh mo. 17.—Life and death. Deut. 30: 11-20.

Seventh-day, Seventh mo. 18.—God's mercy. Isa. 55: 6-13.

First-day, Seventh mo. 19.—The value of prayer. James 5: 13-20.

The time of the present lesson is soon after the beginning of Saul's reign (1039 or 1037 B.C.). The place was Gilgal, not far from Jericho. See Josh. 4: 19, 20; 5: 9. Samuel was probably more than seventy years old, and though giving up his political position continued to occupy a position of influence. Saul was about forty. The account of Saul's first exploit is given in chapter 11. After this Samuel delivers to the people assembled at Gilgal a solemn farewell address. It is given in chapter 12. The first part of his address is personal (verses 1-5); the second part relates to the dealings of God with the Israelites in the past, and how he had raised up deliverers again and again, whenever the people had repented of their sins. Everything indicates that Saul was very popular, the victory over the Ammonites having confirmed them in their opinion that what they needed was a king.

13. "Now therefore." What he had said was the necessary introduction to what was to follow. "Has set over you." Their desire has been fulfilled. Note that Samuel refers to two elements which were concerned in the choice of a king (1) the people, "ye have desired," (2) the Lord, who set Saul over them.

14. "If ye will fear," etc. The translation of the Authorized Version is not very clear; it should read, "and not rebel against the commandment of the Lord, and both ye and also the king," etc. Note the five points Samuel mentions (1) Fearing the Lord, (2) serving Him, (3) obeying Him, (4) not rebelling against Him, (5) following Him. If the people do these things it will be "well." Revised Version.

15. "But if ye will not obey," etc. In stating what will follow disobedience, Samuel mentions only two of the five conditions in verse 14, but these two practically cover all. "Then shall the hand of the Lord be against you," etc. This would follow of necessity. "Your fathers." Samuel had just brought up the deeds of their fathers, and the results of their sins.

16-18. A miracle would emphasize Samuel's

words, and bring conviction home to the hearts of the people, and possibly be a means of helping them to obey the Lord; therefore Samuel "called unto the Lord." "In ordinary seasons, from the cessation of the showers in spring [latter part of April], until their commencement in October or November, rain never falls, and the sky is usually serene." "Wheat harvest" is in May and June. This unusual sight of a thunderstorm startled the people and brought them to a sense of their sins. It meant disaster to their crops as well, and this the people would regard as a punishment.

19. "Pray for thy servants." Samuel is referred to as a type of successful intercession in Ps. 99: 6; Jer. 15: 1; and the people believed that Samuel stood in a special relation to the Lord. "This evil." Asking a king.

20. "Fear not." The people were now in a condition suitable for Samuel to reassure them. They were now repentant. "Serve the Lord with all your heart." The first great requirement is a wholehearted service.

21. "Turn not aside." The second requirement—service must be continuous. "For then would ye go after vain things which cannot profit nor deliver for they are vain." American Revised Version. "Vain things," that is, idols and false gods. Compare Is. 41: 29.

22. "For," etc. The Lord will not forsake them because (1) they are "His people," (2) He has undertaken to make them a people for Himself. "For his great name's sake." Jehovah is known among the nations as the God of Israel and if He were to forsake Israel His name would suffer among the nations. Compare Ex. 32: 12; Num. 14: 13-16; Josh. 7: 9; Rom. 11: 1, 2.

23. "Moreover as for me." The prophet is ready to do his part, and he indicates two ways in which he will do it, (1) by prayer. To neglect this opportunity would, for a man in his position, be a heinous sin. His office as a prophet made this duty incumbent; it would also be a sin against the people who looked to him to do this very thing. (2) Samuel would "instruct them in the good and the right way." This again was the duty of a prophet.

24. "Only fear the Lord, and serve him." This was essential. Samuel might pray and teach, but all would be in vain unless the people did their part, which was obedient service, with a single heart. The motive which should impel them was gratitude for all that the Lord had done for them and their nation.

25. "But," etc. It was possible that gratitude would not be enough, hence the second motive of fear is added.

PRACTICAL THOUGHTS.

1. "Sin has many forms."
2. "Sin is foolish as well as wicked."
3. "Pray for others."
4. Instruction must be accompanied by obedience and service in order to be profitable.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SEVENTH MONTH NINETEENTH.

RELIGION BETWEEN SUNDAYS.

Acts 2: 42-47.

Second-day, Seventh mo. 13.—Steadfast in works. Heb. 10: 23-25.
Third-day, Seventh mo. 14.—The "greater works." Acts 5: 14-16.
Fourth-day, Seventh mo. 15.—Week-day fellowship. 1 John 1: 3, 4.
Fifth-day, Seventh mo. 16.—Daily rejoicing. Ps. 89: 1-16.
Sixth-day, Seventh mo. 17.—Continual praise. Ps. 34: 1-7.
Seventh-day, Seventh mo. 18.—All to His glory. 1 Cor. 10: 28-31.

We find nothing in the Bible about a Sunday religion, but, on the other hand, much that emphasizes the daily life, in both the Old and the New Testament. God gave the manna fresh each day except on the Sabbath, thus teaching the Israelites their daily dependence upon Him no less than that He wished one day to be set apart as a day of rest, "a holy Sabbath unto the Lord."

"As thy days so shall thy strength be" implies that each day has its own needs, its own burdens, for which new strength will be required and supplied. All our trials and temptations will not come on Sunday, and if we expect to meet them as victors we must have a close walk with God each day of the week. We need His help in the household, in our business relations, in our daily intercourse of whatever kind with our fellow men, no less than on the Sabbath day.

"If any man would come after me, let him deny himself and take up his cross daily and follow me," are the words of Christ Himself, and He taught His disciples to pray, "Give us this day our daily bread."

"God broke our years to hours and days
That, hour by hour, and day by day,
Just going on a little way,
We might be able all along
To keep quite strong."

It should be true of us, as it was of the Christians of whom our lesson tells, that day by day we continue steadfast in fellowship, in singleness of heart, in praise, in prayer. If, as Endeavorers, we expect to offer true and acceptable worship to God in our prayer meetings, we must prepare for it by daily communion with Him. If our message is to be helpful to others, it must be received from Christ Himself; and if we have given our whole time and thought through the week to other things, we cannot expect to be ready to do much for Him on the Sabbath. Not that we should neglect our secular duties. We should perform them as God-given tasks, but they must not so absorb us as to turn our thoughts away from Him, or to so occupy our time that we have no quiet hour for the study of His word.

NEW ENGLAND YEARLY MEETING CHRISTIAN ENDEAVOR UNION.

The year just closed has been one of activity among the Endeavorers of New England Yearly Meeting, and much practical work has been accomplished. There are at present twenty-eight societies in the union, of

which twenty-five have reported. The total membership is as follows: Active, 695; associate, 121; honorary, 62. Seven have united with the Church from the societies during the year; 214 pledge two cents or more per week for missions.

The Boys' Training Home at Ramallah, Palestine, which is the special foreign mission work of the union, has prospered during the year. Here twenty boys are cared for and given a Christian training which will fit them for useful lives. Beside their regular English and Arabic studies the boys are taught carpentry by a competent instructor. Fourteen hundred and thirty-four dollars and seventy-eight cents have been given for this work. The societies have contributed \$48.38 for home missions and \$262.08 for other purposes.

The banner which is given to the society contributing the most for home and foreign missions was awarded to Boston, Mass., which has given \$2.30 per member. Bolton, Mass., which has increased 35 per cent. in membership, received the other banner.

At the annual meeting held at Portland, Me., Sixth month 13th, it was decided that Christian young people of the yearly meeting residing where no local society exists may be members of the union on the recommendation of the Lookout Committee, appointed to have special oversight of this work.

The Junior work has been very encouraging. There are now nineteen societies, with 202 active and 134 associate members. Seven Juniors have united with the Church. The societies have given \$16.50 for home and \$44.61 for foreign missions. The zeal and earnestness of the children in carrying on practical Christian work have been an encouragement and also an example to the Senior societies. Before long these Juniors will be holding the important places in the Church. If they are fitted for the duties of the Christian life in the Junior and later in the Young People's Society, the future of the Friends' Church in New England will be assured.

LAURA B. AYDELOTT,
Corresponding Secretary.

The life of man is made up of action and endurance; and life is fruitful in the ratio in which it is laid out in noble action or in patient perseverance.—H. P. Liddon.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

FROM KOTZEBUE MISSION.

Editor THE AMERICAN FRIEND:

The sun of day remains with us up here in the Arctic zone almost as many hours out of the twenty-four as it does with our friends in the home land, yet none of the usual evidences of approaching spring-time greet us. Snow to the depth of about 4 to 20 feet lies all about us. We have not seen the ground for about five months, and don't expect to see it for at least two months more. Ice will not leave the sea

so that vessels can reach us until about middle of the Seventh month. With the exception of ptarmigan, we haven't seen a member of the bird family for five months. A few of those great fluffy Arctic owl inhabit this region, but so far none have visited us this present season.

A year ago this month our mail carrier froze to death, and three weeks later the thermometer reached a temperature of —36 degrees, or 68 degrees below freezing point. Of the animal kingdom man may be "lord of the earth" in temperate climes, but up here in Arctic zone he does not seem to be settled on his throne. Ice is king and man is simply a wanderer upon its surface, an isolated reindeer herder, fisher or hunter.

The only animal that it is possible to domesticate here is the reindeer, and Sheldon Jackson has, I believe, solved the problem of the future food supply of the Esquimaux, in the introduction of this animal. There are several hundred in this district. No females can be killed for a period of 25 years, so that the prospect is that the country will be thoroughly stocked with them. They require no shelter or prepared food, living in winter season on willow branches or a species of Arctic moss. The latter is tasteless and without odor to a man, but the reindeer will detect its presence through several feet of snow, and paw its way down to its favorite food. Such is its keenness of smell that it is said that an instance has never been known of a reindeer failing to find this moss where it dug down for it.

The dear Master has been richly blessing all branches of the work here of late. Last Sabbath evening one woman gave herself to God, and two of our boys received the baptism of the Holy Ghost. At this week's prayer service nine people gave their hearts to God, six of them having been married native fashion, but consented at once to Christian marriage. We now have a good standing membership of above 170. We do not count the very small children, only those who can learn and repeat texts each Sabbath. Indeed little ones of six are often the teachers of their parents who cannot read, and after they have learned their own texts they teach some to their fathers and mothers. We call the roll of membership each Sabbath and Fourth-day prayer meeting. Each one is supposed to testify or speak some text, and it is quite amusing to note the look of discouragement or patient resignation in some little "tot's" face when her father has failed in his text. Truly "a child shall lead them."

In our last mail we received twenty-two letters from outside friends, the freshest one having been 91 days on the way, but now that days are so much longer, doubtless mail carriers will make better time. This leaves all well here. We are happy and contented in the knowledge of being in His sweet will.

May His grace and peace abide with all.

Faithfully in His service,

DANA THOMAS.

Kotzebue, Alaska, 3d Mo. 5th, 1903.

Editor THE AMERICAN FRIEND:

Our last winter mail will leave for Nome City within a few days, and I will take advantage of that fact to let our friends know that the Kotzebue missionaries have "wintered" fairly well, are happy and contented, and thankful to the great Giver of all good for so richly blessing our work during the past season. About ninety Esquimaux have been converted or baptized with the Holy Ghost. Bless His dear name. To Him be all the glory. We have at present 186 names on our membership roll. We believe their names are on His book. We try to impress upon them the chief thing is a changed heart, and we are thankful to see many evidences of changed hearts in the new life lived.

These people have very tender consciences. Not long ago one woman only recently converted confessed in open meeting that she had been "cross." We inquired the circumstances, and found that her little daughter had been lost for some time, and when one of the Esquimaux found the little girl lying at the bottom of an ice crevasse, into which the little one had fallen to a depth of several feet, the half-frantic mother, in pushing her way through the crowd, had spoken crossly to some children in her way, and this sin had bothered her so much that she was not at ease until we assured her that God had forgiven her for the fault. This is only one of many such instances. Indeed, I doubt much if there are many here who would not have confessed as this poor mother did such a slight fault as this. So you can well understand that we have a very peaceful Quaker-like little community. At present there are only four in the village who are unchristian. They are old, superstitious people, but even they were all at divine service last First-day, every native in the village being present, as frequently happens, even in the mid-week prayer service.

Although we have sunshine about sixteen hours each day at present, little impression has been made upon the great ice and snow fields. Although May time will soon be here, we have had zero weather every day this month, and this morning the thermometer registered several degrees below zero. Snow lies to an average depth of about 7 feet, and in drifts about the mission home we have a snow depth of 20 to 25 feet. Indeed, it lies far above our doors and windows, and we have had to be dug out many times this past winter, after the ceasing of blizzards, kindly natives clearing our windows and doors of snow, and as I write this so far as the eye can reach an unbroken vista of snowy whiteness greets the vision, unrelieved by any patch of green or grown. It may be easily understood that this is very trying on the eyesight, and we dare not venture forth with eyes unprotected by colored glasses. The poor Esquimaux who are not well provided with eye shields suffer greatly, but at present they are all sitting out on the ice, the women with children on their backs, fishing through holes for smelt and tom cod. At present they are catching sufficient for each

day's needs, and we are very thankful it is so, for they have been sadly short of food, and for some time we had to supply almost the entire village with small quantities of food.

We have about 50 or 60 little fawns out at the reindeer camp. Although many of them were born in blizzards and with a zero temperature, only about 20 per cent. of them have died, showing how very hardy these animals are, and how well adapted to this region's climate.

The first steamers will reach Nome about 1st of Sixth month, but they do not venture this far north until about six weeks later, so about ten weeks will elapse before our next mail arrives. Our latest "outside" mail was postmarked in San Francisco, 24th of last 12th month, so that we are hardly in touch with recent happenings in the United States; but our lives are brightened and cleansed by the same blessed Saviour, and we also feel the protecting care of the same loving Father and the blessed guidance of the same blessed Holy Ghost as are the dear ones in the home land.

Faithfully thine and His,
DANA THOMAS.

Kotzebue, Alaska, 4th Mo. 22d, 1903.

The weariness and sadness of life come from persistently closing our eyes to its greatness. . . . There is no life so poor as that which through too close a grasp of visible things has lost all conscious hold upon unseen realities. Lifted into the atmosphere of Infinite Greatness, the soul itself grows great; enfolded within the Perfect Love, the life itself becomes love.—Lucy Larcom.

Things of Interest Among Ourselves.

Minnie Bassett attended the meeting at Raysville, Ind., the 28th ult.

Irving King has been elected to the position of teacher of psychology and history of education at Pratt University.

Lindley A. Wells and family recently visited their old home meeting at Rose Hill, Kansas, and had excellent service. One soul was led to decide for Christ.

J. Edgar Williams has recently removed with his family to Greensboro, N. C., where he is now located in the meeting. His health has improved some since going to the State.

The meeting at Wabash, Ind., is prospering nicely, seventeen new members having been received this year. The Sabbath School is also doing good work, it having almost doubled its enrollment during the year.

Tilman Hobson, who was recently engaged with Chicago Friends in a series of meetings, spent the past week in delivering temperance addresses in the limits of Westfield Quarterly Meeting, Ind. He began a series of meetings with Friends at Paoli, Ind., the 8th inst., and will continue till the 25th, when he expects to attend quarterly meeting at Blue River, and continue in a series of meetings.

We publish herewith the resolution of the Lutheran Synod in favor of the Conference on the Liquor Traffic: "Resolved, That we heartily second the call of the Five Years Meeting of Friends for a conference of representatives of religious denominations in Washington in March, 1906, to consider how the Church can best exert a united influence in this cause, and on what proposition a practical agreement may be obtained, and that 10 delegates represent this body and the district synods select one delegate to such conference."

J. L. Spicer's collection of minerals, relics, fossils, shells, stone and bone implements, etc., has been accepted by Wilmington College. The trustees will build a special case to hold the specimens, which will be kept together as "The Spicer Collection."

George C. Wise, Jr., of Baltimore, visited Bellefonte, Pa., Friends in the love of the Gospel, on the 25th ult., and remained until the following Second-day. He was greatly favored in his ministry in the meetings held in Friends' Meeting House, in the jail, and in the homes of some of the members of Center Monthly Meeting. His remarks in the Christian Endeavor meeting, held in the Presbyterian Chapel, were appropriate and helpful.

Fourth month 26th an Endeavor Society was organized among the young people of the Friends' Mission at Gibara, Cuba. The members are taking great interest in the study of the Bible and in the work of the Church. All are asked to join in prayer that from among these young people there may be raised up preachers of the Gospel and Christian workers. Three young people were publicly received into membership Sixth month 7th, while a few weeks before three old people, aged 49, 75 and 90 years, respectively, were received.

Our friends, Luke and Elvira Woodard, celebrated the fiftieth anniversary of their marriage at their home in Fountain City, Ind., on the 18th of last month. It was a very happy and auspicious occasion. About sixty were present, and many more from this country, from Canada and from Great Britain and Ireland sent them congratulations. A large number of presents were sent to them from friends and relatives, far and near. They said again the beautiful words which made them husband and wife fifty years ago, and many words of love and appreciation were spoken. Luke Woodard read a poem which he had composed for the occasion.

J. Lindley Spicer, who for nearly five years has been the superintendent of home finding and child placing for the Children's Home of Cincinnati, will leave that position Eighth month 3d to take up his new duties as superintendent of evangelistic and church extension work for New York Yearly Meeting. The Friends of Cincinnati tendered him and his family a reception the 17th ult., which was well attended. During his connection with the Children's Home work he traveled 112,981 miles, found homes for 597 homeless boys and girls, made 2,275 visits, and investigated and settled 351 complaints. His new address will be Poughkeepsie, N. Y., care E. D. Gildersleeve.

DIED.

CARMAN.—At Mecklenburg, N. Y., Fourth month 9th, 1903, Thomas Carman.

CARPENTER.—Near Macksville, Kansas, Fifth month 28th, 1903, William J. Carpenter, aged nearly 54 years. The deceased united with Friends in 1893, and remained a true and faithful member.

HOBSON.—At Crestline, Cherokee County, Kansas, Sixth month 16th, 1903, Hannah (Bales) Hobson, widow of Edward K. Hobson, in her 70th year. The deceased was a lifelong Friend, an earnest Christian, a faithful wife and a devoted mother.

WALTHALL.—At her home in Quaker, Ind., Fifth month 27th 1903, Olive Rees Walthall, daughter of Isaac and Arminta Rees, and wife of Allen J. Walthall, aged 30 years. She surrendered her young life to Jesus, and parted with friends and family in this world, sweetly trusting in the divine will.

WILLIAMS.—At Rancocas, N. J., Third month 8th, 1903, Samuel Williams.

WILLSON.—At her home, in East Everett, Mass., Sixth month 19th, 1903, Ellen L. W. Willson, widow of the late Samuel S. Willson, and daughter of Moses and Sarah H. Whittier, of Dover, N. H., aged 76 years. A beloved member of Boston Monthly Meeting of Friends.

WOODY.—At the home of Moses Maxwell, Thorntown, Ind., Sixth month 17th, 1903, Malinda Woody, in the 76th year of her age. She was a lifelong Friend, and lived a Christian life. She was a member of Sugar Plain Monthly Meeting at the time of her death. Interment at Walnut Grove Burying Ground.

BOOK NOTICE.

I. K. Funk, of Funk & Wagnalls, has recently issued a rather remarkable little book on the spiritual life and the coming of Christ. The book bears the title "The Next Step in Evolution." The kingdom of the spiritual man is its real subject, and it is a book which, though read in a single sitting, will make one think for many a day.

THE LIFE OF AN ANT QUEEN.

How long may an ant queen live? In their natural habitat some queens doubtless have short lives; but by reason of the protection afforded them, and the seclusion enforced by the workers, they probably live much longer than other members of the community. Within artificial surroundings they attain a comparatively long life. The oldest emmet queen known to science was one preserved under the care of Sir John Lubbock, later Lord Avebury. A number of years ago, during a visit to this distinguished naturalist at his country seat, High Elms, Kent, the writer for the first time saw this venerable sovereign, living in the ingenious artificial formicary which had been prepared for her. She

BABY WEATHER.

Little Fellows Don't Like the Hot Days.

Mothers should know exactly what food to give babies in hot weather.

With the broiling hot days in July and August the mother of a baby is always anxious for the health of her little one, and is then particularly careful in feeding. Milk sours quickly and other food is uncertain. Even in spite of caution, sickness sometimes creeps in and then the right food is more necessary than ever.

"Our baby boy two years old began in August to have attacks of terrible stomach and bowel trouble. The physician said his digestion was very bad, and that if it had been earlier in the summer and hotter weather we would surely have lost him.

"Finally we gave baby Grape-Nuts food, feeding it several times the first day, and the next morning he seemed better and brighter than he had been for many days. There was a great change in the condition of his bowels, and in three days they were entirely normal. He is now well and getting very strong and fleshy, and we know that Grape-Nuts saved his life, for he was a very, very ill baby. Grape-Nuts food must have wonderful properties to effect such cures as this.

"We grown-ups in our family all use Grape-Nuts, and also Postum in place of coffee, with the result that we never any of us have any coffee ills but are well and strong." Name given by Postum Co., Battle Creek, Mich.

The reason Grape-Nuts food relieves bowel trouble in babies or adults is because the starch of the grain is predigested and does not tax the bowels, nor ferment like white bread, potatoes and other forms of starchy food.

Send for particulars by mail of extension of time on the \$7,500.00 cooks' contest for 735 money prizes.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR Cincinnati.
ECKSTEIN }
ATLANTIC }
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

YOU may have had occasion to use White Lead in one, two, three or five pound cans and found it unsatisfactory.

If so, it was because it was not Pure White Lead, but some Mixture of Zinc and Barytes (principally Barytes) labeled "White Lead." If you want Pure White Lead be sure the package bears one of the brands named in the list.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

Acker has it—\$1.00 Gift Box Bon Bons.

Where Will You? Spend the Summer?

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp.

T. E. FISHER, Genl. Pass. Agent,
DENVER, COLORADO

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

was then in the prime of life, as it afterward appeared, being seven years old.

In the summer of 1887 Sir John was again visited, this time at his town house in London. After greetings, he was asked about his royal pet.

"I have sad news to tell you," he answered.

"What? Is the queen dead?"

"She died only yesterday. I have not had the heart to tell the news as yet even to my wife."

Having offered my hearty condolence, I asked to see the dead queen. Sir John led the way to the room where his artificial nests were kept. The glass case which contained the special formicary in which the old ant had lived was opened up. Lying in one of the larger open spaces or rooms was the dead queen. She was surrounded by a crowd of workers, who were tenderly licking her, touching her with their antennæ, and making other demonstrations as if soliciting her attention, or desiring to wake her out of sleep. Poor, dumb, loving, faithful creatures! There was no response. Their queen mother lay motionless beneath their demonstrations.

"They do not appear to have discovered that she is really dead," remarked Sir John. Afterward he wrote me of another queen which died at the age of fourteen. The ants dragged her body about with them when they moved until it fell to pieces.—H. C. McCook, in "Harper's Magazine."

A teacher was recently giving instruction to her pupils on the modern history of Italy, in the course of which attention was called to the Vatican as being the residence of the Pope. This lesson was followed by one on chemistry, when the terms solid, fluid, and vacuum were adequately defined. A review of the lessons on the following day brought out a startling revelation. The question was asked, "What is a vacuum?" To which one little girl gave the astonishing reply, "A vacuum is the place where the Pope lives."—"Friends' Intelligencer."

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the

American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND. Advertising rates will be sent on request. Headley Bros., 14 Bishopsgate Street, Without, London, Agents for Great Britain and Ireland.

Events and Comments.

As we go to press reports reach us concerning the serious illness of Pope Leo, and, doubtless, the Roman Pontiff will have passed away before this reaches our readers.

During the fiscal year just closed 132,829 claims were allowed by the Pension Bureau and 113,720 rejected. The number of allowances exceeded those of last year to the extent of 1,115.

What is said to be the first municipal tuberculosis sanitarium in this country was opened recently at Cleveland. All patients in the city hospital under treatment for tuberculosis will be removed to the new institution and treated according to the latest scientific methods.

A summary of the business transacted by the Patent Office for the fiscal year ended Sixth month 30th, shows that 33,229 patents were granted and 54,256 applications filed. The receipts of the office were \$1,595,125. The year has been one of the most prosperous in the history of the Bureau.

Trustees of Rush Medical College have succeeded in raising a fund of \$1,000,000, which will be tendered to the trustees of the University of Chicago this week, thus assuring the gift of \$6,000,000 promised by John D. Rockefeller and the construction in Chicago of a magnificent medical institution.

A new order of the British Board of Agriculture has been issued, which revises previous orders, and prohibits the landing in Great Britain of any hogs from the United States. It also restricts the importation of cattle from New England. The order goes into effect on Eighth month 1st.

A meeting of burghers for the purpose of discussing important public matters was held at Heidelberg, Transvaal, last week, and adopted resolutions regretting England's proposed introduction of Asiatic labor, and asking the Govern-

MANY APPETIZING DISHES

can be made doubly delightful and nutritious by the use of Borden's Peerless Brand Evaporated Cream, which is not only superior to raw cream but has the merit of being preserved and sterilized, thus keeping perfectly for an indefinite period. Borden's Condensed Milk Co., proprietors.

ment to not place the \$325,000,000 war debt on the country before representative institutions have been granted.

A Santa Barbara, Cal., dispatch says that an oil well in the northern part of the county, which has just begun to flow, proves to be one of the most remarkable wells yet discovered on the Pacific Coast, the first flow being estimated at 40 barrels a minute. The oil shot 50 feet above the top of the derrick. The depth of the well is about 2,000 feet.

The carpets of the adjusting rooms of the United States mint at San Francisco have been taken up and treated to a process for removing the gold dust. A bar of gold valued at \$9,000 is the result. The carpets were laid six years ago. In the adjusting rooms the coins are filed down to proper weight and the finer gold dust sinks into the carpets.

Eleven Fall River cotton mills were closed last week on account of the corner in cotton. For the same reason a Huntsville (Ala.) mill has suspended its night run, the Eufala (Ala.) mills have closed for two months, the Princeton mills at Athens, Ga., have shut down "for a few weeks," and the Georgia Manufacturing Company at Gainesville has shut down, not to resume operation again "until fall."

The price of coal advanced 10 cents a ton the 1st inst., in accordance with the circulars sent out by the Reading Coal and Iron Company. On Eighth month 1st another 10 cents will be added, and a further advance of the same amount will be made in Ninth month. By Tenth month 1st the price will be back at the basis which prevailed after the strike, \$6.75, to local customers by retail dealers.

A London letter under date of Sixth month 21st reports the hotels of that city crowded to such an extreme that some travelers were actually going to Paris in order to secure a bed-room. Americans constituted the mass of visitors, with more of the French in evidence than London knows just how to account for. Evidence of how prosperity has carried our people abroad is afforded in the fact that one tourist agency in London is receiving an average of 1,000 letters a day from Americans asking for accommodations.

Veterans from the North and men from the South who wore the gray gathered for the celebration of the fortieth anniversary of the Battle of Gettysburg. The program provided for special exercises on Seventh month 1st, 2d and 3d, commemorative of the battle, and on the 7th an Independence Day celebration, with a big firemen's parade. On the opening day a bronze statue of John Burns was unveiled by Virginia O'Neal. We contrast this picture with the one of forty years ago, and rejoice in the change that has taken place.

Edwin Rhoads, an instructor in physics at Haverford College, was drowned, the 4th inst., while attempting to run the Turkey Hill Rapids, in the Susquehanna River, below Columbia, with a canoe party of Philadelphians. A fisherman directed them how to run the rapids, in which many lives have been lost. But he got his bearings mixed, and directed them to run the wrong side of the river. The canoe in which Prof. Rhoads was seated was

swamped and capsized. Prof. Rhoads, though a good swimmer, went under at once, and was never seen again.

Medical circles in Vienna are greatly interested in a report, communicated to the Viennese Society of Physicians, to the effect that a long-standing case of cancer was cured by radium rays at the clinic of the late Prof. Gussenbauer. The patient, who was 61 years of age, had long suffered from cancer of the palate and lip, and had repeatedly been operated upon fruitlessly, until the autumn of 1902, when one physician determined to try radium rays, and treated the afflicted parts by exposing them to the light of radium bromide, the strongest radium preparation in existence. He was rewarded by a gradual and complete disappearance of the tumors.

The ship building trust was declared insolvent last week by a New Jersey Court, but the action was anticipated and the stock market was scarcely affected. The receivership will probably amount to no more than to bring the projected reorganization of the concern under the direction and judgment of the court. There will be no suspension of work in the various shipyards involved, and probably no dissolution of the combination. The downfall seems to be owing wholly to the reckless extravagance—to use no harsher term—of a lot of scheming promoters. But there are many trusts laboring under just such a load as has wrecked this combination.

"DABSTERS."

People Who Do Things by Piecemeal.

Many people are convinced coffee is the cause of their sufferings, and stop its use from time to time to get relief. During these periods when they are not drinking coffee they feel better. They are getting well in small installments.

"How much better it is to stop short on the coffee and shift to well-made Postum and get well once and for all. As soon as this is done the destroying effects of coffee are stopped and a powerful rebuilding agent is set to work. Health comes back by bounds, and so long as the right food and drink are used and improper food is left alone the cure is permanent.

A lady of Readfield, Me., says: "I was always a great lover of coffee, and drank it so steadily that I would have to stop it at times on account of dizziness in my head, gas in the stomach and other troubles. I would leave off the coffee for a few weeks until I felt better, then would go to drinking it again.

"I continued this for years and paid dearly for it, until about a year ago I read a Postum Cereal article, and bought and carefully prepared some. It filled the place of coffee from the start so far as flavor and taste go, and it has righted my stomach troubles. I have improved so that my friends notice the change. I have exchanged sickness and misery for health and happiness. Through Postum I have got well all at once." Name furnished by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the \$7,500.00 cooks' contest for 735 money prizes.

WILLIAM S. YARNALL

Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and upwards.

Telephone in every Room.
Fireproof. Accessibly Located. Large Library.
Moderate Rates.
Orchestral Concerts every evening.

All Cars Pass the Empire.
Send for Booklet. W. JOHNSON QUINN.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.
Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone 1-33-55. Clerk

"I believe in play, but don't make a business of it."

An Opportunity

is offered to subscribe to the stock of a company which should pay a very satisfactory dividend during the current year. There are numerous safeguards thrown around this stock to protect the investors. I can prove to any one who is interested and who wishes to invest their money with the maximum of profit and with the least chance of loss, that this company has unbounded merit.

I shall be pleased to furnish full information on request, and will gladly give references.

J. B. MEREDITH
520 Drexel Bldg., Philadelphia

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

FOR SALE.—Well-located lot at Pocono Manor, Pa., for \$125. Apply, Wm. C. Allen, 401 Chestnut Street, Philadelphia.

NEW ORLEANS, ATLANTA, FLORIDA
AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

JOSEPH G. FOGG

UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W. PHILADELPHIA.

Suburban orders promptly attended.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia

The Picturesque Shenandoah Valley

for Recreation and Rejuvenation
with its

LURAY CAVERNS, GROTTOES,
and NATURAL BRIDGE,

that one-time

SEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.

Double Daily Pullman Car Service
through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.

398 Broadway, N. Y. 112 Summer St., Boston, Mass.

W. B. BEVILL, G. P. A., Roanoke, Va.



The Effervescent "tried by time"

Remedy for
Disordered Stomachs, Sick
Headache and Constipation.
50c. and \$1.00

At druggists or by mail
Prepared for New York
Physicians in 1844. Tarrant Co., 21 Jay St. New York

S. F. BALDERSTON'S SON

Wall Paper and
Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

F. Gutekunst...

Our 712 Arch Street, PHILA.
PHOTOGRAPHS unrivaled for Beauty,
Tone, and Finish.
Branch, 1700 N. Broad St.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 4,457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

**INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.**

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS
FRANK H. TAYLOR.

THE NEW GYMNASIUM AT Friends School

PROVIDENCE, R. I.



FRIENDS SCHOOL GYMNASIUM.

A fine new building with complete modern equipment, swimming pool, running track and lockers. To be used by boys and girls at different periods. Another mark in the progress of this school that has been *growing* for more than a hundred years. The spirit has ever been to add to equipment and methods that which would tend toward the mental, physical and moral growth of its pupils.

Conducted on a wisely arranged plan of co-education. Furnishes a sound thorough education, fitting for business and for college entrance. A quaint building called "The Three Oaks Studio" is set apart for classes in drawing, painting and wood carving. Special courses in music and art. Open to all denominations. Liberal endowments make low tuition. Modern buildings heated by steam. Large and beautiful grounds for outdoor sports. For catalogue address

AUGUSTINE JONES, LL. B., Principal.

The American Friend

Vol. X

SEVENTH MONTH 16, 1903

No. 29

	PAGE
EDITORIALS.—The Tenderness of God.— Excavations in Bible Lands.—Editorial Notes	483-485
A Present-Day Interpretation	485
Delia Rees.	
Corrected Eyesight	486
Samuel Miles.	
The Strength that is Beauty	486
James E. C. Sawyer.	
California Yearly Meeting	487
Canada Yearly Meeting	488
THE INTERNATIONAL LESSON	489
Lesson for Seventh month 26, 1903.	
CHRISTIAN ENDEAVOR	491
Topic for Seventh month 26, 1903.	
THINGS OF INTEREST AMONG OURSELVES, 491	
DIED	492
EVENTS AND COMMENTS	494

IN UTTER DARK.

*In utter dark, in bitter pain,
I reached a vague hand out for strength.
It pressed a hand that pressed again,
And all my tumult calmed at length.
The darkness brightened slow around;
I looked to see what friendly hand
My need had grasped, and lo, I found
My foe of foes in all the land.
One angry look of strange surprise,
Then, "Take we what the Master sends;"
He holds me to his heart and cries,
"Brother, the Lord hath made us friends."*

—PHILLIPS BROOKS.

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS NAOMI PINES, PA.

New Assembly Inn, Now Open. Overlooks Lake 3 miles long, half mile wide. 400 acres of Old Pines. Rowing, Bathing, 2000 feet Elevation. New Auditorium and Lecture Hall in the Pines will be dedicated *Seventh month, Seventh Day*. Speakers—Martin G. Brumbaugh, Isaac Sharpless, Rufus W. Miller, Joseph Elkinton. Engage Room now. Philadelphia Livery Service.

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c; 5 lines, 5 times costs \$1.00, 15 times \$2.25, 26 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

FOR SALE.—Well-located lot at Pocono Manor, Pa., for \$125. Apply, Wm. C. Allen, 401 Chestnut Street, Philadelphia.

WANTED—the address of parties having titles to lands and town lots in Kansas that are delinquent. J. S. BOND, Stafford, Kans.

FOR RENT during summer months—twelve-roomed furnished house in New Jersey village, 15 miles from Philadelphia; large yard, barn, etc. Terms moderate. For particulars, address No. 35, THE AMERICAN FRIEND.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

FROM SALOON TO PULPIT—by ex-saloon keeper, now a college graduate and minister, Glorious, Powerful, Wonderful. 128 big pages. 18 cents postpaid. Address 1525½ East Main Street. HOWARD BOOK HOUSE, Elwood, Indiana.

Acker has it—fragrant
Mo-Kof-Fee.

OSTEOPATHY

EDWARD D. BURLBIGH,
Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

S. F. BALDERSTON'S SON

Wall Paper and
Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

WILLIAM S. YARNALL

Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

The

New Century

TYPEWRITER

does the **BEST WORK** and lots
of it, **EASILY.**



Strong, Thoroughly Built,
Superior in results to any other.

Write for

"THE BOOK OF THE NEW CENTURY."

AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

EDUCATIONAL.

The Oakwood Seminary
UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care
of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial
Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

STENOGRAPHER
GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

WABAN SCHOOL, WABAN, MASS.

A Superior Preparatory School for Boys.
J. H. PILLSBURY, A. M., Principal.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel
and uncorrupted profession paying \$15 to \$35 weekly? Situations
always obtainable. We are the original instructors by mail.
HOME CORRESPONDENCE SCHOOL, Philadelphia

ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Close
Woven Cane and Rushes con-
stantly on hand at the Old Stand.

GEO. W. BRENN

1806 N. Marshall St., Philadelphia, Pa.

300% Yes, It's an Actual Fact.
**NOT INTEREST,
BUT SECURITY.**

Two hundred per cent, sound, improved realty,
and a Deposit of the Gold Coin, dollar for dollar,
for the repayment of the debt. In our 27 years'
experience we have tested our **Sinking Fund** for
the past eight years. It has proved to be the highest
development of the real estate mortgage. Send for
descriptive circulars and full information free.
Highest references.
PERKINS & CO., LAWRENCE, KANSAS.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By Isaac Sharpless, LL.D. The authoritative
exposition, from the Quaker standpoint, of Penn's
unique "experiment" in government according to
Christian principles. Covers the whole colonial
history of Pennsylvania. Popular edition, two volumes in
one, 12mo, cloth, 540 pages \$1.50

Haverford Edition, two volumes, profusely illustrated,
half morocco, deckled edges, gilt top \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly
Meeting of Friends. Extracted from the original records and
edited by ALBERT COOK MYERS, M.L. 12mo, cloth, \$1.25

The Quaker: a Study in Costume.

By AMELIA M. QUIMBY. A historical study of
the origin and development of the distinctively
Quaker forms of dress. Profusely illustrated from
historical examples. 12mo, 248 pages, bound in
half ooze-sheep, with a cover design by Miss Amy Oda. \$3.00

**Sally Wister's Journal; being a Quaker Maiden's
Account of her Experiences with Officers of
the Continental Army, 1777-1778.** A real historic
manuscript of great value and charm. Now first
published in full. Illustrated with over seventy
portraits, views, and facsimiles. Edited by ALBERT
COOK MYERS, M.L. 12mo, cloth, 224 pages \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$41,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 4,457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. X.

PHILADELPHIA, SEVENTH MONTH 16, 1903.

No. 29.

THE TENDERNESS OF GOD.

"THE most comforting word to me in the Bible," said a dear aged saint, recently, "is tenderness. I never say over those words, 'His *tender* mercies,' without having the tears stream down my face." The dear soul was right. She has had what the world calls "trials" all through her long journey. She has had as full a taste as anybody of what are frequently called "bitter cups," but she has reached through the mystery of pain and suffering and has found the eternal fact that "GOD IS FOR US," and that "HIS TENDER MERCY IS OVER ALL." Any person who has learned that, and who has actually *lived* by that faith, through sun and shadow, has attained the most genuine and abiding success that is attainable.

It is one thing to talk in a comfortable way about the doctrine of the Fatherhood of God—even the heathen do the same—but it is quite a different thing to discover the fact anew in one's own life that He is *my* Father, and that His whole being is full of tenderness and love. Those who know it in this intimate and personal way can never speak of it as just one fact among many facts. It will make the tears flow and the heart beat and the throat fill, as in the case of our aged friend.

Who does not know the difference between the way the popular lecturer speaks of the duties of motherhood and the tenderness and power of the real mother herself. An ounce of mother weighs more than a ton of theory which has been learned out of books, because the mother has the ineffable wisdom of love and tenderness which breaks down everything before it. And those of us who have mothers in heaven melt down when we remember how through all the patient years of training and guidance and discipline we discovered the *tenderness* which almost made us forget the cost of her sacrifices for us.

Our lives would surely be better than they are if we only had in our hearts some real sense of the tenderness which is too great even for comparison with the mother's—the tenderness of God. Some of us stupidly admit that we get as good as we *deserve*. "As good as we deserve!" Where would any of us be if we got only what we deserve! God never treats us along the line of deserts. He is the God of all

grace and outreaching love, who saves us by giving and bearing and suffering with us and for us. If we have not found the fact of His tenderness, and have not had our hearts melt over His sacrifice, we must beware lest we are too much wrapped up in our own merits, and too near the danger line of phariseeism.

EXCAVATIONS IN BIBLE LANDS.*

During the last fifty years ancient and mediæval history has been reconstructed. The sources from which information can be obtained have greatly increased. The past as it was known by our grandfathers was largely traditional, and consequently inaccurate and more or less mythical. It was the intellectual inheritance which had been handed down through the centuries, and had been modified and reinterpreted by the generations through which it passed. The perpetual duty of the learned was to "commit to faithful men who shall be able to teach others also." This process obtained in all countries, and during the last fifteen or twenty centuries was almost universal throughout the world. But the method had its limitations. Opinions and comments were confounded with facts. Conclusions were deduced from meager and inaccurate data. They were shaped by prejudice and local training, and handed down to posterity as the truth and the only truth. Such was the content of ancient and mediæval history a century ago.

But a kind Providence has not trusted the past to tradition alone. Each generation left its mark upon the country in which it lived, while many of the more ancient nations spent much of their time carving their records upon stone or writing them in clay. They prepared memorials to perpetuate their deeds. Thus they used a method fundamentally different from tradition, a method the veracity of which depended upon the changelessness of matter, while the hope of tradition rested in the faithfulness of men.

It is to this field of archæology that the modern historian has gone for new data. His method does not ignore tradition, but it strives to make each gen-

*"Excavations in Bible Lands During the Nineteenth Century," by Dr. Herman Hilprecht. A. J. Holman & Co., Philadelphia. Price, \$3.00.

eration tell its own story. As a result a new era has dawned in this department of thought. Desolate ruins and silent tombs have been made to relate the deeds of those who lived thousands of years before the Christian age. In place of uninteresting catalogues of kings and long lists of forgotten dynasties we are furnished with the records of their origin, development and decay. We are able to appreciate, to some extent, their national and domestic life, and to share their emotions, their ambitions, and their religious aspirations.

This modern historical method has yielded a rich harvest during the past century and especially the last twenty-five years. Much has been found which throws new light upon the New Testament, and a broader and more vital conception of the life and mission of the Master has been obtained than that which was strained through "the dim light of the sanctuary" of the middle ages. Much also has been found to aid in the interpretation of the Old Testament scriptures, and it is in this line that "Excavations in Bible Lands During the Nineteenth Century," recently edited by Dr. Hilprecht, of the University of Pennsylvania, is most helpful. It gives an account of the early expeditions into these lands, together with brief sketches of the discoveries and the conclusions of Christian scholars after carefully comparing their work. The greater part of the book, however, is from Dr. Hilprecht's pen, and is a history of the four Assyrian expeditions sent out by the University of Pennsylvania, the most prolific and satisfactory efforts in the whole range of archæological research.

In this account the author gives a description of the excavations at Nippur, which is one of the oldest cities mentioned in the Scriptures, being "Calneh, in the land of Shinar," of Genesis 10: 10. He tells of the finding of the records of twenty dynasties, with annals reaching back into the fifth millennium B.C.; and also of the unearthing of thousands of tablets and inscriptions which reveal the history of civilizations which were already ancient when Abram migrated "from Ur of the Chaldees." The practical use of these finds is not alone the revelation of mathematical, astronomical and historical data, but in the service which they render in helping modern scholars form a conception of the spirit of the civilization which produced them.

Another admirable feature of the work is that it emphasizes the perspective of history. In many minds Rome, Greece, Babylon and Egypt are grouped together as ancient nations, without any clear con-

ception of their relative antiquity. But the truth receives a new emphasis when we realize that Babylon and Egypt were buried beneath the ruins of centuries long before the Greeks gathered at the Olympian games, or the Latin cities formed a league in central Italy. This lack of perspective was a source of much error to former historians. Comparatively modern ruins were constantly mistaken for those of greater antiquity, and not until the systematic investigations of the last few years have these errors begun to disappear.

The great value of this field of investigation is slowly forcing itself home to an increasing number of our people. The secular and religious press is constantly agitating questions relative to the subject. Liberal contributions for the purpose of carrying forward research, and the establishment of chairs on this and kindred lines in many of our institutions of higher learning, speak well for the movement, and insure larger results for the future. At the present, however, many are asking for a reliable and general statement of the subject, and nothing could be more opportune than the present work, coming as it does from a thorough and fair-minded Assyrian scholar, and a man whose sound Christian character places him beyond the suspicion of the most conservative thinkers.

Bible students gain much from such a study, since a lack of perspective has allowed error to obtain in Biblical exegesis. The symbolical writings of the ancient Hebrews have long been interpreted by the same standards as the philosophical works of their more modern descendants. Also the lack of appreciation for the spirit of the numerous civilizations which found their echo in the thought forms of Israel during the different periods of her history has robbed the Scriptures of much of their original force. We are coming to realize more and more, however, that the Bible, being a product of many centuries, must be interpreted in the historical settings of its origins before the full significance of revelation can be felt.

EDITORIAL NOTES.

THERE has been much startling evidence, since our editorial on "Lynching" was written, which indicates that our statement upon the growing tendency toward lawlessness is only too true. Mob violence has in all ages shown a tendency to spread almost like an epidemic, and in the last few weeks there have been outbreaks which show that the popular mind is in a dangerous state of nervous excitement. We

should do everything within our power to offset it by practicing calmness and by showing in the smallest details of our lives a genuine appreciation of the worth of human life. Let us treat every man with whom we have dealings as a brother; let us really practice brotherhood and avoid all harshness and bitterness. This will always have a wholesome effect, and we can thus make no small contribution toward restoring quietness and toward raising the sense of the value of human life in popular estimation.

EACH year California Yearly Meeting makes real progress. The sessions this year seem to have been of a high order and full of interest. There was no lack of evangelistic and missionary zeal, and at the same time there was a proper concern for the edification of the membership in life and truth. The high water mark was reached when the longed-for endowment of \$50,000 for Whittier College was secured. It is very greatly to the credit of the yearly meeting that so much of this endowment was subscribed by its own members. The yearly meeting has gained about 180 members during the year, and there is prospect of steady increase. A full report of the proceedings is printed elsewhere in this issue.

FOR THE AMERICAN FRIEND.

A PRESENT DAY INTERPRETATION.

BY DELIA REES.

What are the vital proofs of the value of the gospel of Christ? Or, in other words, what are the essential elements of true religion? Or yet again, what is man's fundamental need? What may we safely declare will meet that need?

This question put in different forms is interesting us all more and more. And the repeated interrogation springing from every side of life proves a wholesome sifter of our religious ideas, and tends to bring us ever nearer the simplest expressions of the gospel of Christ. Paul's proof of the value of the gospel, and his reason for preaching it, were, first, personal and inner evidence. And though the gospel was, as yet, a small factor in the world's history, he was not ashamed to be its advocate because he knew it was an effective force. He had finally discovered the fundamental need of his own life and being and that need had been satisfactorily met in the gospel of Jesus Christ. He also understood humanity sufficiently to safely reason that his need was the need of mankind. And this formed the basis of his life work. He certainly allowed and admitted some elements in his religion that were not essential, but he did keep what was to him fundamental to the fore—a personal deliverance from sin through the revelation of Jesus Christ in him. He had had a fierce and real conflict with what he called the "flesh," and the battle had gone against him time and again. But when

it pleased God to reveal His Son in him he had realized victory. He no longer battled alone. Christ was within and imparted real strength, enabling him to work the works of righteousness. Hence the gist of Paul's gospel is a fundamental and real union of Christ with man. "Christ in you." "It is God that worketh in you." "Christ liveth in Me." "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God," are some of his characteristic expressions, and to him life was hid with Christ in God. It was this conscious union of the human and the divine that made him such a glad apostle. It was his conscious certainty of God that made him always the rejoicing man, and it was this living with Christ in God that gave him eyes to see the eternal things over against the temporal things. This union of the inner man with Christ it was that transposed his valuation of things and caused him to set a far higher value on the unseen than he set on the seen.

And it was in this union that he found his incentive to preach the gospel, and from the growth and development of this union grew his forms of expressing the truth. In other words, his creed grew out of his inner life. He brought all of his intellectual or traditional beliefs under the clear and steady light of this life hid with Christ in God and discovered their real or pretended value. He declared to others what had under this new inner relationship been declared to him. He does not dwell so much in his epistles on Christ crucified as he does upon Christ risen, who will now live and work in men. He knows that Christ was crucified, but the joyous foundation of his victory was the discovery of Christ's resurrection. He had conquered death and was alive forevermore.

This is the fundamental need still both in and out of the Church. Man needs God, needs a conscious touch with the divine. This only will save and set him free for service to his brother man. And I am more and more persuaded that religion consists in this inner union with Christ. That it does not consist in any forms or statements of belief which we may hold, though I grant the great importance of correct statement and sound form. And farther, I believe that this living and fundamental union with Christ will enable us to give new and fresh expression to the truth. I utterly fail to see any value in holding to forms of truth which are but a memory. I believe with all my heart that the gospel of Jesus Christ is capable of being expressed in the language which men use and understand to-day as truly as it was expressed in the language of Palestine twenty centuries ago. The gospel does not drag men backward in time. It simply requires that man be right in his relations with God, that he be in union with the divine and that he let this divine union work out into right relations with the men and life of his day.

A knowledge of the past we every one need if we would have a true perspective and rightly understand the present problems of the Church and of life, and

such a knowledge is well worth all our pains; but we shall make fatal mistake if we seek with such knowledge to resuscitate old forms of truth in the minds of men. The truth may be revived in our midst—God grant that it may!—but it must be by the way of individual union with Christ, and it must have present day expression if we would make the people feel its force and see in it their help.

The form of expression that satisfied the fourth or the tenth or even the eighteenth century will not satisfy or move the mind of the twentieth century. The truth, in as far as it is Jesus Christ, is the same yesterday, to-day and forever; but man's mode or form of expressing the truth is an entirely different thing. Jesus refused to give to Pilate a fixed form of words as answer to his inquiry, What is truth? for truth lives and grows and takes on many forms of expression. As for all other forms of life, so for religion there has been found an effective expression for every age. And the life of to-day with its tremendous momentum of activity cannot be held while we discourse in forms of theology or doctrine that were effective two hundred years ago. Does it follow, then, that men to-day cannot have eternal life? That they are too busy? That they do not hunger for it? They surely do hunger, and it is to be doubted if humanity even at any age so hungered for the truth as at the present. And they cannot change or turn backward the onrushing tides of life. They must themselves keep moving if they would live, and the struggle is a fierce one. They need just that simple and clear interpretation of Jesus Christ that will enable them to let Him take His rightful place in them, giving them spiritual rest in the rush of outward life and toil, imparting to them His serene strength in the midst of the friction of the wheels of life, breathing through them His peace in a world of turbulence, and giving them a sure grasp of eternal values over against the flow and ebb of earthly interests. The truth which set men free hundreds of years ago will set men free to-day, but it needs to be so expressed that it will quickly find their needy place, clothed in language that appeals to their every-day manner of thinking and feeling.

I fully believe that such an interpretation may be effectively given to-day, but the messenger must speak with an authority that comes from inner union with God, and must be willing to become all things to all men if by any means he may save some.

FOR THE AMERICAN FRIEND.

CORRECTED EYESIGHT.

BY SAMUEL MILES.

Some years ago, while crossing the Atlantic, and having now been some days out of sight of land, a voice was heard in the early morning which sent a thrill through our veins, which we cannot soon forget. It was this: "Land in sight."

I hastily dressed, went upon deck and cast my eyes all around the clear horizon, but could see nothing

but the rolling billows as they met the sky in the distance. I realized then that there were eyes trained differently from mine. It was some time before I could distinguish a faint streak, as a range of hills made their appearance on the Irish coast. I am now convinced that some people can see more than others. My father was a lover of nature, and he looked not only upon the stones and rocks which to him were a source of great delight, but he took pains to count the wild flowers as he passed along the road, and found forty varieties in a short time. It is likely that not one person in a thousand would have seen as many.

The story is told of an old Scotchman who was standing in the road with uncovered head, when a passer-by made inquiry concerning his motive. He replied that every morning for forty years he had taken off his bonnet to the beauty of the world.

Stephen exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." To most of us such a sight is never ours to behold, but Jesus said, "Blessed are the pure in heart, for they shall see God." When and how shall we see Him? Shall we have to wait until the pearly gates are open, and the ransomed of the Lord are ushered in with songs and everlasting joy upon their heads? With trained eyes we will be able in a sense to see Him in His handiwork.

While there are so many with defective eyesight, and specialists find constant employment, how needful that the eyes of our mind or understanding be enlightened; then shall we be able to see His hand in the opening of vegetation in the springtime, in the ceaseless flow of the mighty waves as they beat against the shore, or the waterfall, like a perpetual motion, in the volcanic eruptions, and in a thousand other ways, but more especially in the intelligences created in His own image. These are to represent Him in the various departments and miseries of what we call "Life."

We recall what Job said, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee"; and also the apostle, when he said, "Now we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor."

Monkton Ridge, Vt.

THE STRENGTH THAT IS BEAUTY.

BY JAMES E. C. SAWYER.

At the recent dedication of the new edifice of the Grace Memorial Reformed Church, Washington, President Roosevelt made a brief and most practical address, the leading thought of which was that "we can serve the Lord by the way we serve our fellow men." "The man who is not a tender, a considerate husband, a loving and wise father, is not serving the Lord when he goes to church."

Such words as these are a wholesome religious tonic. There are many good people who are spiritual

epicureans. They are luxurious and fastidious with reference to their spiritual environment. Even their ideal of holiness is that of a largely selfish spiritual enjoyment, or at the best a refined degree of self-culture. Their spiritual endeavors center in themselves and they are prone to fancy how pleasant it would be if they had nothing to do but to take care of their souls.

There is some of this in most of us. We imagine that it would be much easier to be holy if it were not for the hindrance created by the various distractions, perplexities and troubles that continually attend us. Many a man imagines that it would be easier to be a Christian if it were not for the monotony and hardship of his daily toil. Many a man of business thinks it impossible for him to be the best kind of a Christian in the midst of the activities and trials of his business life. The wife and mother gets weary of the tiresome sameness of the unending round of her home duties, and thinks she could be more spiritual were it not for them. Sometimes we find a man or woman who neglects ordinary but important secular duties in order to have more leisure for meditation or attendance upon religious meetings.

Religion is self-development, but not that only or chiefly. The true ideal of a Christian life is the character of Christ. His goodness was always active. He had indeed His seasons of retirement for meditation and prayer, but from the Mount of Transfiguration itself He came down to cast out devils and heal the sick, and press His way to His final suffering on Calvary. If we set Him always before us as the ideal of our spiritual life, we will be led out into the world for service. We will hear His voice saying unto us, "As My Father hath sent Me into the world, even so I send you also into the world."

Moreover, cloistered piety is likely to become morbid. The study of one's heart is well, but the study of the needs of others and of the ways in which we can serve them is healthier for us. Too much self-examination is like the foolishness of children who pull up the young plants in their gardens to see how they are growing.

Our hindrances are often our best helps. The very routine of our daily work may be a salutary spiritual discipline. That is not the purest soul which is sheltered from all exposure to temptation, but the one that is continually braced in an attitude of resistance to the manifold forms of evil about it. Inward peace is not the result of quiet hours, of lonely brooding, but of the coming of a divine life into the heart with power to bring all of its affections into perfect harmony with the divine will. We do not find the noblest type of piety among those races which have their home where every prospect pleases the eye, and where the means of existence are to be had without effort, but among those active peoples who have conquered adverse natural conditions and are constantly stimulated to endeavor by the difficulties that they have to overcome.

Spiritual beauty is to be greatly desired, but it is

loveliest when it is the crown of strength. The best illustration of a Christian life is not a carefully tended exotic in a conservatory; better far is it represented by the rose that blooms amid the Alpine cliffs and at the edge of the glacier, or by the vine whose fruitfulness results from frequent pruning by the husbandman, or the oak that wrestles with the tempests and grows the tougher and the more glorious by the conflict. Strength becomes beauty when love consecrates it to service.

Williamstown, Mass.

CALIFORNIA YEARLY MEETING.

California Yearly Meeting convened at Whittier, Cal., Sixth month 23d, and closed the 30th. The sessions throughout were characterized by a deep devotional spirit and absolutely harmonious action in all matters that came up for decision.

There were no ministers from other yearly meetings with minutes for service except John and Nettie Riley, who have been engaged in evangelistic work for several months on this coast. President Rosenberger, of Oskaloosa, Iowa, and Bertha Pinkham, of Cleveland, Ohio, were present a portion of the time.

Two sessions of the Meeting on Ministry and Oversight were held. While there was a feeling of deep thankfulness for the favor of God upon our meetings, there was also earnest consideration of the difficulties and dangers to be met. There was a lively concern that the entire membership of our meetings should feel the responsibility of our meetings for worship, and that they should not feel themselves too easily excused from vocal participation therein.

The report on the state of Society was encouraging. Nearly all the meetings seemed in a healthy condition. There was an increase of membership of about 180. The importance of family worship was urged upon Friends. It was felt that the unusual pressure of business life brought great temptation to neglect in this respect, at the same time that it increased the need of it.

The report of evangelistic and pastoral work showed that effective work had been done both in the regular pastoral oversight and in special evangelistic meetings. John Riley and wife had held special services in many of our meetings, which had been blessed of the Lord to the strengthening of the Church. A strong evangelistic committee was appointed, and about \$1,300 pledged for the work.

Friends have been active in temperance work, and much has been accomplished through co-operative work in connection with the Anti-saloon League. An excellent address was given by Edwin C. Dinwiddie, of Washington, D. C.

Great interest was taken in the educational work in connection with Whittier College. The reports showed a very prosperous year. President Rosenberger gave an inspiring address. The effort to raise the endowment fund of \$50,000 was crowned with success, about \$8,000 being pledged at one session to

complete it, and \$1,000 at another to meet current expenses. Our friend, Washington Hadley, made another offer of \$10,000 toward another \$50,000. It is his desire to see the college firmly established with ample income.

The missionary session is always one of great interest. The report of work at the Kotzebue station, in Northern Alaska, was very cheering. The natives show great readiness to receive the gospel, and a charming persistency in living it out, not only at the mission station, but also in their extensive wanderings throughout that region, and sometimes under great temptation. There are now about 160 members of the mission church in good standing. Beside the foreign work the home work is full of interest. The Sunshine Mission, at San Francisco, was reported by Esther Smith and Nannie Arnold, and the Spanish Mission work by Ervin G. and Margaret Taber, who have been sustained in this field the past year. There has been raised nearly \$3,000 for these various fields the past year.

The action of the Five Years Meeting in the call for a Temperance Congress was endorsed, as was also the amendment to the Discipline.

The morning meetings were heart-searching seasons. Amos Kenworthy and John and Nettie Riley were favored in the presentation of the truth, and many hearts were reached and quickened in their religious life.

NOTES.

John Henry and Mirriam C. Douglas were able to be present at nearly all the sessions. He has been appointed Evangelistic Superintendent for the coming year.

Thomas Armstrong, who has been pastor at Long Beach for several years, is retiring from active pastoral work. He is much beloved by all Friends. He was regularly in his place at the head of the yearly meeting.

John C. Chawner, who has been our efficient clerk for many years, was absent from several sessions on account of sickness. The reading clerk, R. Esther Smith, ably presided during his absence.

Many Friends of other yearly meetings, who were visiting on this coast, were acceptably present at yearly meeting.

The new meeting house at Whittier, with its large and comfortable auditorium, and its ample accommodations for meals in the basement, was much appreciated. Nearly all Friends took their meals there, and this added much to the pleasure of the meeting by its opportunity for social intercourse.

The entire college endowment except about \$3,000, was pledged by Friends of California. This, with the funds necessary to carry on the work of the departments, is about all Friends have cared to handle at present. It is to be hoped that some generous Friends elsewhere will feel an interest in supporting Washington Hadley's offer toward the second \$50,000 for the college, to be raised this year.

CANADA YEARLY MEETING.

Canada Yearly Meeting was held this year in the meeting house on Carlton Street, Toronto, from Sixth-day, 26th of Sixth month, till the Third-day following, inclusive.

The Meeting of Ministry and Oversight began on the Fifth-day, preceding the yearly meeting, at 10 a.m. The burden of the first session was (1) Our Message—"The Gospel of Christ"; (2) Our Preparation—"Be filled with the Spirit"; (3) Our Attitude—"Be ready." Verbal reports were given at the afternoon session of the work and workers from the different parts of the yearly meeting, showing that whilst in some places the meetings are small, still on the whole our work is encouraging, and in many places has a more permanent appearance than ever before.

The great question coming up from many parts being: "How can we get the children and young people in our homes and Bible Schools to feel that they have a work to do for Christ, and in our branch of the Church?"

At 10 a.m., on Sixth-day, the yearly meeting gathered, with the clerk, William I. Moore, and one of the assistant clerks, John R. Webb, at the table. A wave of deep feeling passed over the meeting as the place so long occupied by our dear friend, Hannah J. Cody, was seen empty. Later in the meeting a memorial of our dear friend was read, and many loving tributes to her memory were spoken. She was for many years a faithful elder, and has occupied a seat at the table of the yearly meeting, either as clerk or assistant clerk, ever since its organization thirty-six years ago.

William I. Moore was again appointed clerk this year, with Marianna Treffry and John R. Webb as assistant clerks.

The ministers in attendance from other yearly meetings were: Willis R. Hotchkiss and William M. Smith, from Ohio; Oliver Frazer, from Western; Rufus M. Garratt, from Iowa, and Oliver White, from Indiana. Epistles were read from all the yearly meetings with whom we correspond, also a letter from the Meeting of Ministry and Oversight of London Yearly Meeting, and one from the yearly gathering of Friends in Japan.

The report of the Home Mission Committee showed that nearly \$2,000 had been raised for that part of the work of the Church during the year, a gain of \$300 above last year. More meetings have been started, a number of others have been helped and strengthened. Rockwood Preparative Meeting has become a monthly meeting. Some more of our meetings have adopted the pastoral system, with marked increase in attendance and influence, as well as in spiritual life and power. The Hartney Meeting, Manitoba, under the care of Alma Dale, has grown to be a strong cause, and it is expected will next year be self-supporting. William I. Moore, chairman of the Home Mission Committee, was liberated to visit

our scattered members in Manitoba and the Northwest, with a view to starting a Friends' Colony in the near future. This is felt necessary, because so many of the Friends go to the West and become so scattered as to be largely lost to the Society; whereas if a Friends' Colony were started they would undoubtedly settle together, where they would be a mutual help to each other, both temporally and in the work of the Church. Our brother starts for the West on the 4th of Seventh month, and goes followed by the prayers and best wishes of many Friends.

A subscription of \$532.50 was raised in the meeting as a beginning for the Home Mission Fund for the coming year; also a \$300 appropriation from the yearly meeting treasury.

The Temperance Committee presented a very satisfactory report. A letter was also read from the Ontario branch of the Dominion Temperance Alliance, thanking the Friends for their interest and help in the great work of reform, and asking the yearly meeting to appoint delegates to the next meeting of the Alliance, to be held in May of 1904.

The Pickering College report shows a net gain on current account of \$895.94 over expenditures. The Endowment Fund, although not large, is increasing steadily, and a considerable amount, made up mostly of small sums, is promised to be paid annually towards the fund. Through the kind liberality of the principal and a few Friends, an acetylene lighting plant, worth \$1,000, has been put in, which adds very much to the appearance of the college buildings by night, as well as to the convenience and safety of all concerned. It is acknowledged even by outsiders, and all who have visited the school, that the Friends have a college which is second to no institution of its kind in Canada; and the yearly meeting has, in the influence of the students going out from the college an asset which no balance sheet could ever show. Some twenty-five of the male students have professed conversion during the past year, their lives as well as their words testifying to the genuineness of their profession.

A request to change the time of holding the quarterly meeting came from West Lake, which was granted, so that from this time the quarterly meeting held at Bloomfield formerly on first Seventh-day in Third month, will be held third Seventh-day in Second month, and the meeting hitherto held at Wooler on first Seventh-day in Twelfth month will be held third Seventh-day in Eleventh month.

A telegram of fraternal greeting was received from California Yearly Meeting, then in session, which was replied to by wire with greetings from Canada, reference being made to Heb. 13: 20, 21.

The Discipline Committee brought to the yearly meeting the proposed new Discipline, which, after careful consideration, was adopted, to become operative at once.

Whilst the meeting is unanimous in the belief that the new Discipline adopted at this time suits the condition of things in Canada better than the Uniform

Discipline adopted by the American yearly meetings, still there is no feeling of disunity with them, but rather of a most cordial and brotherly nature.

The work of the Woman's Foreign Missionary Society for the past year has been the most encouraging of any year since its organization eighteen years ago. Nearly every monthly letter received from our missionaries, Gurney and Elizabeth Binford, give accounts of a greater or less number of conversions. There have been \$1,450 raised for Foreign Missions during the year, besides a creditable sum to help in building the new meeting house in Mito. The W. F. M. S. held its public meeting on Second-day evening, which was addressed by Willis R. Hotchkiss and Alma G. Dale. Willis R. Hotchkiss also spoke to a large meeting at 3 p.m. on First-day, on the work of the Friends' Africa Industrial Mission, and a collection of over \$300 was taken to aid in that work.

The report of the F. A. I. M. was read on Second-day, and Marianna Harris, of Rockwood, and L. J. Thomas, 52 Bay Street, Toronto, were appointed as our members of the African Mission Board.

The statistical report shows 19 ministers and 1,080 members, but the clerk pointed out that after deducting the losses from the gains there is really a net gain of 57 members, showing a mistake in the numbers given of 52. To avoid the repetition of such an error a statistical secretary was appointed.

The Bible School report was incomplete, owing to the failure of four schools to have their reports forwarded in time for the yearly meeting. In the 19 schools heard from there are on roll 890 scholars, and \$277.56 raised for Foreign Missions. Fourteen of the schools report, "The interest in our school evinces a growth in spiritual things."

The various sessions of the yearly meeting have been helpful throughout to those whose privilege it has been to attend them, and many have gone to their homes resolved to live as never before "For Christ and the Church."

The meeting adjourned to meet at Pickering next year if the Lord will.

R. H. R.

The International Lesson.

THIRD QUARTER.

LESSON IV.

SEVENTH MONTH 26, 1903.

SAUL REJECTED AS KING.

1 Samuel 15: 13-23.

GOLDEN TEXT.—To obey is better than sacrifice. 1 Sam. 15: 22.

DAILY READINGS.

Second-day, Seventh mo. 20.—Saul rejected as king. 1 Sam. 15: 13-23.

Third-day, Seventh mo. 21.—A previous sin. 1 Sam. 13: 5-14.

Fourth-day, Seventh mo. 22.—Result of disobedience. 1 Sam. 15: 24-31.

Fifth-day, Seventh mo. 23.—Sentence confirmed. 1 Sam. 28: 15-20.

Sixth-day, Seventh mo. 24.—God's requirement. Micah 6: 1-8.

Seventh-day, Seventh mo. 25.—Judgment on disobedience. Prov. 1: 22-33.

First-day, Seventh mo. 26.—Obedience better. Isa. 1: 10-20.

The time of the present lesson is about fifteen years after the beginning of Saul's reign. (1065 or 1025 B.C.) The place was Gilgal, not far from Jericho. Samuel at this time was probably about eighty

years old, and though no longer holding a political position was still a prophet though not a priest.

The chapters intervening between the last lesson and the present should be read to gain the connection. Saul at this time must have been about fifty years old, and was rather a successful chieftain than king of an organized realm. The welding of the Israelites into a real kingdom was reserved for David.

The incident immediately preceding the lesson was the expedition against the Amalekites. This Saul had been commanded to undertake. It was a war not of defense, as most of the wars had been, but a war of aggression. The Amalekites were a wild tribe descended from Esau (Gen. 36: 12, 16). Their abode was to the south or southwest of Palestine. The Amalekites attacked the Israelites on their march to Sinai, and for this it was foretold that the Lord would have war with Amalek from generation to generation. (Ex. 17: 16.) The account in Exodus should be read. (Ex. 17: 8-16.) See also Num. 24: 20; Deut. 25: 19; Judg. 3: 13; 6: 3; 7: 12. Saul was commanded to exterminate these inveterate foes. (1 Sam. 15: 2, 3.) The account goes on to tell how Saul spared Agag the king and the best of the herds and flocks, etc. Samuel was informed by the Lord of this action, and was told to go to meet Saul. This he did, and they met at Gilgal. Samuel was troubled at the message he had to deliver, and had prayed to the Lord concerning it, but his prayer was not granted.

13. "Came to Saul." To Gilgal, it was here that the kingdom had been confirmed to him (1 Sam. 11: 14, 15), and here it was to be taken from him. "Blessed be thou." "God bless you." "I have performed the commandment." Compare with verse 3. Saul apparently leaves Jehovah out of account in his attempt to deceive Samuel.

14. "And Samuel said," etc. Circumstances gave Saul the lie. All the animals had been "devoted" (consecrated) to Jehovah—and so were to be slain.

15. "And Saul said," etc. He attempts to evade responsibility by shifting it upon the people. Compare verses 9, 21. "Saul's confession of the fact is so frank as to be impudent, and equally offensive is his intimation that the religious purpose in view was sufficient justification."

16. "Samuel said unto Saul, stay." Samuel cuts him short. "This night." We should say, "last night."

17. "Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel?" American Revised Version. Saul was the first real head of Israel for a long time, and his appointment was made by Jehovah, and not through his own efforts.

18. His expedition against the Amalekites was also the work of Jehovah. "Utterly destroy." There have been many explanations of this apparently vindictive command. The most satisfactory is that it was wholly in accord with the character of the times. This we know not only from sacred history, but also from general history. Compare Deut. 7: 2; 20: 17; Josh. 6: 21. In such cases the gold and silver be-

longed to the treasury of Jehovah, but everything else, including human beings, must be destroyed.

19. Samuel states the case in the true light. "And why didst thou not obey the voice of Jehovah, and didst swoop upon the booty, and didst that which is evil in the eyes of Jehovah?"

20, 21. "And Saul said . . . I have obeyed," etc. He persists in justifying himself. He says, "I have destroyed the Amalekites. Agag is a proof of it. The people have brought the spoil home to sacrifice to Jehovah." It might seem a praiseworthy thing to save the chief things for sacrifice, but if they were "devoted" to Jehovah they could not be used for sacrifice, because they did not belong to the Israelites.

Saul says the Amalekites were utterly destroyed, but compare 1 Sam. 30: 1. Note that Saul says here and in verse 15, "Thy God," as if either Samuel were seeking his own glory or as if Saul did not believe in Jehovah.

22. Samuel's reply in the original is rhythmical; it has been thus translated:

"Does Jehovah delight in offerings and sacrifices
As in obedience to the voice of Jehovah?
Behold, obedience is better than sacrifice,
And to hearken than the fat of rams.
For rebellion is the sin of soothsaying,
Obstinacy is the iniquity of Teraphim.
Because thou has rejected the word of Jehovah,
He has rejected thee from ruling over Israel."

The spirit of these words is also that of the later prophets. Their teaching is that no external ceremony or observances can take the place of the true worship of the heart. Compare Ps. 40: 6-8; Isa. 1: 11-15; Jer. 6: 20; Hos. 6: 6; Amos 5: 21-24; Micah 6: 6-8, etc. Obedience is the organ of spiritual life. Without it there can be no true union between God and man. Incomplete obedience is really disobedience. Obedience is something which every one can give. It needs no intermediary. "Rebellion is as the sin of witchcraft." Literally, as above, "is the sin of witchcraft." The verse is obscure. It seems to mean that the sin of Saul is as bad as that of the heathen, who are condemned for soothsaying and idolatry. "Disobedience is in fact idolatry, because it elevates self-will into a god." The mention of witchcraft is perhaps an allusion to Saul's zeal in abolishing witchcraft. (1 Sam. 28: 3.) As Saul had rejected Jehovah by his disobedience, he himself is rejected by Jehovah.

PRACTICAL THOUGHTS.

1. Obedience is the first requisite of the believer.
2. This account "urges us to fulfill the commandments of God to the very uttermost, making no reservations. It teaches us that nothing can make up for disobedience to the will of God." "Obedience is better than any sacrifice. This is the most precious truth preached to us by the mouth of Samuel."

Blessed is the man who has found his work; let him ask no other blessedness. Know thy work and do it; and work at it like Hercules. One monster there is in the world, the idle man.—Carlyle.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR SEVENTH MONTH TWENTY-SIXTH.

A MISSION STUDY OF SOUTH AMERICA.

Luke 2: 25-32.

Second-day, Seventh mo. 20.—Preach everywhere. Mark 16: 15-20.
Third-day, Seventh mo. 21.—A message to the South. Isa. 43: 6-9.
Fourth-day, Seventh mo. 22.—The Spirit promised all. Isa. 44: 3-5.
Fifth-day, Seventh mo. 23.—"Sprinkle many nations." Isa. 52: 13-15.
Sixth-day, Seventh mo. 24.—The world for Christ. Mal. 1: 11.
Seventh-day, Seventh mo. 25.—Call of the Gentiles. Luke 14: 16-24.

Simeon, speaking in the Spirit, declared the "Consolation of Israel" to be also "a light for revelation to the Gentiles." This means that Israel had no selfish claim on her chief glory, but that she must publish to the Gentile world the good news of the kingdom.

Foreign Protestants in South America are said to be peculiarly open to the charge of indifference to all needs but their own. The seaports have a considerable foreign population, which is, as a rule, fairly well supplied with ministers and places of worship, but the natives of the interior seem to be beyond their consideration.

Among what are classed as natives are the descendants of early Spanish and Portuguese settlers, many of them of mixed blood, and large numbers of full-blooded Indians, whose speech and religion are alike free from all Caucasian influence. Catholicism is, of course, the predominant faith, except where the sway of paganism is still unbroken; and while admirable heroism and commendable efforts are not wanting, the fact remains that the general tendency has been to a peculiarly corrupt and too often openly immoral condition. "South America is a priest-ridden continent, without family life, given up to domestic anarchy, to religious bacchanals, to the worship of grotesque images, to the practice of pagan or semi-pagan rites, and to the control of a most profligate priesthood."

There is still in some countries the menace of the political influence of the Romish Church, but the movement is steadily in the direction of the open field. In Montevideo a young Italian was converted in a mission service, and from a dancer in saloons he became a colporteur, traversing a considerable portion of the continent. At one time he was imprisoned for four months, when his release could have been procured any day by giving his promise to preach no more. He refused, was tried by the Supreme Court, and set at liberty. His case illustrates that of many who, having left their European homes, have become free from priestly control, and have been reached by missionary effort in the new land—a suggestion to us in this time of overflowing immigration.

Guiana presents a striking picture of the power of our Captain where human weapons have suffered defeat: runaway slaves multiplying in fastnesses where their white owners could not pursue became a men-

ace to the government of the colonies, and finally defeated its forces. The Moravian missionaries were then appealed to, and, "being used as the agents of our Lord Jesus Christ, they conquered them by the power of love, and there has been no insurrection since that day."

Samples of the work for the aborigines are the results in Terra del Fuego, where a most debased tribe of savages was brought to civilization through the light and power of the Gospel; or in the Pagan Chaco of Paraguay, which, from an absolute ignorance of Christ in 1889, advanced in ten years to a little church of their own, with native teachers, men and women, proclaiming the truth to their listening fellow countrymen.

Our sister continent is coming to mean more and more to us politically and commercially. Can the Church withhold the most precious gift of all?

God works in you to will. He does not work to make you feel, because feeling ends in smoke so often. God does not work in you to think, because you think and think again. But God works in you to will. That is, there rises up in your heart a desire which becomes at last a purpose to be free.—F. B. Meyer.

Correspondence.

To Indiana Friends:

The attention of the monthly meetings of Indiana Yearly Meeting is hereby called to the importance of providing the necessary funds so that our ministers and other Christian workers who are not able to pay their own expenses can attend the Bible Institute at Earlham College, Richmond, Ind., beginning Seventh month 29th, closing Eighth month 6th, 1903. Yours truly,

JOSEPH O. BINFORD,

General Superintendent of Evangelistic and Church Extension Work of Indiana Yearly Meeting.

Things of Interest Among Ourselves.

We shall be pleased to mail addressed postal cards to any one who will kindly send us items of news from time to time.

Dr. Lucy Gaynor has resigned her position at the Nanking Mission to come home to care for her mother.

Friends of Watseka, Ill., under the leadership of Willis Bond, have won a victory over the saloon element in that town.

The Friends of High Point, N. C., have begun the erection of their new meeting house at an expense of \$7,000. The building is of granite.

Thomas Newlin has been spending a few weeks at "The Summer School of the South," which is held this summer at Knoxville, Tenn.

Robert H. Rogers is laboring in the meeting at Toronto, Can. He will continue there for a couple of months during the absence of Wm. I. Moore.

Wilbur A. Estes has returned from China for a short visit. He intends leaving his little daughter Helen in this country when he returns to his mission field in the autumn.

Dr. J. J. Cox, of North Carolina, has been seriously ill with an attack of heart trouble. His condition seems somewhat improved, but he is still in a very critical condition.

A report from New Hope Bible School, near Manchester, Okla., gives an average attendance of 72, and shows one-third of the total collection appropriated for mission work.

All friends of Haverford College have been deeply saddened by the sudden death, by drowning, of Dr. Edward Rhoads, who was instructor in physics in the college—a young man of great promise.

Ogden Monthly Meeting, Ohio, was held the 27th ult. An excellent spirit pervaded the entire meeting. A minister, John L. Kittrell, was received by certificate from Wilmington Monthly Meeting.

Rufus M. Jones attended the morning and evening meeting at South China, Maine, his old home, on First-day, the 5th inst. The morning meeting was large, and there was evidence of good interest.

We have received a personal letter from Edward C. Young, of Ohio, who, in earlier years, did much service for his Master in the eastern yearly meetings. He is now venerable with age and feeble in body, but deeply interested in the cause for which he gave the best years of his life. His home is at North Lewisburg, Ohio.

"All friends who expect to attend North Carolina Yearly Meeting, beginning with Meeting on Ministry and Oversight, Eighth month 4th, would do well to inform the undersigned members of the Reception Committee. Also members of North Carolina Yearly Meeting who desire to engage board should inform the same committee.

"W. T. Parker and Eli Reece, Committee, High Point, N. C."

Mt. Vernon Quarterly Meeting was held at Aurora, S. D., the 27th and 28th ult. Robert McDorman, of Kemma, Neb., and Fred Coppock and W. B. Difford, from Iowa, were present in the love and power of the Gospel. Fred Coppock and W. B. Difford held a week's meeting, both at Mt. Vernon and Aurora, and were much blessed in their labors. Several were led to take a definite stand for God. The meetings were built up and strengthened in the faith.

We give this week a notice of the death of Amy D., wife of Edward C. Cook. She was a native of Ohio, and she and her husband were both ministers in Kansas Yearly Meeting. They recently took treatment at the Battle Creek Sanitarium, and afterward visited New England Yearly Meeting. The closing weeks of her life, though filled with a consciousness of her approaching departure, were seasons of joyous service. After having delivered her message to New England Yearly Meeting she seemed to feel that her labors were finished, and calmly entered into her rest.

R. Anna Sanders, whose obituary we publish this week, was a native of Ohio, who engaged in teaching for some years at Knightstown and other places in Indiana. She united in marriage with Amos Sanders in 1878, and was associated with him in religious work at Gray, North Vernon, Westfield, Noblesville, and other places in Western Yearly Meeting, and later at Brooklyn, in New York Yearly Meeting. She was also active in Christian Endeavor work; was editor for a time of "The Endeavorer," of Noblesville, Ind.; was secretary for several years of the Evangelistic and Church Extension Committee of Western Yearly Meeting, and spoke often in advocacy of the tithing system.

George A. Barton writes of his closing days in Palestine, and of his plans for the summer. His letter is dated at Venice:

"We finished up our work in Palestine so as to leave there on the 18th of Fifth month, and went with a good part of our school to Egypt. Landing at Port Said we went up to Cairo past Pithom and through the land of Goshen. We saw a good bit of Cairo, made the acquaintance of Rameses, Thothmes, and all the other mummies in the museum, visited the pyramids, the sites of ancient Memphis and Heliopolis, after which I went to Luxor with two of the students. Here we were within two degrees of the tropic. After this we looked in on Alexandria a little, and sailed thence to Naples. At Naples I turned over my keys of office in Jerusalem to Professor Paton, of Hartford, who was on his way out. We gazed on the charred remains of Pompeii; went with St. Paul to Pozzuoli, and enjoyed to the full the beautiful Bay of Naples. Then we had a good work in Rome, where some fortunate acquaintances made in Jerusalem helped us to the best, both in people and in art and archæology. Last week we spent in Florence, gorging ourselves on its art treasures till we are suffering from intellectual indigestion. Now we are in Venice—a dream of beauty. We glance at Milan and Lucerne, spend ten days in rest on Thuner Sea, go thence to Paris for a little business,

reach England about Seventh month 15th, and sail for home on the "Winifredian," Leyland Line, to Boston, on Eighth month 14th.

CHRISTIAN WORKERS' CONFERENCE.

The Christian Workers' Assembly held at New Providence, Ia., Sixth month 22d to 28th, was a time of great helpfulness to those present. The Board were surely led of the Lord in their selection of speakers, subjects and place of meeting.

The history of Friends was reviewed and was a source of inspiration to all.

The social life of the Church was discussed; also the best methods of conducting business meetings. Many helpful suggestions also were given with reference to music and reading.

"The Doctrine of Man" was studied, and the conclusion reached was that man in no sense sprang from the lower animals, but that he was created.

A review of Hamartiology and Soteriology revealed that all are sinful and become sinners, that all are under the curse and the penalty attached. But "where sin abounded grace did much more abound." God became both God and man, kept the law, took the penalty, and is satisfied. Hence, man may become converted, then consecrate himself to God, who wholly sanctifies and fills with the Holy Ghost, after which a process of mortification takes place in the deeds of the body until the body dies. Then comes the resurrection.

A study in Angelology disclosed the fact that God makes mention of both good and bad angels. Both man and God are spoken of as good angels besides those created heavenly beings that are not departed saints, neither to be worshiped, but ministers and protectors. The evil angels are Satan and the demons.

Ecclesiology was also discussed quite fully. Edgar Ellyson gave some of his helpful Bible lessons. He spoke of the oneness, plan and interpretation of the Bible. It is one book with one Author, but many stenographers. There is one great plan through it, with one great subject, that of Redemption. However it reveals the Redeemer, plan, method, conditions, and necessity of redemption. He also gave lessons on Deuteronomy, Joshua and Acts.

The evenings were turned into gospel services and were blessed of God.

William Pinkham, of Cleveland, O., gave us much helpful teaching with reference to the errors of the "new theology" in its various phases. His lessons on the nature and death of Christ caused his hearers to rejoice in the precious blood of Jesus as never before.

The members of Iowa Yearly Meeting were especially favored in presenting the truth, and it is a cause of rejoicing that God has gifted so many workers that can be trusted with deep things. The especial prayer of the assembly was that Iowa Yearly Meeting might be kept free from those things which would turn its workers in the least from the old orthodox religion.

There was a deep spirit of devotion throughout the assembly, and even while questions were being asked and papers discussed the spirit of the Lord prevailed.

DIED.

COLTRANE.—At his home in Cherokee County, Kansas, Sixth month 14th, 1903, Isaiah M., son of Wm. and Elizabeth Coltrane, in his 65th year. The deceased was a member of Friendship Monthly Meeting.

COOK.—At the home of Elijah Cook, South Windham, Me., Sixth month 25th, 1903, Amy D., wife of Edward C. Cook, in her 62d year. The deceased was a minister and member of Stanwood Monthly Meeting, Kansas.

MEYER.—At Milton, N. Y., Fifth month 8th, 1903, Huldah J. Meyer, aged 66 years. She had been a member of Marlboro Monthly Meeting thirty-three years, ever showing a truly Christian spirit.

NICHOLSON.—At Earlham, Iowa, Sixth month 30th, 1903, Rachel Nicholson, in her 74th year. She lived and died triumphant in Christ.

SANDERS.—At her home in Brooklyn, N. Y., Seventh month 4th, 1903, R. Anna Sanders, wife of Amos Sanders, in her 58th year. She was an active Christian, and served in many important positions in Western and New York Yearly Meetings.

COFFEE IN 1662.

Sir Thomas Lipton has among the treasures of his library an old cook book, published in 1662, that gives what is perhaps the first English recipes for coffee. The recipe reads:

"To make the drink that is now much used, called coffee.

"The coffee berries are to be bought at any druggist, about seven shillings the pound. Take what quantity you please, and over a charcoal fire, in an old frying pan, keep them always stirring until they be quite black, and when you crack one with your teeth that it is black within as it is without, yet if you exceed, then do you waste the oyl; and if less, then will it not deliver its oyl; and if you should continue fire till it be white, it will then make no coffee, but only give you its salt. Beat and force through a lawn sieve.

"Take clear water, and boil one-third of it away, and it is fit for use. Take one quart of this prepared water, put in it one ounce of your prepared coffee, and boil it gently one hour, and it is fit for your use; drink one-quarter of a pint as hot as you can sip it. It doth abate the fury and sharpness of the acrimony, which is the gender of the diseases called cronical."—Selected.

"In the long run the most unpleasant truth is a safer companion than a pleasant falsehood."—President Roosevelt.

SLOW STARVATION.

The Dyspeptic's Diet Leaves No Chance for Regaining Strength.

The dyspeptic who starves body and brain because food will not digest has no chance to get strong again because bodily strength cannot be built up except on food that will digest.

That is the mission of Grape-Nuts, which any dyspeptic can digest and which will begin to build up and nourish at once.

A Wisconsin man says: "For the last seven years I have been a great sufferer with stomach trouble, and for eighteen months I could not eat or drink anything, not even a spoonful of milk, without great suffering.

"It seemed I had tried every remedy in the world, and I had given up all hopes of ever getting better when a friend advised me to eat Grape-Nuts food. I was just about too much discouraged to do so, for I expected to die and all my friends expected I would too, but I finally did send for a sample box, and when it came I was so weak I could not turn over in bed.

"Then I began to take the Grape-Nuts, just a little bit at first, moistened with hot milk, and from this time I began to grow stronger, and before I had finished the fourth package I could eat and drink anything I wanted, and it did not hurt me in the least. So the right food helped me to health after everything else had failed.

"Experience, actual use, proves absolutely the great power of the scientific food Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Send for particulars by mail of extension of time on the \$7,500.00 cooks' contest for 735 money prizes.

GOOD ADVICE.

Clergymen often give as good advice out of the pulpit as in it, as the following laughable dialogue shows:

"Sir," he said as he stalked into the clergyman's study, "you are the man who tied the knot, I believe."

"I beg your pardon," said the clergyman, looking up from his sermon.

"You performed the marriage ceremony for me, didn't you?"

"Yes, certainly, Bro. Willings. What, may I ask—"

"Then you know what the rights of a husband are?"

"Why, yes, in a general way."

"And the rights of a wife?"

"Of course."

"Well, now, sir," said the caller, drawing a chair up to the clergyman's desk and taking a seat, "has a wife a license to torture her husband?"

"Certainly not."

"If she makes his life miserable he has redress, of course?"

"Yes, but I should advise—"

"Never mind your advice now. We'll come to that later. My wife complains that I don't shave often enough."

"Oh, that's a small matter."

"Is it, sir! Is it! Just wait! I told her that that was my affair, and then she taught the children to cry when I kissed them so that she could say that my rough chin hurt them."

"That hardly showed a Christian—"

"Wait a minute! Yesterday morning I found them playing with the cylinder of a broken music-box. You know how that seems to the touch?"

"Certainly."

"Well, she'd taught them to call it 'Papa's chin.'"

"Really, sir, I must admit—"

"Wait till I'm through. To-day one of them got up on my knee, passed his little hand over my chin and called it 'Papa's music-box.' Now, sir, I ask of you as a Christian man, and as the man who tied the knot, what shall I do?"

"Get shaved," replied the clergyman, softly, as he returned to his work.—Exchange.

CURIOUS ARITHMETICAL RESULTS.

The following interesting table recently appeared in "Success":

123456789	times 9	plus 10	equals
111111111.			
123456789	times 18	plus 20	equals
222222222.			
123456789	times 27	plus 30	equals
333333333.			
123456789	times 36	plus 40	equals
444444444.			
123456789	times 45	plus 50	equals
555555555.			
123456789	times 54	plus 60	equals
666666666.			
123456789	times 63	plus 70	equals
777777777.			
123456789	times 72	plus 80	equals
888888888.			
123456789	times 81	plus 90	equals
999999999.			

FRIENDS' LIBRARY,

142 N. Sixteenth St., Philadelphia.

During the Seventh and Eighth months the Library will be open only on Second- and Fifth-days, from 3 p.m. to 6 p.m.

YEARLY MEETINGS IN 1903.

North Carolina Yearly Meeting, at High Point, N. C., Eighth month 5th. Lewis Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 13th. James B. Unthank, clerk, Wilmington, O.

Ohio Yearly Meeting, at Mt. Pleasant, O., Eighth month 27th. W. Mahlon Perry, clerk, Central City, Neb.

Iowa Yearly Meeting, at Oskaloosa, Iowa, Ninth month 8th. Wm. Jasper Hadley, clerk, 109 South Ninth Street, Marshalltown, Iowa.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 6th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

LOW-RATE TOUR TO DETROIT.

Via Pennsylvania Railroad, Account Epworth League Convention.

For the benefit of delegates and others desiring to attend the International Convention of the Epworth League, to be held at Detroit, Mich., July 16th to 19th, the Pennsylvania Railroad Company will run a personally-conducted tour to Detroit, leaving Philadelphia, Lancaster, Harrisburg and intermediate points, Tuesday, July 14th. Returning, tourists may leave Detroit not later than July 20th. By deposit of tickets with Joint Agent at Detroit on or before July 19th, and payment of fee of fifty cents, an extension of return limit to August 15th may be obtained. Tickets must be validated by Joint Agent at Detroit for return trip.

A special train of the highest grade Pullman equipment will be used. At Niagara Falls a stay of six hours will be made. Tourists will use one of the steamers of the Detroit and Buffalo Steamboat Company from Buffalo to Detroit. Returning, tickets will be accepted on the Detroit and Buffalo Steamboat Company's line or the Michigan Central Railroad to Buffalo, thence to destination via the Pennsylvania Railroad. Tickets covering round-trip transportation, with Pullman accommodations and all other necessary expenses of going trip, including side trip to Niagara Falls, will be sold at the following rates: Philadelphia, \$20.25; Phillipsburg, N. J., \$21.05; Pottsville, \$20.25; Delmar, Del., \$20.75; Atlantic City, \$21.50; Cape May, \$22.00; Trenton, \$21.05; Havre de Grace, \$20.90; Sea Side Park, N. J., \$22.03; Oxford, Pa., \$20.59; Lancaster, \$20.25; and Harrisburg, \$20.00. Proportionate rates from other points.

For reservation of space, tickets and full information, apply to nearest Pennsylvania Railroad Ticket Agent, or direct to George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

Daily reports are received concerning
breaks in the textile strikers' ranks, and
several mills have resumed work. An-
other encouraging thing is the great
slump in the cotton market, which has
brought prices down so that manufac-
turers are beginning to buy for factory
use.

The debate on the Philippine Opium
bill has indefinitely delayed final action.
The Commission recently introduced a
substitute bill, making the importation
of opium unlawful except by pharma-
cists, and permitting the disposal of the
drug only by a physician's certificate,
and the outcome is awaited with much
interest.

Between 25,000 and 30,000 teachers
were present at the convention of the
National Educational Association, which
met at Boston last week. Addresses
were given by the leading educators of
the land on the vital educational issues.
Among the subjects discussed were:
Child study, religious, elementary,
higher, business and Indian education,
manual training and normal schools.

The representatives of the United
States, Great Britain and Japan in Peking
are preserving independent action re-
garding Manchuria, and are awaiting
the outcome of the conference of the
Russian officials at Port Arthur and in-
structions from their respective govern-
ments. Only the Japanese Minister is
occasionally adjuring Prince Ching,
President of the Foreign Office, to avoid
making secret concessions to Russia,
which are possible and which only vigi-
lance will prevent, on account of the
throne's weakness and Prince Ching's
pliability.

London was distinguished last week
by a magnificent reception to President
M. Loubet, of France, who was return-
ing King Edward's recent compliment in
visiting Paris as the guest of the State.
It was the first time the British Court
ever received a French President, and the
welcome was spontaneous and cordial.
The desire of Englishmen in general for
cordial relations with France was strong
enough to make the week a notable one,
and the French people viewed the spec-
tacle across the Channel with satisfac-

tion. No great power, not even the
United States, at the present time is on
such good terms with all the world as
France.

Upon the conclusion of the food tests,
which Dr. Wiley, of the Agricultural De-
partment, has been conducting for sev-
eral months, he proposes to institute a
series of tests with tobacco, which will
include experiments to determine the ef-
fect of tobacco upon the digestion and
upon the human system in general. Pure
tobacco in its various forms for chewing
ated or flavored tobacco, and by experi-
ments and observations made to ascer-
tain what effect its use has upon the
consumer when used in various quanti-
ties. He will then take up the adulter-
ated or flavored tobacco, and by experi-
ments ascertain what effect tobacco of
that character has upon the system.

A new catechism is to be prepared by
the Methodist Episcopal Church, and is
to be uniform for the Church both North
and South. This was decided upon by
the joint Commission of Ministers and
Laymen at Ocean Grove last week. The
primary Catechism will comprise, briefly,
elementary teachings concerning God
and Creation, and more fully the life and
work of Jesus, with accompanying relig-
ion and moral duty, a few plain and sim-
ple instructions for children how to be-
gin a Christian life, and appendix con-
taining the Lord's Prayer, the Beati-
tudes, the Ten Commandments in abbre-
viated form, the Apostles' Creed and
"The Christian's Law of Love."

"The Times'" Russian correspondent
says that in order to allay the growing
agitation among the working classes,
the Russian Government proposes to
grant workmen some right of collective
bargaining with employers, subject to a
strong bureaucratic supervision. A
measure with this object in view has
passed the Imperial Council and awaits
the Czar's approval. The principle of
the measure is the election of elders who
will confer with managers of establish-
ments and authorities on questions aris-
ing under contract. It is feared the au-
thorities will only sanction the election
of those subservient to them, who will
not heed the interests of the men or em-
ployers.

The House of Representatives of the
Georgia Legislature recently killed by
an overwhelming vote the resolution pro-
viding that in the distribution of money
to common schools the county authori-
ties should apportion the money among
schools for white and negro youths ac-
cording to the taxable property of the
two races. The sentiment of the legis-
lators was that the State should con-
tribute to the limit of its ability to the
common school education of the negro
youth, even when the burden falls al-
most entirely upon white taxpayers.
This seems to be a true philanthropic
spirit, which will ultimately mean as
much for the property-holders as it does
now to the poor colored children.

The ranch owners in the Montana
mountains claim that the big game was
not as seriously harmed by the rigors
of the past winter as was stated when
the snow was deep on the ground. Cat-
tle and sheep men claim that bears and

mountain lions are killing large numbers
of their stock, and that many elk are
seen near the ranches in the foothills.
This will be good news to the sportsmen
in the East, who were led by the first
reports to believe that their hunting had
been greatly injured. The same kind of
news comes from Maine, where it was
feared that the great forest fires of last
month had destroyed many deer and
moose. Chairman Carleton, of the Fish
and Game Commission, has stated that
no deer or moose were injured by the
fires as far as he has been able to find
out.

Senator Hanna has entered the field
as an active competitor of the Interna-
tional Harvester Company, known as
the world combine in harvesting machin-
ery and farm implements. He is the
chief capitalist in the new Aultman-Mil-
ler Buckeye Company, which has just
been formed at Akron, O., and which
proposes to make the best possible fight
for the harvester business throughout
the world in competition with the great
combine, which includes the McCorm-
ick's, Deering's and all of the large
companies that have made American
farming machinery world famous. The
new concern is said to be reaching out
for sales agents and other expert em-
ployees that have lost their positions
with the old companies as a result of the
merger, and, coupled with enlargements
of the present plants, rebuilding and ex-
tensions, this will constitute the first
step in the fight.

EXPERIMENTS.

Learn Things of Value.

Where one has never made the experi-
ment of leaving off coffee and drinking
Postum it is still easy to learn all about
it by reading the experiences of others.

Drinking Postum is a pleasant way to
get back to health. A man of Lancaster,
Pa., says: "My wife was a victim of
nervousness and weak stomach and loss
of appetite for years, and was a physical
wreck; although we resorted to numer-
ous methods of relief, one of which was
a change from coffee to tea, it was all
to no purpose.

"We knew coffee was causing the trou-
ble, but could not find anything to take
its place and cure the diseases until we
tried Postum Food Coffee. In two
weeks' time after we quit coffee and
used Postum almost all of her troubles
had disappeared as if by magic. It was
truly wonderful. Her nervousness was
all gone, stomach trouble relieved, appe-
tite improved and above all a night's
rest was complete and refreshing.

"This sounds like an exaggeration, as
it all happened so quickly, but we are
prepared to prove it. Each day there is
improvement for the better for the
Postum is undoubtedly strengthening
her, and giving her rich red blood and
renewed life and vitality. Every partic-
le of this good work is due to Postum
and to drinking Postum in place of cof-
fee." Name given by Postum Co., Battle
Creek, Mich.

Ice cold Postum with a dash of lemon
is a delightful "cooler" for warm days.

Send for particulars by mail of exten-
sion of time on the \$7,500.00 cooks' con-
test for 735 money prizes.

MUD PIES.

If you could see the pies I make,
I guess you'd say, "Oh, what a bake!"
They are the very nicest pies,
So smooth and round, the littlest size
With scalloped edges, and with plums
And currants in as big as thumbs.
I make them of the softest dough,
And fill and smooth and pat them so;
Then turn the pie-plate upside down,
And leave them in the sun to brown.
And, if they are not thrown away,
Find them done the very next day,
A hot and plummy and as hard
As Bridget makes of flour and lard.
If you should eat the pies I bake,
I guess perhaps you'd have an ache!

—Abbie Farwell Brown.

MANY BEVERAGES

are so vastly improved by the added
richness imparted by the use of Borden's
Eagle Brand Condensed Milk. The Eagle
Brand is prepared from the milk of herds
so well-fed, housed, groomed cows of native
breeds. Every can is tested and is
therefore reliable.

The root of all steadfastness is in con-
secration to God.

TOUR TO THE PACIFIC COAST.

via Pennsylvania Railroad, Account
G. A. R. National Encamp-
ment.

On account of the National Encamp-
ment of the Grand Army of the Repub-
lic at San Francisco, Cal., August 17th
to 22d, the Pennsylvania Railroad Com-
pany offers a personally-conducted tour
to the Pacific Coast at remarkably low
rates.

Tour will leave New York, Philadel-
phia, Baltimore, Washington and other
points on the Pennsylvania Railroad east
of Pittsburgh, Thursday, August 6th, by
special train of the highest grade Pull-
man equipment. An entire day will be
spent at the Grand Canyon of Arizona,
two days at Los Angeles, and visits of a
half day or more at Pasadena, Santa
Barbara, Del Monte, and San Jose.
Three days will be spent in San Francis-
co during the Encampment. A day will
be spent in Portland on the return trip,
and a complete tour of the Yellowstone
Park, covering six days, returning di-
rectly to destination via Billings and
Chicago, and arriving Washington, Balti-
more, Philadelphia and New York, Sep-
tember 1st.

Round-trip rate, covering all expenses
for twenty-seven days, except three days
spent in San Francisco, \$215; two in one
berth, \$200 each.

Round-trip rate, covering all expenses
to Los Angeles, including transportation,
meals in dining car, and visits to Grand
Canyon and Pasadena, and transporta-
tion only through California and return-
ing to the east by October 15th, via any
direct route, including authorized stop-
overs, \$115; two in one berth, \$105 each.
Returning via Portland \$11 additional
will be charged.

Rates from Pittsburgh will be five dol-
lars less in each case.

For full information apply to Ticket
Agents, or George W. Boyd, General
Passenger Agent, Broad Street Station,
Philadelphia, Pa.

ESTERBROOK'S

THE STANDARD PENS EVERYWHERE.

STEEL PENS



150 Styles Fine, Medium and Broad Points.
Sold by All Stationers.

Works, Camden, N. J. **The ESTERBROOK STEEL PEN CO.** 26 John St., New York.

Don't Be Too Late

How often does the examin-
ing doctor have to say to
applicants for life insurance:
"If you had applied a year
ago you would have passed."
Don't *you* be too late.

Shall we send you some
literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do
business through correspondence.

NIAGARA FALLS EXCURSIONS.

Low-Rate Vacation Trips via Pennsyl-
vania Railroad.

The Pennsylvania Railroad Company
has selected the following dates for its
popular ten-day excursions to Niagara
Falls from Philadelphia, Baltimore and
Washington: July 24th, August 7th and
21st, September 4th and 18th, and Octo-
ber 2d and 16th.

The excursions from Philadelphia will
be run by two routes. Those on July
24th, August 7th and 21st, September 4th
and 18th, and October 16th, going via
Harrisburg and the picturesque valley of
the Susquehanna, special train leaving
Philadelphia at 8.10 a.m.; excursion of
October 2d running via Trenton, Man-
unka Chunk and the Delaware Valley,
leaving Philadelphia on special train at
8.06 a.m.

Excursion tickets, good for return
passage on any regular train, exclusive
of limited express trains, within ten
days, will be sold at \$10.00 from Philadel-
phia and all points on the Delaware Di-
vision; \$11.25 from Atlantic City; \$9.60
from Lancaster, and at proportionate
rates from other points, including Tren-
ton, Bordentown, Mt. Holly, Cape May,
Salem, Wilmington, West Chester, Read-
ing, and principal intermediate stations.
A stop-over will be allowed at Buffalo
within the limit of ticket returning.

The special trains of Pullman parlor
cars and day coaches will be run with
each excursion running through to Ni-
agara Falls. An extra charge will be
made for parlor-car seats.

An experienced tourist agent and
chaperon will accompany each excursion.

For descriptive pamphlet, time of con-
necting trains and further information
apply to nearest ticket agent, or address
George W. Boyd, General Passenger
Agent, Broad Street Station, Philadel-
phia.



Cures
Prickly Heat
Cools the Blood.
Cleanses the Stomach.
"It's good for children too!"

THE TARRANT CO.,
21 Jay St., New York.

50c. and \$1.00
At Druggists or by mail.

OLD-FASHIONED grandfather clocks repaired
at home. If yours needs attention send me a
postal or, better, call. My store is within three
minutes' walk of the Market Street ferries. Re-
pairing of clocks and watches of every kind.
Prompt service and moderate prices. W. L. Berry,
Watchmaker and Jeweler, 22 South Second Street,
Philadelphia.

NEW ORLEANS, ATLANTA, FLORIDA AND ALL POINTS SOUTH,

are best reached via the Seaboard Air
Line Railway. Three daily trains be-
tween Washington and the South. For
descriptive matter on resorts, farm lands
and industrial openings, address, W. E.
Conklyn, General Agent, Washington,
D. C.

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza
and as a specific remedy for
Typhoid
and Malarial Fevers.
E. FOUGERA & CO., 26-30
N. William St., N.Y.

PROFITABLE EMPLOYMENT

For Teachers, College Students,
Sunday School Workers, Men and
Women in selling our Special Lines
of Bibles and Testaments, and our
Standard Subscription Publications.
Liberal terms for work at your own
homes, or elsewhere. Address

The John E. Winston Co.
Manufacturers and Publishers of the
"International" Series of Bibles and
Standard Subscription Books,
718 Arch St., Philadelphia, Pa.

An Opportunity

is offered to subscribe to the stock of a company which should pay a very satisfactory dividend during the current year. There are numerous safeguards thrown around this stock to protect the investors. I can prove to any one who is interested and who wishes to invest their money with the maximum of profit and with the least chance of loss, that this company has unbounded merit.

I shall be pleased to furnish full information on request, and will gladly give references.

J. B. MEREDITH
520 Drexel Bldg., Philadelphia

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.
MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

Where Will You Spend the Summer?

In the Mountains?
By the Lake?

If you haven't decided, let us suggest picturesque Colorado. If you have decided, let us tell you anyway of the charms of our wonderful country. Perhaps we may persuade you to change your plans.

The Colorado & Southern Railway

the great highway through the scenic State, has published and would be pleased to mail you a beautifully illustrated book on the subject of Colorado's attractions, entitled

"PICTURESQUE COLORADO."

Address with two-cent stamp,

T. E. FISHER, Genl. Pass. Agent,
DENVER, COLORADO

The Picturesque Shenandoah Valley

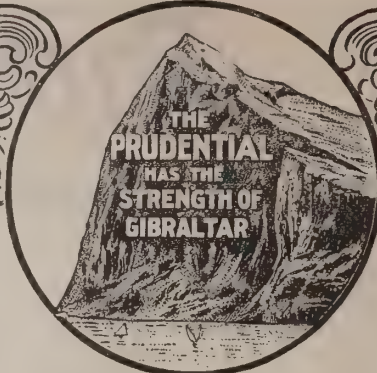
for Recreation and Rejuvenation
with its

LURAY CAVERNS, GROTTOS,
and **NATURAL BRIDGE,**
that one-time

SEVENTH WONDER OF THE
WORLD, is an ideal section for tourists.

Double Daily Pullman Car Service
through this
BEAUTIFUL VALLEY

Address, NORFOLK & WESTERN RY.
398 Broadway, N. Y. 112 Summer St., Boston, Mass.
W. B. BEVILL, G. P. A., Roanoke, Va.



Life Insurance

has been described as "the poor man's friend and the rich man's bank." A concise and truthful description, for men of all classes and grades of wealth avail themselves of it and are insured in

The Prudential

INSURANCE COMPANY OF AMERICA

JOHN F. DRYDEN Write for Information, Dept. 67. **HOME OFFICE**
President Newark, N. J.

JOSEPH G. FOGG UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.
Phone Spruce 44-88-W. PHILADELPHIA.
Suburban orders promptly attended.

Y. F. A. Building,
140 North Fifteenth Street, Philad'a.
FOR FRIENDS AND OTHERS.
Convenient, Restful, Homelike.
Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.
Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.
COMFORTABLE ROOMS:
One occupant, 75 cts. per night; \$3 per week.
Two occupants, 50 cts. each, per night.
2 each, per week.

Address **ELIZA H. WORRELL**
Phone 1-33-55. Clerk



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.
Rooms \$1.00 per day and Upwards.
Telephone in every Room.
Fireproof. Accessibly Located. Large Library.
Moderate Rates.
Orchestral Concerts every evening.
All Cars Pass the Empire.
Send for Booklet. **W. JOHNSON QUINN.**

The king is the man who can.—Carlyle.

SUMMER HOSIERY

These unusual offerings of good Hosiery, coming as they do right in the height of the season, are of much more than ordinary interest, and give further proof of our ability to offer values in this line that are quite unmatched:

WOMEN'S IMPORTED COTTON HOSE—polka dots, in blue-and-white or tan-and-white; regular 25c. quality—12½c. a pair.

WOMEN'S IMPORTED HOSE—fast black, fine and light in weight; with unbleached split or full unbleached feet; an excellent 25c. grade—18c. a pair, 8 pairs for 50 cents.

WOMEN'S HOSE—imported black lisle, Richelieu-ribbed, with white split feet. Also, solid black gossamer lisle, and plain white or mode lisle, all regularly worth 65c. a pair—now 39 cents.

MEN'S HALF HOSE—absolutely fast-black Egyptian lace lisle half hose; the 25c. quality—reduced to 12½c.

MEN'S HALF HOSE—very fine fast-black cotton hose, of an extra 25c. quality; clearing sale of a great maker—now 18c. a pair, 8 pairs for 50 cents.

MEN'S HALF HOSE—imported fast-black cotton, very fine and with neat silk-embroidered insteps; a good 37½c. grade—now 25c. a pair.

CHILDREN'S HOSE—fast-black lisle, sizes 5 to 8, reduced from 25c. a pair—now 12½c.

STRAWBRIDGE & CLOTHIER
PHILADELPHIA

The American Friend

Vol. X

SEVENTH MONTH 23, 1903

No. 30

	PAGE
EDITORIAL. — Professional Religion.— A Patriotic Spirit	499
POEM.—Blessed Communion Wm. C. Stokes.	500
Early Quakerism an Evangelical Move- ment	500
Charles M. Woodman.	
A Miracle of History	503
David Gregg.	
THE INTERNATIONAL LESSON	506
Lesson for Eighth month 2, 1903.	
CHRISTIAN ENDEAVOR	507
Topic for Eighth month 2, 1903.	
CORRESPONDENCE	508
THINGS OF INTEREST AMONG OURSELVES, 509	
BORN.—MARRIED.—DIED	509
EVENTS AND COMMENTS	510

THE EARTH AND MAN

*A little sun, a little rain,
A soft wind blowing from the west
And woods and fields are sweet again,
And warmth within the mountain's breast.
So simple is the earth we tread,
So quick with love and life her frame,
Ten thousand years have dawned and fled,
And still her magic is the same.
A little love, a little trust,
A soft impulse, a sudden dream—
And life as dry as desert dust
Is fresher than a mountain stream.
So simple is the heart of man
So ready for new hope and joy;
Ten thousand years since it began
Have left it younger than a boy.*

By STOPFORD A. BROOKE.

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS

NAOMI PINES, PA.

NEW ASSEMBLY INN, NOW OPEN.

Overlooks Lake 3 miles long, half mile wide.

400 acres of Old Pines.

Rowing, Bathing. 2000 feet elevation.

New Auditorium and Lecture Hall in the Pines.

Engage room now. Philadelphia Livery Service.

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 25 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

FOR SALE.—Well-located lot at Pocono Manor, Pa., for \$125. Apply, Wm. C. Allen, 401 Chestnut Street, Philadelphia.

WANTED—the address of parties having titles to lands and town lots in Kansas that are delinquent. J. S. BOND, Stafford, Kans.

FOR RENT during summer months—twelve-roomed furnished house in New Jersey village, 15 miles from Philadelphia; large yard, barn, etc. Terms moderate. For particulars, address No. 35, THE AMERICAN FRIEND.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Close
Woven Cane and Rushes con-
stantly on hand At the Old Stand.

GEO. W. BRENN

1309 N. Marshall St., Philadelphia, Pa.

WILLIAM S. YARNALL

Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.

4th Door Below Chestnut St.



The Expert Cleaner.

There are a score of things about the house that you will not undertake to clean. You fear that they would be ruined by soap and you intend to send them to an expert cleaner, an idea that comes down from a time before pure soap was made. The manufacturers of Ivory Soap are constantly asked if they know how beautifully this or that material can be cleaned with Ivory Soap. The uses of Ivory Soap are too numerous to be told; with it anything may be cleaned that will stand the application of water. You can be your own expert cleaner.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By ISAAC SHARPLESS, LL.D. The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 640 pages \$1.50

HATFIELD EDITION, two volumes, profusely illustrated, half morocco, deckel edges, gilt top \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by ALBERT COOK MYERS, M.L. 12mo, cloth, \$1.25

The Quaker: a Study in Costume.

By ABBIE M. GOMBERG. A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half ooze-sheep, with a cover design by Miss Amy Otis. \$3.00

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by ALBERT COOK MYERS, M.L. 12mo, cloth, 224 pages \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, SEVENTH MONTH 23, 1903.

No. 30.

PROFESSIONAL RELIGION.

FRIENDS at the beginning of their mission struck against everything which tended to reduce religion to a profession. They wanted to elevate it to a permanent power in the life of the individual and of society. It seemed to them that the main weakness of the Christianity which they found established in the land was the selfish and professional spirit of those who occupied the "places" in the Church. Men went to the Church for a "career," just as other men went to the army for the same reason. They went through the religious services in a perfunctory way, diseussed theology as part of their business, and lived on their tithes in ease and luxury. They were called by high sounding titles, and fared sumptuously even when the poor peasants among whom they ministered were living in abject poverty and ignorance. They had a monopoly of learning, and they spoke with an authority which made their listeners suppose that they held the keys of heaven and hell. Ministry then was a profession, and one which appealed peculiarly to the selfishness of the minister and fed his pride. It was not easy to decide how much was done for love of Christ, and how much was done for professional reasons.

Friends began by cutting absolutely loose from everything in religion which had a savor of profession about it. The sacraments formed the stronghold of the professional minister. They could not be administered without him, and he was therefore sure of "a place" as long as they were regarded as essential to the life of a Church. With a true spiritual instinct early Friends abolished sacraments and every other form of worship which required a professional minister. They undertook to prove that religion could be made the very meat and drink of ordinary, unprofessional persons, and that it could live and flourish without any class of men who came to it for a "career." Titles of honor they would not have, and with wisdom they banished everything which fostered human pride and selfishness.

The years have rolled round, and again we are face to face with the weakness and the danger of professional Christianity. The power of the gospel is hardly to be expected, and is seldom, if ever, found

in men who have "taken up" the ministry for a "career," and who work and speak with the mark of professionalism upon all they do. The warm breath of the living Spirit is missed, and the clank of machinery is sadly apparent. As of old, Friends need to stand solidly for a religion of spiritual life and power, and against everything which encourages the spirit and custom of professionalism. It is altogether too common for our ministers to receive, and even to seek, the title of "Reverend," as though they were in a class by themselves. It has crept in gradually with no thought of harm attaching to it. But there certainly is harm. It means that he who uses it as his title likes to be thought in a class apart from ordinary Christians, and it marks a long step toward professionalism. It may seem but a slight honor to assume, but our true honor lies in being a simple servant of Jesus Christ, and in making those about us feel that we are one with them and not set apart or above those to whom we have been called to minister.

A PATRIOTIC SPIRIT.

LEFT to their own choice in the matter, Friends have generally given little attention to the observance of Memorial and Independence Days, and, doubtless, few take note of the more recently introduced Flag Day, all which days are largely held to be important for the opportunity afforded to teach patriotism. Two influences are at work to change this: one, the general business holidays granted that affect persons in the relation of employer and employed, and the other, the influence upon our children of the example and opinions of their associates. We are not so isolated a body as we were fifty years ago, and a negative attitude is not a sufficient solution of the question as to how we may properly observe these days.

We had come to be almost afraid of flags and patriotic meetings because of the predominant military associations and feeling. But is it not time for us to take a different position? A flag is not merely a battle standard, but is the emblem of our country, an epitome of its history, and symbol of its union. It is no unworthy undertaking to seek to dissociate it somewhat from the idea of soldiers, battle and blood

that it has too exclusively symbolized hitherto. It ought to stand for liberty for the oppressed, opportunity for the downtrodden, and for right and justice for all.

The idea of patriotism, too, is not to be exploited only by the warrior and his eulogists. In some localities Friends observed Memorial Day by meetings in which the subject of peace was presented, with an appropriateness that might well commend such an observance as a practice. Independence Day is the time of all days for presenting the Christian theory of a patriotism that does not require guns or powder or the violent death of friend or foe for its proof or vindication. Obedience to law, devotion to the public welfare, the purification of politics, and the establishment and cultivation of those principles of civic virtue that will make the neglect or abuse of the right of suffrage a disgrace—all this is patriotism in practical operation. If, then, for the address of the day a speaker can be found—and he can—who will present the better patriotism of a heroic life for the sake of fellowmen, the worthy bravery of the man who dares to stand alone, or with but few, for the overthrow of corruption, the higher success of the patient seer of visions who plans great things that are to be than of him who reaps a quick harvest through sacrifice of principle, the recurrence of Independence Day may be welcomed as an opportunity for the most peace-loving, and the patriotic spirit receive a juster interpretation than if left to the militant element alone.

L. D. C.

It is terrible for a rich man to go through life and never have helped a poor man once out of his plenty; but it is far more terrible for a Christian to die without having brought any other soul to Christ.—Phillips Brooks.

FOR THE AMERICAN FRIEND.

BLESSED COMMUNION.

Dear Saviour, I would be alone with Thee a little while;
I would look into Thy face and see the sweetness of Thy smile;
I would seek a quiet place with Thee apart,
And have Thy blessed peace abiding in my heart.

In the upper chamber I would commune with Thee,
And feel Thy precious love enfolding me;
The world and all its cares I would put away;
In fellowship with Thee awhile I'd stay.

Listening to Thy voice and Thine alone,
With Thy loving arms around me thrown,
Kneeling at Thy feet Thy care I'd crave,
For only Thou hast power to save.

And so, dear Saviour, I would have Thee talk with me;
I would feel that Thou with me and I with Thee,
Were in sweet and blessed harmony,
And that Thy spirit divine was filling me.

—WM. C. STOKES.

FOR THE AMERICAN FRIEND.

EARLY QUAKERISM AN EVANGELICAL MOVEMENT.

BY CHARLES M. WOODMAN.

INTRODUCTION.—(1.) Division of the History.

The history of Quakerism divides itself into three periods. The length of these periods may be roughly stated as fifty, one hundred and fifty, and fifty years. The basis of divisions has been found in the effort to discover the predominant mode of activity which has been manifested in the Society during the two hundred and fifty years of its history. The Friends have always believed most firmly in the Holy Spirit as the supreme authority and guide for the life of the individual. They have as a body always been orthodox in the commonly-accepted meaning of the term. It is not along the line of doctrine that the basis of division must be sought, but rather how these fundamental principles of belief have worked themselves out in the Society's relation to mankind. The divisions then are made from the standpoint of activity not of doctrine. It is impossible even here to mark off periods in their history designated as active or inactive, for the Friends have always been an active people. The division is to be found rather in the manner that the activity had of expressing itself. Based on the growing out of the fundamental principles of the Society, which have remained practically unchanged, its work for and in the world has varied according to its own inward conditions, and the needs of the people in whose midst it has developed. The first fifty years of the Society's history was marked by intense evangelical activity. During the next century and a half the great work of the Friends for mankind lay along the lines of philanthropy as expressed in the efforts to bring about the freedom of the slave, promulgate and establish the principle of universal peace, minister to the sufferings of the criminal classes, and serve their fellow men in other ways as opportunity presented itself. Within the past fifty years a new spirit has been infused into the Society, and it has acquired once more something of the activity of the first period, adapted, of course, to the particular temperament and demands of this age. While this new spirit is working itself through the Society it is taking away nothing of the spirit of philanthropy which characterized the second period, and thus the present condition is one in which the prominent and good features of the two preceding periods have been, and are being, happily united. In making these divisions it must be kept in mind that in the history of a religious people no specific time can be pointed to as the exact period of change, for most of its movements are growths, and hence, while one feature may characterize one period, another feature may be present, which in years to come will develop and become the prominent characteristic of another period. So it was with the history of Quakerism. While the evangelical spirit was the prevailing feature of the early years, it is not neces-

sarily entirely absent from the second period; nor is it claimed that because the second period was characterized by philanthropic efforts that these activities were absent from the first period. Of these three divisions of the history of the Friends it is the purpose of this study to investigate the first, seeking thereby to substantiate the proposition that *Early Quakerism was an Evangelical Movement*.

(2.) Definition of Terms.

Before this can be done intelligently, however, the term "Evangelical Movement" must be further defined. The significance of the word movement as used in this connection has been made sufficiently clear, perhaps, by the previous discussion. As the division of the history of Quakerism is made on a basis of the mode of activity rather than on the basis of belief, so the purpose of this paper is to place the emphasis on the activity as growing out of the belief, rather than on the belief as the basis of the activity. In other words, the tenets of the belief of the Friends will be discussed only so far as they affect the essential characteristics of this early movement.

The term "evangelical" comes from the Greek εὐαγγέλιος, which in turn is made up of the adverb εὖ signifying "well," and the verb ἀγγέλλω "to bear a message." "To bring a good message," then, would be the most natural root meaning of the word. If this be adopted, it may be said that Quakerism has always been an evangelical movement, for the people have always brought a good message to the world, either as a message of benevolence to those in need, of peace to those in war, of freedom to those in bondage, or as a spiritual message to those in sin. The usage of the word in the New Testament takes on a spiritual significance as applied to the content of Christ's message to the world. It is well expressed by Schaff in his "History of the Christian Church,"* where he is considering the significance of the word Protestant. He says: "It (the term Protestant) must be supplemented by the more important positive designation Evangelical. The gospel of Christ as laid down in the New Testament and proclaimed again in its primitive purity and power by the Reformation, is the basis of historical Protestantism, and gives it vitality and power." Evangelical, then, is a term which has particular reference to a spiritual sphere, that sphere in which the gospel of Christ as revealed in the New Testament is proclaimed in its purity and power. As to belief, the Friends have always been evangelical, but they have not always been evangelical in the sense of being strenuously energetic to proclaim their message to the world. Hence the basis of the division of their history has been in reference to activity, and the term movement has been added to the subject to emphasize that idea, even though the word evangelical has within itself the idea of proclamation.

With this conception of the term Evangelical

Movement in mind, it will be seen that so far as the definition is concerned, there is no difference between this and other movements of the Reformation. They are alike in general purpose; they are different in minor points of belief, and in the methods used to bring about the general purpose. It is not the purpose of this paper, however, to make a comparison of this and other similar movements, but simply to substantiate the claim for this one.

I.

THE NEGATIVE CHARACTERISTICS OF THE SECOND PERIOD OF QUAKER HISTORY.—(1.) The Condition.

The consideration of the Second Period of the history of the Friends is brought in at this point in the discussion, instead of later, as the chronology would seem to demand, for two reasons: First, to more fully substantiate the division already made in the introduction, and, second, to give a contrastive background for a more complete understanding of the leading characteristics of the early years of the Society. This period will be considered rather from a negative than from a positive side, for it is not within the scope of the theme to investigate more than one period, and that only from one standpoint. Hence, the later history of the Society has been reviewed with the leading characteristics of the first years in mind, and the conclusion has been reached that as a central feature that characteristic is wanting. The history of Quakerism from the opening of the eighteenth century to within a period of fifty years was not an evangelical movement. The Society came to a place where "it was considered wrong for any efforts to be made toward securing new members." They seemed to have lost their power of propagation. The immense influx of new life which so marked the years in which George Fox and his contemporaries were preaching ceased. A retrograde movement set in, and the membership year by year began to decrease or barely to hold its own. These things betoken the absence of an active evangelical spirit.

(2.) The Causes of the Condition.

It is difficult to state with absolute accuracy the causes which brought about this condition, but an examination of the general religious condition of the country and of the status of affairs within the Society itself reveals some tendencies which seemed to weaken the force of the evangelical movement.

The last half of the seventeenth century was marked by an intense religious feeling all over the country, among all sects and classes of people. The reaction which followed this in the eighteenth century was in turn characterized among all classes by an almost utter disregard of religion. The church services became perfunctory and formal and lacked spiritual life. To use the words of J. F. Hurst,*

* Vol. VI., p. 192.

* "Church History," p. 333.

"The most of the pulpits were occupied by clergymen who had discarded the fundamental truths. The typical sermon was on the value of general charity, the advantage of good agriculture, the care of bees, the duty of citizens, and similar collateral themes." The spirit of Rationalism was abroad everywhere. The England which Wesley found was distinctly non-religious, while in contrast the England to which Fox brought his message nearly a century before was very religious. To what extent this general feeling throughout England affected the history of Quakerism it is difficult to determine. It is a noteworthy fact, however, that the subsiding of religious thought and activity on the part of the Church in general was practically simultaneous with the falling off of the evangelical spirit among the Friends. This statement leads to three possible conclusions. First, the general religious deterioration was due to the falling off of evangelical activity among the Friends. This view seems hardly probable; at least the data at hand do not substantiate the position. Second, the religious lethargy throughout the country had its effect upon the Friends, and was instrumental in cooling off the intensity of their early zeal. This position, when compared with the history of other movements, seems very probable, and it may be said with a fair degree of certainty that the spirit of the age played its part in formulating the activity of this as well as other sects. The third position would point to the cause of this decline as lying within the religious movements themselves. The general law of reaction in religious history would substantiate this view, and there are some things in the history of Quakerism which unmistakably point in this direction.

There are two fundamental principles of Quakerism, an understanding of which will help to explain the distinction between the early and the later history. They are well stated by two of the early Friends, Benjamin Furly and George Keith, in a treatise entitled "Universal Free Grace of the Gospel": "There are two main or principal things held forth by us which are, as it were, the two hinges or fundamental principles upon which all other things relating to the doctrine or practice affirmed by us do hang and depend. The first is that there is no saving knowledge of God, or the things of His kingdom attainable but by the immediate revelation of Jesus Christ, who is the Image, Word and Light of the Invisible God, in which alone He can be manifest unto the salvation of men. The second is that this Image, Word or Light which is Jesus Christ the Son of the Father's love doth shine forth in some measure universally and enlightens every man that comes into the world, and thereby giveth him a day of visitation whereby it is possible for him to be saved." The emphasis which the Friends have placed on one or both of these two doctrines (the Light Within and the Universality of the Light Within) has determined the divisions of their history. In the first period both positions were held, but the great emphasis was placed on the latter, and as a result the Friends

went everywhere preaching to all men. In the second period the doctrine of the Universality of the Light Within slipped into the background as an active force, and the Friends turned from an earnest effort to spread the Gospel to the cultivation of their own inner life. Why should they thus turn from the cultivation of the Light Within every man to the exclusive development of the Light Within themselves? Robert Barclay * advances the idea that the work of evangelization by the free churches was arrested to a great extent by the depression and discouragement due to the persecutions through which they had passed. This spirit, together with the mystical tendencies of the Friends led to a universal popularity of the works of Madame Guion and Fenelon, and the principles of "Quietism" soon became paramount with the Society. He holds, moreover, that the turning from the field of the world "to cultivate the garden of their own souls" was increased "by certain defects in the church structure of the Society of Friends," which he states as follows: † "We have seen that the Church commenced with a scriptural and rational system of membership, which was maintained with the utmost strictness. The practical maintenance, however, of a secular government taking cognizance of the minutest matters not only robbed this of its spiritual significance, but led to a secular definition of membership and eventually to a birthright membership, which made the Friends . . . 'a part of the world,' separated by education and peculiar usages." Again, ‡ "The omission of the practice of the reading of Holy Scriptures in the church also tended to cause the full acknowledgment of the Christian gift of 'teaching' by the founders of the Society to be forgotten. . . . The denial of the gift of teaching, or the declaration of the nature of the Christian religion to the world by those who felt they were called by God to the work necessarily followed."

How much weight is to be given to these reasons is a question which permits of more discussion than can be given it here. There are doubtless elements of truth in his position, but it must be borne in mind that the Friends before the close of the seventeenth century began to turn from the intense evangelical spirit of the early years and from an entirely different cause from any of those mentioned above.

In the "Journal" of George Fox we note some very instructive facts on this point. The life of Fox may be characterized as a continual itinerant ministry. He was constantly going from place to place preaching, with the exception of those times when he was in prison. In the record of these early journeys a characteristic phrase occurs repeatedly, viz., "many were convinced," "multitudes were convinced." By these phrases and others of similar nature which come as summaries of his work in differ-

* "Inner Life of Religious Societies of Commonwealth."

† "Religious Societies of Commonwealth," p. 547.

‡ "Religious Societies of Commonwealth," p. 545.

ent places, he means to say that many people were brought from spiritual death to spiritual life. In other words, to use a current expression, "Many were converted." The story of his later life in these journeys is very seldom capped with any mention of people being "convinced" or otherwise turned to the Lord. The reason for this appears in the fact that the latter part of Fox's life was spent not in evangelizing the masses, but in forming and building up the churches which came into existence as a result of the evangelical work of his early years. The first part of his ministry was, in other words, devoted to the promulgation of the second tenet of his belief—the Universality of the Light Within; his later life to the development of the first principle—the Light Within. With him this was a perfectly natural thing. The troubles of various kinds which began to arise among his followers necessitated just such a step. It was done on his part to obtain a proper balance between the two phases of all church work. What he did was followed for similar reasons by others. The rapid growth of early years necessitated it, in order that the Society might become a unity, and harmoniously work to one great purpose. That which began, however, through necessity continued, and its momentum, increased by the causes already mentioned, carried the Society from the distinct evangelical purpose of its origin, and the second period of its history became characteristically non-evangelical.

(To be continued.)

A MIRACLE OF HISTORY.

BY DAVID GREGG.

"And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of Hosts the God of Israel:

"Because ye have obeyed the commandment of Jonadab your father and kept all his precepts and done according to all that he hath commanded you:

"Therefore, thus saith the Lord of Hosts the God of Israel:

"Jonadab shall not want a man to stand before me forever."

Who were the Rechabites?

They were the descendants of Abraham through Keturah, the wife whom he married after the death of Sarah. They started with Midian, the son of Abraham and Keturah.

Hobab, the brother-in-law of Moses, who joined the cause of the Hebrews, was one of them. In the family of Hobab was born a man named "Rechab," "The Rider." The qualities for leadership in this fine horseman were such, that he gave his name to the whole tribe. In this tribe of the Rechabites came a remarkable man named "Jonadab." He was the greatest man this little nation ever had, and so he became its Lawgiver and Reformer. Jonadab was a Jehovist and worshiped the God of Abraham. As he Sheik of the Rechabites, he made a study of civilization for his tribe and legislated his conclusions

into constitutional law. This was his legislation: He put an everlasting interdict upon the drink-custom, and gave the Rechabites an hereditary law of total abstinence. He enjoined also that they should be children of the desert, living in tents. He commanded them to be open-air men, and to live a nomadic life.

This was the Constitution which he ordained for the Rechabites:

"Ye shall drink no wine, neither ye nor your sons forever. Neither shall ye build houses, nor sow seed nor plant vineyards, nor have any: but all your days ye shall dwell in tents."

In that far-off day he discovered the true character of the Drink Fiend and smote it out of existence. He saw the physical and moral and spiritual declension of a people that gave themselves up to luxury. He saw that what was called "Civilization" with its conveniences only increased the wants of man, in fact created artificial wants and clashed with primitive simplicity and led to effeminacy. He wanted a nation of rugged men with rugged characters, and so he bound his fellow countrymen to primitive methods of outdoor life. He abhorred the palefaced, sickly-looking multitudes of the city. He abhorred the late hours of wine-drinkers and fashionable people. If he were living to-day he would abhor the sensitiveness that must live in sight of the thermometer, and in furnace-heated houses. He would be horrified at our overloaded tables groaning with the products of every clime. He would stand aghast at our numerous stimulating beverages and appetizing tonics, and would doubtless put a veto upon our highly seasoned salads and our sudden-chilling ices. He would give us an amendment to our State Constitution such as the Prohibition party of our day never dreamed of. He would look upon "The Prohibition" of the twentieth century as a laboriously feeble effort, striking only at the top branch of the tree of social evil, instead of striking at the tap-root of the tree.

Jonadab was an extremist, but extremists, when they are right, are the safest men to follow, because they are the furthest away from wrong. Among men there is such a thing as that of which Edmund Burke speaks, viz.: "A fear of being too much right." Extremists are a protest against this false fear.

We cannot discuss here the value of the legislation of Jonadab; but without discussion we know this much at least—that the spirit of the Primitive Life which Jonadab sought to incarnate in law has much in its favor. For example: we know that in the highest type of American manhood our nation has not advanced very much beyond the rugged Puritans of early days. If it has gained on the one side, it has lost on the other, and the balance is still in favor of the Puritan. We may boast as we please as to who we are and what we have become, and we may smile in condescension upon our ancestors, and we may flatteringly excuse them, and apologize for them, but we have only improved upon them in manners, only on the outside; we have not improved on their spirit

and tone; we have not improved upon their heart-life. We have not gotten any nearer to God, and we have not endured sacrifices that are greater-souled than theirs. Plymouth Rock holds its own even in the year 1903, and there is nothing in modern times that is grander than the Mayflower and that which the Mayflower carried.

So much for Jonadab and his legislation. Now for the obedience which the Rechabites gave to these temperance laws! Here is where the interest of the story comes in and its profit. Did they obey? They did, and their obedience was grand and constant and implicit. They did not chaffer nor higggle. Their obedience kept right on. It bore the stress of storm and tests. Often when wearied and sore distressed they were tempted to refresh themselves with wine, but every time they mastered the temptation. Often they had to face want and privation, often they met men who called them "fools" and said to them, "Why do you not settle down like other people and plant vineyards and make a good livelihood like other people?"—still they stuck to their tents and their cold water.

Thus it was for three centuries, up to the time of the text. In the story before us they were put to the most crucial test of all. Their loyalty to the legislation of Jonadab never had such a strain. Their souls were tested through and through.

Take in the situation: The Babylonian troops are marching through Judea, and soon they will be thundering at the gates of Jerusalem. The God of Israel permits this, nay more, orders it; because the Hebrews have ignored Him and His commandments in their civil life, and have filled their civil and social life with all manner of oppressions and profanities and irreligious deeds. God deals with nations, and watches national life, and punishes national crime. The universe is a great pottery-yard, and God walks through it with His great rod of iron, and when He sees a misshapen nation down comes His rod of iron, and it is broken in pieces. Do you ask, why? For the same reason that the potter, in examining the vessels in his workshop, breaks every misshapen thing. He considers every misshapen vessel in his shop a slander and a slur. It maligns his reputation and falsifies his skill as a potter. God has a reputation to sustain in the business of nation-making, and in His tour of inspection among the nations and kingdoms of the earth He must shatter and cast out of sight all those nations which by oppression and godlessness and beastiality slander His reputation and misrepresent His civil ideal. In this history the Babylonian army was the rod of God, and it fell with terrific force upon Israel. The march of the Babylonian army drove within the walls of Jerusalem the Rechabites for shelter. They brought their tents with them, and pitched them in the open spaces of the Holy City. They were an odd sight to the Hebrews, tent-people living in the midst of a city of comfortable houses. But even this was of God. They were sent into the city and into the midst of God's cove-

nant people for a holy purpose. God meant to use them as an object lesson, and by them rebuke and instruct Israel.

God says to Jeremiah, his prophet: "Here is this striking people. I have sent them right into the midst of Jerusalem. Use them in dealing with my people Israel, and, if possible, by means of them bring Israel to a true sense of sin. If you can bring back my people you will save them even yet from the destroying power of Babylon." With this commission from God, Jeremiah did use them, and this was the way.

In order to express good-will and show hospitality to the Rechabites, the prophet invited them into the temple and there entertained them. He set before them the best wine of the land, and urged them to partake of it. The temptation was as strong as it could possibly be. The Rechabites were faint and weak because of their flight before the Babylonian army. The wine was the very best. The place in which it was offered was the holiest place in the world, and beyond all this the man who told them of the qualities of the wine, and who had said, "Partake, I pray thee," was the truest and noblest man that walked the earth. Some people have felt provoked at Jeremiah for playing the part of a tempter, but there is no reason for provocation. Trust Jeremiah. He knew what he was doing. He knew his men. He was after a strong contrast with which to ply the Hebrews. You criticise him in the process of his plan; wait until he reaches the end. He knew what the end would be. He knew that the severer the test the grander the temperance principles of the Rechabites would shine out. The prophet was not mistaken; he did not presume too far. As he thought it would be, so it was. His temptation proved no temptation. Openly and positively and unhesitatingly the Rechabites refused, and gave as their reason the prohibition legislation of their father Jonadab. "Our father commanded us, saying, Ye shall drink no wine, neither ye nor your sons forever." They were not ashamed to honor their father nor publicly to proclaim that their lives were lived in obedience to him. The command of a praying and God-fearing father is a capital reason to give men for your course of conduct and especially for your refusal of the wine cup. It takes the gravest reason to set it aside. Certainly, neither the sentiment of the sidewalk, nor the talk of the sample room ought to weigh against it. Even the invitation of men high in social position ought not to weigh against it. Even if a minister or a judge should ask you to drink wine, say No!

When the test to which the Rechabites were subjected was met and withstood, when it issued in a beautiful fidelity and a shining obedience, Jeremiah, the prophet of God, had a platform upon which to stand and from which to speak to the Hebrew nation. And aptly did he use the platform and fearlessly and faithfully did he speak. He lifted to public view the truthfulness of the Rechabites to the commands of Jonadab, and then he put by the side of it the disobedience

of the Israelites to the commandments of their God. He rang the changes upon the derogatory contrast and made his countrymen feel the shame which came from it.

It was at this point that he uttered the promise of the text and pronounced the reward of the Rechabites:

"And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts and done according unto all that he hath commanded you; therefore thus saith the Lord of hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever." "Forever!" That is a tremendously large word. It covers an immense space. It covers not only the century in which Jeremiah lived; it covers the twentieth century. God promises nothing short of perpetuity to this little nation. There are not many nations that have the promise of perpetuity. So far as I know there are only two. This little nation and the Hebrew nation. And is God true to His promises? Yes.

Side by side in the Orient the Rechabites have lived with the Hebrews. They have stood the shocks of revolutions and the wear of the centuries. Some of them may have been merged into other tribes, and have lost their name and their history; perhaps the greater number of them may have been merged into other tribes, but the promise of God still holds true, "Jonadab, the son of Rechab, shall not want a man to stand before me forever saith the Lord." In my rummaging among the books of history, I have found this: As late as the year 1900 a tribe of Rechabites were found near the Dead Sea, living as their father lived, abstemiously and in simple tents. (See "Travels of Wolfe.")

But all this is significant, for it proves that the operation of grand principles is beneficial in the small as well as in the great. Small nations are just as sure of perpetuity as large nations, if they make truth and righteousness their defense. It is principle that is the strength of a nation, and not legions, and not arsenals. God is on the side of the battalions of principle. The Rechabites are small, so much the better; their smallness makes disintegration the easier, and from the very nature of things shows that the strength that preserves them in perpetuity is strength indeed and should be sought by every nation. If this strength comes from living according to right principles, then right principles are the things which the nations should seek above all things.

In bringing my sermon to a practical conclusion, I wish to deduce from this ancient temperance story two radical principles which should guide us and give us an ideal in dealing with the great liquor curse which has such a hold on our modern civilization.

The first principle which I deduce is this: "Prevention is better than cure."

I assume that the whole liquor business—its sale and its use—is a curse, and as a curse it is something

to be gotten rid of. Proof is not necessary here. A curse is its own proof. Anything that debauches men and makes drunkards of them and brings the worst that is in them to the front, is a curse. Anything that digs 100,000 new graves every year in our Republic and makes 100,000 widows and orphans, is a curse. Anything that produces idiocy and lunacy and imbecility is a curse. Anything that breeds pauperism and disease, and that fills jails and poorhouses and asylums is a curse. Anything that brings ruin and broken hearts into American homes, and nothing but ruin and broken hearts, is a curse. The liquor business does all this.

My fellow men, what is our duty as we grapple with this curse? Simply to temporize with it, to trifle with it, to endure it as best we can, to tinker it, to bring ourselves to believe that it is a fatality which cannot be successfully resisted, to spend all our time in seeking cures for its victims; or is it our duty to adopt radical principles and inaugurate radical methods and push on toward radical ends? What is sense and what is non-sense here? Trifling with the curse is non-sense. More than this: it is one form of insanity. It is suicidal. We are living in an age when radical methods are appreciated. No apology for them is needed. In treating other evils, we believe in going down to the roots of things. In dealing with diseases we take the most powerful microscope and search for bacteria, and when we have found the germs we immediately use the most extreme means for their extermination. In dealing with cholera and with yellow fever our principle is extermination and prevention. Anything else would be folly. Let the same wisdom prevail here in dealing with the liquor curse. There is one simple method which, if all follow, will abolish the saloon and will kill the liquor traffic, and will both cure and prevent drunkenness and strike all of its horrible progeny forever out of human society, and that is this, the principle of the Rechabites, total abstinence. Nothing could be more simple and nothing more effective. That is an old principle, but there is not a man here to-day that can improve on it—not one.

The second principle which I deduce is this: "Right is better than revenue."

The Rechabite nation never made a dollar out of liquor. They got along grandly without liquor money. Their motto was, "We would rather be right than rich," and that made them what they were, a veritable miracle in history. Now I hear you say, "The Doctor is striking at the license system. I verily believe that he is a Prohibitionist. It looks as though he believed in total abstinence for the individual and in prohibition for the State." Yes, it does look so, because it is so. Those are my principles exactly. License that which destroys our homes and slays our sons and breaks the hearts of our wives and mothers! Make it a legal business and give it the protection and sanction of law! Not by my vote. License that which produces disease and lust and murder, and all the dark crimes in the catalogue of crime!

There is not enough money coined to purchase such a license from me. If I gave a license to this gigantic iniquity in any shape or form, I should feel myself guilty before God of the blood of souls. Would God license a traffic that does nothing but damn men? Never! Neither will I.

But it is said, "Prohibition will not work." It will work if good men will only put their faith back of it. Its success is only a question of your faith and mine.

How does license work? Does it use the law as a protection to the tempted? Does it make the law an educator in that which is right and helpful? It has on its side legal suasion. To what does this suasion lead? It is suasion to what? Is license a success? Is it an effective antidote? Has it throttled the liquor traffic? It has done everything except this. It has given it commercial respectability so that now it is a financed temptation pushed by vested interests. Under the sanction of license the curse has intrenched itself in commerce and has become mighty. It dictates to legislatures, intimidates politicians, silences pulpits and subsidizes the press. It has become our leading business. It's our greatest commercial organization, and yet its issues are evil and only evil.

The New York "Tribune," the other day, put the subject in these words: "The liquor traffic costs more every year than our whole civil service, our army, our navy, our Congress, including the river and harbor and pension bills: all we pay for local government, all National, State and county debts, and all the schools in the country. In fact, this country pays more for liquor than for every function and for every kind of government." We spend more for drink than we do for bread. Does this indicate that the license system is a success? No system laying claim to brain or morality of any kind could be more of a failure.

Success or no success: that is not the question. The question of the State, or of anybody, becoming a partner in the liquor selling is just this: Is it right? The right is always the feasible thing. The right has always the right of way. The right can always be made a success when good men believe in it and in it only and in nothing else. The right is primary; money is secondary. Let the State pay her bills with pure gold and clean coin. In this matter let her not be afraid of being "too much in the right." But who is the State? You are the State.

O Lord, inspire us with Thy Spirit until we rise to that love of Thee that shall give us joy to be counted worthy to suffer for Thy name's sake. Prevent that we should ever suffer because of sin; prevent that we should ever suffer because we have forgotten Thee or Thy Son. But O, give to us courage and love and grace, so that if it be necessary to suffer for well-doing we may not only enter it with resignation, but may find joy set before us as Christ did, looking to the glory that in the other life is to be ours. We ask this benediction of Thee in Jesus' name. Amen.—Russell H. Conwell.

The International Lesson.

THIRD QUARTER.

LESSON V.

EIGHTH MONTH 2, 1903.

SAMUEL ANOINTS DAVID.

1 Samuel 16: 4-13.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16: 7.

DAILY READINGS.

Second-day, Seventh mo. 27.—Samuel Anoints David. 1 Sam. 16: 4-13.

Third-day, Seventh mo. 28.—David and Saul. 1 Sam. 16: 14-23.

Fourth-day, Seventh mo. 29.—God's choice. 1 Chron. 28: 1-10.

Fifth-day, Seventh mo. 30.—Searching the heart. Jer. 17: 5-10.

Sixth-day, Seventh mo. 31.—God's omniscience. Psa. 139: 1-12.

Seventh-day, Eighth mo. 1.—Promises for David. Psa. 89: 19-29.

First-day, Eighth mo. 2.—David's greater son. Acts 13: 16-23.

The time of the present lesson is not without question. Some would place it about 1065 B.C., some 1030, or even later. Samuel was probably about 80 years old, Saul 50, and David perhaps about 20. Jesse, the father of David, was an old man, and had eight sons and two daughters (1 Sam. 17: 12). Bethlehem, which now comes into greater prominence, about five miles south of Jerusalem, was a village situated on a stony ridge, about 2,500 feet above the sea, and 4,000 above the Dead Sea. It was the burial place of Rachel, was where Boaz met Ruth, was the birthplace of David, and of his "Greater Son." It never attained great size. Jerusalem was still in the possession of the Jebusites, one of the Canaanite tribes.

The lesson begins the second great division of the Books of Samuel. It is that which begins the history of David the great hero of Hebrew history, and the one whose reign was the golden age of later times. The incident described in the lesson comes logically after that of the last. Saul rejected necessitates the choice of some one to take his place. The kingdom, however, is to be transferred to a new tribe, that of Judah. Jesse, the Bethlehemite, was the grandson of Ruth, the Moabitess, and was of the tribe of Judah (Ruth 4: 18-22.) Read verses 1-3. The concealment of Samuel's real purpose has been criticised. It has, however, been pointed out that "Concealment of a good purpose for a good purpose is clearly justifiable." "It was perfectly legitimate for Samuel to conceal the primary intention and mention only the secondary object of his visit."

4. "The elders." These in patriarchal times were, as heads of the families, the natural authority. "Trembling." Samuel's visits, as a righteous judge, doubtless often were feared.

5. "Sanctify yourselves." Make yourselves ceremonially pure, by washing the body and clothes (see Ex. 19: 10; Gen. 35: 2.) "And be sanctified." In this case Samuel appears to have done the cleansing himself.

6. "And said." That is, to himself. Eliab seems to have resembled Saul in his physical characteristics. Eliab was doubtless the Elihu of 1 Chr. 27: 18.

7. "But the Lord said unto Samuel." The communication of the Divine will was made to Samuel in

a way not recognized by those standing by. "I have rejected." There is here nothing to indicate that Eliab was anything more than unsuited to be a king, but compare 1 Sam. 17: 28. "The Lord seeth not as man seeth," etc. Now, the choice is made on a mental and moral basis. In the choice of Saul the human ideal was condescended to. Compare Luke 16: 15; Acts 1: 24.

8. Again the prophet examines the candidate and again comes the inward voice. "I have rejected him."

9. The same thing is expected in the case of the third son. Shammah is the Shimeah of 2 Sam. 13: 3; 21: 21; see also 1 Chron. 20: 7.

10. "The Lord hath not chosen these." It is not likely that Jesse knew for what Samuel wished to anoint one of his sons, except that it was for some important station.

11. "There remaineth yet the youngest." He was evidently considered to be too young to be thought of in this connection. Children are not unfrequently undervalued by those who are older. Jesse had two daughters, Zeruah and Abigail (see 1 Chron. 2: 16). Nothing is known of the mother of David, except that he speaks of her as a handmaid of the Lord. "We will not sit down." At the sacrificial feast. The ancient Hebrews sat down to meals, and did not recline, as was the custom in Roman times.

12. "He." Jesse. "Ruddy." There is a difference of opinion as to what this word means, but probably it means red or auburn hair and a fair complexion. These were considered as a mark of beauty in eastern countries, where dark hair and dark complexion is usual. The literal translation is, "And he was ruddy, a youth of fine eyes and goodly appearance." Compare Gen. 39: 6; Ex. 2: 2; Acts 7: 20. "And the Lord said," etc. To anoint was the symbol of setting apart for some high calling or position. The symbol is a very old one.

13. "In the midst of his brethren." In the presence of his brethren. It is clear from the later history that David's father and brothers did not understand this ceremony. Nor is it mentioned that David himself comprehended it, though it is not unlikely that Samuel may have informed him. "And the Spirit of the Lord came mightily upon David." Revised Version. The impression is conveyed that the indwelling of the Spirit of the Lord was constant with David.

PRACTICAL THOUGHTS.

1. God looks upon the heart—the spirit in which a thing is done rather than the thing itself.
2. God's choice is often not in accord with man's preconceived ideas.
3. Do not underestimate the young.

A Quaker meeting that isn't preparing preachers to send forth with the gospel message is a failure.—Amos Kenworthy.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR EIGHTH MONTH SECOND.

LESSONS FROM PAUL: HOW WE MAY OVERCOME OUR HINDRANCES.

2 Cor. 12: 7-10; 10: 10.

First-day, Seventh mo. 27.—Our enemies. Acts 9: 23-25.

Second-day, Seventh mo. 28.—A "messenger of Satan." Acts 19: 23-27.

Third-day, Seventh mo. 29.—Tent-making. 2 Thess. 3: 6-12.

Fourth-day, Seventh mo. 30.—Poverty. 1 Cor. 4: 9-13.

Fifth-day, Seventh mo. 31.—Glorying in weakness. 2 Cor. 12: 5, 6.

Sixth-day, Eighth mo. 1.—"For my brethren's sake." Rom. 9: 1-5.

Overcoming hindrances means the gaining of victories that would never have been gained but for the hindrances. Moral and spiritual vigor are the products of exercise no less than are mental and physical power. The easy path is not the one that develops surefootedness and endurance; nor is a life devoid of provings adapted to the production of a sturdy type of spirituality.

Some things it may be best to serenely ignore, but others have to be squarely met and worked through on the basis of absolute conflict and conquest. And the very severest and most humiliating experiences may be the ones from which it is intended for us to obtain the greatest benefit. It is a remarkable environment that Paul describes: apostle and saint, he was yet unable to dismiss a "messenger of Satan," whose mission it was to keep him humble. The sense of weakness was not to be gotten rid of, in order that the strength of Christ might rest upon him.

A class of boys, who had heard in their homes socialistic teaching of an unfortunate kind, was asked if they could be good and upright under existing circumstances. "No," they answered; "conditions must be changed." Christianity says: "Ye"—not your surroundings—"must be born anew." It does not plan to change conditions or to take people out of their circumstances so much as it does to change men and teach them the way of victory in the midst of conditions that they may indeed labor most hopefully to improve, but which they cannot merely run away from if they would.

Physical laziness shirks the hardships of honest toil, and the analogue exists in the spiritual realm. Paul's picture of himself is not suggestive of a leader of men, yet next to Christ he has been the world's teacher. But his infirmities were not gloried in except as they became to him ministers of strength and measures of the redeeming grace and enabling power of Christ.

SUMMARY OF PRESIDENT CLARK'S ADDRESS.

"A definite Increase Campaign to double the number and efficiency of Christian Endeavor Societies in a single decade" was the theme of President Clark's address at the twenty-first International Convention of Christian Endeavor at Denver on the 9th inst.

Along two great lines he urged this increase; first, an enlargement of the membership of the local societies. A true society of Christian Endeavor should reach every young person in the community either through its active membership or its associate membership. To this end he urged a special effort to enlist more active members, the working force of the Society; to obtain more associate members also, those who may afterwards be won for Christ and the Church, this being the evangelistic end of the Society; and to enlarge the honorary membership for the sake of promoting sympathetic relations between the older members of the church and the young people.

This part of his appeal was happily emphasized by the fact that during the past year thousands of societies have enlarged their ranks, some of them gaining more than a hundred per cent.

Even more emphasis was laid in the address upon enlarging the number of local societies, and in this direction Providence has pointed the way during the past year, for nearly 2,000 new societies have been formed within six months. "The ten-per-cent. increase campaign of the last eight months has been so unexpectedly successful that only the wilfully blind can fail to see the guide-boards of the future.

"Lift up your eyes and look upon the white harvest-fields in all the world. India has enlarged her Christian Endeavor boundaries. China, with her new secretary, is at the beginning of a new year of great expansion. Japan has gained thirty per cent., and just enjoyed the best convention in her history. Great Britain has made steady progress. Germany has made substantial gain. France and Spain have had the best year in all their Christian Endeavor history, while since our last Convention Switzerland, Italy, Portugal, Finland and Iceland have fairly entered the ranks of Christian Endeavor."

But this is not all. Christian Endeavor has appeared in many unexpected places, on the sea and in camp, in the prison, in the life-saving station and the fire brigades, in a post-office in Japan, in department stores, in school house districts and neighborhood gatherings. All these different lines of effort which Providence has so plainly marked out as legitimate and most useful lines for the Christian Endeavor Society show how its principles may be extended and the societies expanded.

The boys and girls should receive special attention. The Junior societies alone within a year may be doubled, and there is now a Correspondence School for Christian workers, which will train superintendents to this most important work.

As a definite proposition to ensure this increase, President Clark proposed that every State strive to gain at least ten per cent. annually for the next ten years, thus entering into a ten years' extension campaign. He proposed for a campaign motto the words "Fidelity and Fellowship," and strongly urged his hearers always to remember that this Increase Cam-

paign is not chiefly for the advance and glory of Christian Endeavor, but always and ever for the glory and advance of the kingdom of our Lord Jesus Christ. "These efforts," he said, "will, I believe, result in a vast increase of the spiritual forces of the kingdom of heaven. . . . Let us always, then, keep this in mind in our idea of expansion, that it means upward growth as well as outward, more of those who practise the presence of God, more of those who work well because they have prayed well."

Correspondence.

To the Editor of THE AMERICAN FRIEND.

Dear Friend:—The statement is going the rounds of the papers that the first appointee to the Rhodes scholarships is a disbeliever in Christianity, and much is being made of the fact. As a matter of fact, no appointment as yet has been made. A uniform set of conditions is to govern the committees in the making of these appointments, and as yet the administrator of the will has not given the committees the necessary instruction. It is dangerous to depend too much upon newspaper rumors.

ROBERT L. KELLY,
Committeeman from Indiana.

TO THE AMERICAN FRIEND:

New Garden Quarterly Meeting was held at Guilford College, North Carolina, the 11th instant. After the transaction of the usual business, reference was made to the minute recorded at our last quarterly meeting concerning the attendance at that time of our dear friends, Harriet Green and her companion, Sophia M. Fry. The following two sentences are taken from the minute: "Their presence and gospel service have been truly acceptable and encouraging to us, and we esteem it a great favor that the Lord has bestowed upon us to have these servants of His from London Yearly Meeting in our midst at this time. May His guiding and protecting hand be with them wherever they may go in His service amongst us, and their labor of love be productive of much good in our yearly meeting."

The fresh sense thus brought to us of the visit of these dear Friends, and of the death of Harriet Green in a few days after this minute in their behalf was written, brought the meeting into much tenderness. The proposition to establish a memorial fund in memory of Harriet Green, the income of which is to go towards maintaining a chair in Bible Study at Guilford College, was presented to the meeting, and the plan as outlined by Dr. D. W. Dennis and published in THE AMERICAN FRIEND of Seventh month 9th was explained. A large number of the members present made subscriptions, many subscribing two dollars for each member of their families, children and grandchildren, one Friend giving in this way the sum of \$50. The sum of \$150 was subscribed, and two members were named to present the subject at the close of the meetings for worship at New Garden and Greensboro on First-day.

The Friends here feel great interest in this subject, because it appeals to them as a most appropriate way of perpetuating the memory of Harriet Green, and of carrying forward in our yearly meeting the work in which she was deeply interested when amongst us, and which she faithfully and intelligently sought to promote in her ministry, and in all her activity in behalf of Friends in America.

To the Friends who are carrying the burden of operating Guilford College the kindly interest expressed in this concern from time to time in THE AMERICAN FRIEND and in private correspondence, has been very encouraging; and when it is remembered that whatever is given in this way will promote the great interests which are at stake at Guilford College in its purpose to serve North Carolina Yearly Meeting and at the same time be commemorative of the work, service and spirit of her who gave her life for the promotion of the gospel of Christ, one cannot believe that this proposition will fail to appeal to Friends, both in this country and in England.

L. L. HOBBS,
Clerk of New Garden Quarterly Meeting.

Things of Interest Among Ourselves.

HARRIET GREEN MEMORIAL FUND.

Amounts received by THE AMERICAN FRIEND this week:

Robert B. Warder	\$4.00
Gulielma D. Warder	4.00
L. H. Stevens	2.00
Elizabeth W. Bacon	2.00
J. A. Green	2.00
Martha J. Green	2.00
Susan Peckham	2.00
Mary Dane	2.00
Jacob V. Carter	5.00
Emma H. Carter	5.00
Francis J. Barnes	2.00
On hand	1,031.02

Total \$1,070.02

Professor William L. Pearson, of Penn College, visited friends in and about Philadelphia a few days last week.

Anna M. Volaw, who has been in Kansas for some time, is now at home in Richmond, Ind.

There are eight members in South Durham Meeting, Me., that are more than eighty years of age.

Edward S. Hacker, a minister of New England Yearly Meeting, has given a number of addresses on temperance.

A. Edward Kelsey is on his fifth year of service in the meetings at Winthrop and Winthrop Center, Me.

Matilda Atkinson is faithfully conducting a mission in Augusta, Me., where she has labored for six years.

John D. Piper is located in the meeting at Elba, N. Y. The Lord is blessing his labors.

The value of prayer was much emphasized during the sessions of New England Yearly Meeting this year.

Much interest was shown in Friends' work among the Indians during the late session of New England Yearly Meeting.

Mary Jane Weaver, a minister, of Batavia, N. Y., is State superintendent of evangelistic work for the W. C. T. U.

Fred L. and Olive Ryon are now on their fourth year's service in Clintondale Meeting, New York.

Phebe Wadsworth, with the help of a few other Friends, started a meeting eleven years ago in Augusta, Me. She is still there, and the Lord is blessing the work.

J. Warren Hawkes has for many years been preaching at Manchester Meeting, Maine, and the work at that place is in a flourishing condition.

Oliver M. Frazer expects soon to move to Richmond, Ind. He will labor in Whitewater Meeting and take Bible work at Earlham College during the coming year.

George M. McGraw and wife, who have been visiting relatives and meetings in Indiana for the past eight months, returned to their home at Elwood, Neb., the 14th instant.

Mary (Douglas) Goddard, who is in her ninety-fourth year, is a frequent attender of South Durham Meeting, Maine, and she often walks to and from services, a distance of three-quarters of a mile.

Nathan Douglas, a life-time Friend, and for many years a minister, retains a bright mind at the age of ninety-one, and although he is not able to attend meeting, he very much enjoys the company of visiting Friends. He lives in South Durham, Me.

Hannah J. Bailey, superintendent of the peace department of the World's and National W. C. T. U., gave a lecture at Hallowell, Me., on the evening of the 28th ult. Church services throughout the city were adjourned for the evening, and all attended the lecture. The subject was "Peace."

David Little, a minister of Collins' Meeting, Erie County, N. Y., is at his home again after a severe illness and treatment at Bellevue Hospital, New York city. He was taken suddenly ill while attending yearly meeting, but New York Friends were very kind and attentive, ministering to his needs.

In a two days' meeting held at a Friend's home near Celima, O., the 11th and 12th instant, three young people took definite steps in their religious experience. The ministers present were Harvey and Alice Bergman, James Swanders and Clara Waters. Other home workers were present. All went home feeling rejoiced and strengthened.

On Seventh month 5th an excellent union Christian citizenship meeting was held by the Christian Endeavorers of Ludlow, O., followed by a sermon on the same subject. The meeting will prove of lasting benefit in the way of more strict Sabbath observance, more effective opposition to public immoral practices and more decisive warfare against intemperance.

Peace Rally Day will be observed by an all-day basket meeting, held in the Auditorium at the college, Wilmington, O., under the auspices of the Yearly Meeting Peace Committee, commencing at 10 o'clock a.m., Fifth-day, the 23d instant. There will be an oratorical contest in the forenoon. Good vocal and instrumental music will be rendered. In the afternoon Benjamin F. Trueblood, of Boston, secretary of the American Peace Society, will deliver an address. All are cordially invited.

President Robert L. Kelly was in Boston from the 6th to the 11th instant, meeting with the Board of Directors of the Religious Education Association. About sixty officers were present. Arrangements were made for the next public meeting of the association, which is to occur in Philadelphia Fourth month 1st, 2d and 3d, 1904. The general topic of this meeting will be "The Bible in Practical Life." It will be the greatest religious meeting of the year. It is expected that one of the addresses will be made by President Roosevelt.

Services in commemoration of the two hundredth anniversary of the building of the Friends' meeting house at Saylesville, R. I., were held the 30th ultimo. by the Woman's Christian Temperance Union. The exercises took place in the quaint old building, the original part of which was erected Sixth and Seventh months, 1703. The place was tastefully decorated, and this, together with the picturesqueness of the surroundings, added much to the inspiration of the occasion. An appropriate temperance program was carried out.

New Garden Quarterly Meeting was held at Guilford College, N. C., on the 11th instant, with a good attendance, and much interest was shown in all the business claiming attention. David E. Sampson, of Yadkin Valley Quarter, and Eli Reece, of Deep River, were in acceptable attendance, and their service was helpful. The statistics showed a considerable gain in membership, one monthly meeting reporting an accession of twenty-eight members during the year. The monthly meeting in Greensboro is in a prosperous condition, and the work there of S. Edgar Williams, a minister, is much appreciated. When the regular business of the meeting was done the clerk very tenderly presented the subject of the Guilford College Memorial Endowment Fund of our dear departed friend, whose remains were so recently laid to rest in the New Garden Burying Grounds near the site of the old yearly meeting house.

BORN.

ELLEMAN.—To Lora and Lizzie Elleman, of West Milton, O., on Seventh month 4th, 1903, a girl.

MARRIED.

SMITH—BROOKE.—At the home of the bride's parents, Dr. and Louisa T. Brooke, Sandy Spring, Md., Sixth month 23d, 1903, Jane Porter and Norman Gilpin Smith, son of Newlin and Clara Smith, of Deer Creek, Md. The young couple left immediately for their future home, Auburn, Me.

DIED.

PIERCE.—At the home of his parents, Walter C. and Lois T. Pierce, Ludlow, O., Seventh month 9th, 1903, John Elvin, aged a little over 2 years and 6 months.

TOMLINSON.—At her home at Archdale, Randolph County, N. C., Sixth month 24th, 1903, Martha S. Tomlinson, wife of Dr. I. M. Tomlinson, in her 66th year. She was the daughter of Nathan and Sallie Stockden Hunt and the granddaughter of the late Nathan Hunt. She was a beloved member and elder of Springfield Monthly Meeting of Friends.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headly Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

Minister Conger, at Pekin, informed the State Department that Wu Ting Fang, formerly Chinese Minister to the United States, has been appointed second assistant in the corps of under secretaries. This gives the ex-minister an opportunity to utilize his foreign knowledge and experience, if the Foreign Office so desires.

Agents of the Gulf and Atlantic Steamship Companies are in the Kansas and Oklahoma wheat belts, contracting with the elevator men for the shipment of wheat direct to Liverpool, via the Gulf and Atlantic Ocean. It is claimed that water route via Galveston will save the farmers and grain dealers over \$100,000 each year.

An early estimate by a railroad official at Los Angeles, Cal., who makes a study of citrus fruit crops places the probable number of carloads of oranges and lemons for the season of 1903-4 at 35,000. This would be the largest crop on record. So far this season 20,217 carloads of citrus fruit have been shipped East, with probably 2,000 carloads yet to go.

The political crisis in the Japanese Cabinet resulting from the resignation of Premier Katsura has been settled, and the Premier has resumed office. The Marquis Ito, who it was thought would be called to succeed Katsura, has closed his connection with the opposition political party of the Sei Yukia (Constitutional Political Association), and has accepted the Presidency of the Privy Council.

A gold vein, said to be the richest in Colorado, has been found twenty-eight miles east of Gunnison, Col. The vein is in the Box Canyon district, near Wau-nita. A prospector named Bluerman went into the district a few weeks ago and discovered the ledge from which the gold has been washed into Hot Springs for years. The report of his rich find has spread like wild fire, and hundreds of prospectors are rushing to the region to locate claims.

Evangelist R. A. Torrey, of the Moody Bible Institute, Chicago, will visit and speak at the convention of Christian Workers at Northfield, Mass., and Wino-na, Ind., during Eighth month. Accompanied by Charles M. Alexander, the

gospel singer, he expects to hold meetings in Liverpool (England) in Ninth month, Dundee (Scotland) in Tenth month, and in Manchester (England) in Eleventh month, where a building with a seating capacity of 12,000 is now in process of erection.

There is no blinking the fact that, in American cities, the annual celebration of the "Fourth of July" has degenerated into an annual nuisance instead of a festival of patriotism. The prevailing fashion of celebrating is barbarous. The record this year shows that 52 persons were killed and 3,665 injured, while the loss of property by fire amounted to \$400,625. The reports of deaths caused by tetanus is daily increasing the list of mortality. More than a score of promising boys died from this cause in Pennsylvania alone last week.

The Pacific Northwest lumbermen are confronted with the prospective overproduction of a billion feet of lumber next year. New markets must be found if the industry is not to be crippled. Leading lumbermen are trying to induce the transcontinental railroads to open a wider market in the Mississippi Valley, where the chief supply now consists of white pine from Lake Superior and yellow pine from the Gulf States. To this end they are preparing to request the Northern Pacific, Great Northern, Burlington and Union Pacific to make such rate reductions and equalizations as will completely open the markets of South Dakota, Nebraska, Kansas, Iowa and Illinois to Northwestern firms.

The Chinese Government has assured the United States that it will soon open as treaty ports several ports in Manchuria now closed to the world's trade. The Russian Government has formally assured the United States that it will not, in any way, interfere with the opening of these ports, as proposed by China. Although the ports to be opened have not been specified, it is gathered from communications that they are Moukden, the principal inland port of Manchuria, and Ta Tung Kao, at the mouth of the Yalu River. This means the fulfillment of the United States policy of the "open door" in China. Although no set time is mentioned in the promise to open the ports, it is believed that this will follow soon after the Russian evacuation in Ninth month.

In this part of the world the fact that Italians are an emigrating people is well known. The actual figures are somewhat astonishing, however, and they are especially interesting when contrasted with the almost complete absence of emigration from France and Spain. In the whole decade ending in 1880 only 120,000 Italians left the peninsula; in 1902 alone over 600,000 of them abandoned the ancient land of their ancestors. The increase has been steady for twenty years, passing the half-million mark in 1901. No check to the movement is as yet perceptible, and the question whether the annual emigration will reach the million mark is already worth attention. In spite of this loss of inhabitants, Italy's total population increases, for the masses are not given at all to "race suicide." It should be noted that out of the 600,000 emigrants last year, 252,000 came to the United States. The rest of the world, it appears, is affected as well as America by the exodus.

The Cuban Senate has ratified the treaty signed Second month granting the United States sites at Guantanamo and Bahia Honda for naval and coaling stations. By the terms of the treaties the United States is to pay \$2,000 annually to Cuba as rental, and also to reimburse Cuba for all private lands and other real property comprised in the area set apart for the stations. The treaty conceding to Cuba the sovereignty over the Isle of Pines was also ratified. This treaty relinquishes on the part of the United States all claim and title to the island in consideration of the concessions of coaling and naval stations provided for in the treaty in relation to those stations. The ratifications of both these treaties are to be exchanged at Washington. The only treaty remaining unratified is the so-called permanent treaty covering all the provisions of the Platt amendment.

It may be very nice to sleep
Within the cradle of the deep,
But, gracious me! suppose, instead,
You dropped into the ocean's bed.
—"Philadelphia Press."

COFFEE SENT HER

Back to the Country.

A young woman of Bradford, Vt., made her way to a good position in a big Boston store, and gave it up because of sickness at home, but it all came out right at last, and she tells the story this way: "Two years ago I had to leave a position as bookkeeper in a Boston department store to go back home to take charge of the old place as mother's health seemed shattered, and what do you suppose proved to be the cause that forced me to return?"

"I found her very weak, unable to sit up all day, and with a dizzy feeling if she tried to move about. She had been advised to stop coffee drinking, but as she had used it from childhood it seemed as though nothing could take its place. I had settled down to stay at the farm, when one day I got to thinking over the situation and concluded to try an experiment. I got a package of Postum Coffee. It was not cooked right the next morning, and we were all disappointed. That was because we had tried to make it like coffee. Next morning I had Postum made according to directions, and we were all delighted. In a few days you should have seen the change in mother. Since that time we have never drank coffee, and now we all drink Postum twice a day, and sometimes three times, and think it superior to coffee.

"The change in mother's health since she quit coffee and took up Postum has been wonderful. She is once more able to take the work again, quite well in fact, with no more weakness and nervousness, no more sour stomach, no more trouble of any kind. To cut a long story short she is now entirely well, and I am going back to Boston in a few weeks, thanks to Postum." Name given by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the \$7,500.00 cooks' contest for 735 money prizes.

REDUCED RATES TO ASHEVILLE.

Via Pennsylvania Railroad, Account Meeting National Dental Association.

For the benefit of those desiring to attend the meeting of the National Dental Association, at Asheville, N. C., July 24 to 31, the Pennsylvania Railroad Company will sell round-trip tickets to Asheville and return, good going July 21 and 22, and good returning to reach original starting point not later than August 2, inclusive, from all stations on its lines, at reduced rates. For rates and conditions of tickets consult Ticket Agents.

GREATLY REDUCED RATES TO THE PACIFIC COAST VIA SOUTHERN RAILWAY.

July 31st to August 13th, Inclusive.

On July 31st to August 13th, special excursion tickets will be sold from Philadelphia to Los Angeles and San Francisco, Cal., and return, at rate of \$66.35, via Southern Railway, final limit October 15th, 1903, proportionate low rates from other points. In addition to the Standard Pullman Drawing-room Sleeping Cars, operated daily, the Southern Railway operates, on fast trains, tri-weekly, high class personally-conducted vestibuled excursion sleeping cars between Washington, Los Angeles and San Francisco, Cal., without change, via Atlanta, New Orleans, San Antonio and El Paso, in which the double berth rate is only \$7.00.

The excursion sleeping cars leave

Washington at 9 p.m., on Mondays, Wednesdays and Fridays.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will take pleasure in furnishing all information.

UP THE HUDSON.

On July 30th, August 19th, and September 3d the Pennsylvania Railroad Company will run its usual mid-summer excursions to the "Upper Hudson," under personal escort. Special train will leave Broad Street Station at 7.34 a.m., stopping at principal points between Philadelphia and Trenton.

A stop will be made at West Point, giving those who disembark an hour and a half at that point, and enabling them to view the United States Military Academy.

In order to insure an early return, no stop will be made at Newburgh, although the steamer will run to a point off that city and there turn.

Tickets will be sold at the following round-trip rates: From Philadelphia, Bristol and intermediate stations, \$2.50; Trenton, \$2.00; Tulpehocken, Westmoreland and intermediate stations, \$2.50; Upsal, Carpenter and Allen's Lane, \$2.60; Wissahickon Heights, Highland and Chestnut Hill, \$2.70.

At Germantown Junction connection will be made with regular trains from Chestnut Hill Branch.

Tickets good only on special train and connections at above points.

"Thank you, my little man," said Miss Passy to the nice little boy who had given up his seat in the car. "And have you been taught to always give your seat to ladies?"

"No'm," replied the bright boy; "only to old ladies."

The British Friend

Published on the 15th of each month.

Being the only religious and literary review written chiefly for the general public, but from the standpoint of the Society of Friends, *The British Friend* offers a unique opportunity for spreading "The Truth" among thoughtful enquirers.

The July number contains:

- "The Spending of Money," by Agnes A. Barrow.
- "Physical Training," by Arthur Rowntree.
- "Educational Notes: Respect and Obedience," by Rachel Fairbrother.
- "Lynching: A Plea for Humanity," "Wesley and his Critics," by John W. Graham.
- "The Recording of Ministers," by Caroline E. Stephen and Charles H. Clark.
- "The Home Mission Committee and the Maintenance of Workers," by John S. Rowntree.

A distinct feature is made of Reviews and Notices of Books, especially such as are likely to be helpful to preachers and social workers.

Subscription: 6s. 6d. (\$1.58) per annum, post free
Specimen copy on application.

Editor and Publisher:

EDWARD GRUBB, M.A.

Devonshire Chambers, Bishopsgate, Without, Lon. E. C.

The late William M. Evarts once discovered E. Dalafield Smith, the well-known lawyer, singing in church with all his heart. He whispered to a friend: "Why, there is Smith singing 'I want to be an angel.' I knew he wanted to be district attorney, but I did not know he wanted to be an angel." The remark was repeated to Smith, and quick as a flash came the retort, "No, I have never mentioned the matter to Evarts, knowing he had no influence in that direction!"—"Christian Register."

IF YOU ARE LOOKING

for a perfect condensed milk preserved without sugar, buy Borden's Peerless Brand Evaporated Cream. It is not only a perfect food for infants, but its delicious flavor and richness makes it superior to raw cream for cereals, coffee, tea, chocolate and general household cooking. Prepared by Borden's Condensed Milk Co.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

An Opportunity

is offered to subscribe to the stock of a company which should pay a very satisfactory dividend during the current year. There are numerous safeguards thrown around this stock to protect the investors. I can prove to any one who is interested and who wishes to invest their money with the maximum of profit and with the least chance of loss, that this company has unbounded merit.

I shall be pleased to furnish full information on request, and will gladly give references.

J. B. MEREDITH
520 Drexel Bldg., Philadelphia

**ICE CHESTS
WATER COOLERS, Etc.**

This hot weather makes a strong demand for Water Coolers and Ice Chests—a demand that can be satisfactorily met here:

ICE CHESTS—the well-known Farnson make; hardwood; lined with zinc; nicely finished; regularly \$5.00—now \$3.75; regularly \$6.00—now \$4.75.

STONE WATER COOLERS—keg shape, nickel-plated faucet—2-gallon, \$1.50; 3-gallon, \$1.75; 4-gallon, \$2.00; 5-gallon, \$2.25.

WATER COOLERS—nicely decorated and galvanized-lined; nickel-plated faucet; 2-gallon size, \$1.35.

SAVIN ICE PADS—will greatly assist in keeping down the ice bill—this has been fully proved. Several sizes, 75c., 90c., \$1.15 and \$1.50. Demonstration every day.

NURSERY REFRIGERATORS—packed with mineral wool, with cooler attachment; golden oak finish—\$2.50 to \$6.50.

West Store, Basement.

STRAWBRIDGE & CLOTHIER
PHILADELPHIA

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

Three Books You Should Have

We have three books written by the late DR. DOUGAN CLARK, Professor of Biblical Literature in Earlham College. Dr. Clark was recognized as one of the leading teachers on Holiness, and his books are full of spiritual food.

1. HOLY GHOST DISPENSATION.

This book sets forth with great clearness the joy and beauty of living in fellowship with the Holy Spirit. It should be read by all who are thirsty after the higher life. It contains 170 pages, finely printed, good paper, in strong cloth binding, price 50 cents. It treats of the following subjects: 1.—The Dispensation of the Holy Spirit; 2.—The Holy Spirit our Sanctifier; 3.—The Holy Spirit an object of Worship, Praise and Prayer; 4.—Intercessory Functions of the Holy Spirit; 5.—The Anointing and Sealing of the Spirit; 6.—The Holy Spirit's Guidance; 7.—The Striving of the Spirit; 8.—Sanctification not by Growth nor Death; 9.—Sanctification not Impeccability; 10.—Sanctification and Temptation; 11.—Be ye therefore Perfect; 12.—Preserved; 13.—A Plea for Orthodoxy; 14.—The Reckoning of Faith.

2. INSTRUCTIONS TO CHRISTIAN CONVERTS.

This book has passed through eight editions. It is one of the most valuable books to put into the hands of young Christians. The chapters are: 1.—Be Definite; 2.—Be Diligent; 3.—Be Faithful; 4.—Be Patient; 5.—Be Holy; 6.—Be Filled; 7.—Be Established. 133 pages; price 50 cents.

3. INNER AND OUTER LIFE OF HOLINESS.

This book was written just before Dr. Clark's death. In many respects it is his most spiritual work. The book has 100 pages well printed and bound; price, cloth 35 cents; leatherette 20 cents. The book treats first of INNER LIFE as a life of Peace, Faith, Full Assurance. Extinction of Selfishness, Communion with God, and Spiritual Growth. And of the OUTER LIFE: The Walk, Regulation, Habit, Meekness and Rule of Action.

SPECIAL OFFER.—The three books, in cloth binding, will be sent postpaid for \$1.00.

ADDRESS,

PUBLISHING ASSOCIATION OF FRIENDS & Plainfield, Indiana

Acker has them—those Salt Water Kisses.

JOSEPH G. FOGG UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.
Phone Spruce 44-38-W. PHILADELPHIA.
Suburban orders promptly attended.

S. F. BALDERSTON'S SON
Wall Paper and
Decorations
Window Shades Made to Order
902 SPRING GARDEN ST., PHILA.

MINUTES AND PROCEEDINGS

of the FIVE YEARS' MEETING, giving full text of all papers, discussions, reports of committees, etc. Conveniently indexed. Price, postpaid, paper, 50 cents; cloth, 75 cents. An Up-to-date Friend's Library in one volume. Address,

THE AMERICAN FRIEND,
718 Arch Street, Philadelphia, Pa.

OSTEOPATHY

EDWARD D. BURLEIGH,
Osteopathic Physician, 1537 Chestnut St., Room 401.
Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.



The Effervescent Stomach Cleanser

prevents headaches, biliousness, constipation.
At Druggists, 50c. and \$1, or by mail from
TARRANT CO.
21 Jay Street, New York

NEW ORLEANS, ATLANTA, FLORIDA AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.
Telephone in every Room.
Fireproof Accessibly Located. Large Library.
Moderate Rates.
Orche-tral Concerts every evening.
All Cars Pass the Empire.
Send for Booklet. W. JOHNSON QUINN.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.
Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone Spruce 33-55. Clerk.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 4,457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

The American Friend

Vol. X

SEVENTH MONTH 30, 1903

No. 31

	PAGE
EDITORIAL. — The Movement Against Oaths.—A Continuing Revelation	515-516
Early Quakerism an Evangelical Movement Charles M. Woodman.	516
Enduring Handiwork Edward Judson.	518
Oregon Yearly Meeting	518
SOME VIEWS ON PRESENT TOPICS	519
THE INTERNATIONAL LESSON Lesson for Eighth month 9, 1903.	521
CHRISTIAN ENDEAVOR Topic for Eighth month 9, 1903.	522
MISSIONARY DEPARTMENT	524
THINGS OF INTEREST AMONG OURSELVES, ...	524
BORN.—MARRIED.—DIED	525
EVENTS AND COMMENTS	526

Believe, O soul, that art placed in this mysterious and glorious universe, that God formed thee from his spirit for no mean purpose, but for a destiny nobler than thy highest aspirations have pointed to. Believe in the best thoughts and whisperings that visit thy heart. If thou dost catch at times some gleams of the divineness of charity, of the glory of sacrifice, of the grandeur of faith, of the sky-piercing power of prayer, like mountain peaks jutting through fogs, or slopes afar off in the horizon light, believe in them with more enthusiasm than in the stupid dust of the beaten roads. . . . Believe in them, for they are the mountain principles and altar-piles of life.

—STARR KING.

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS

NAOMI PINES, PA.

NEW ASSEMBLY INN, NOW OPEN.

Overlooks Lake 3 miles long, half mile wide.

400 acres of Old Pines.

Rowing, Bathing. 2000 feet elevation.

New Auditorium and Lecture Hall in the Pines.

Engage room now. Philadelphia Livery Service.

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

FOR SALE.—Well-located lot at Pocono Manor, Pa., for \$125. Apply, Wm. C. Allen, 401 Chestnut Street, Philadelphia.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.



ESTABLISHED 1880
..CHAIRS RUSHED..
AND RE-RUSHED
Chair Cane, Rattan, Reeds, Splines
Flats, Open Woven Cane, Close
Woven Cane and Rushes constantly on hand. At the Old Stand.
GEO. W. BRENN
1808 N. Marshall St., Philadelphia, Pa.

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.
MARY M. KITE
407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

WILLIAM S. YARNALL

Manufacturing OPTICIAN



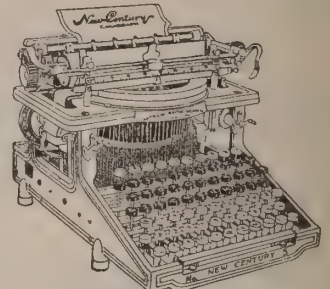
118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

The

New Century

TYPEWRITER

does the **BEST WORK** and lots of it, **EASILY.**



Strong, Thoroughly Built,
Superior in results to any other.

Write for

"THE BOOK OF THE NEW CENTURY."

AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

EDUCATIONAL.

The Oakwood Seminary
UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial
Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and unobtrusive profession paying \$15 to \$35 weekly? Situation always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia

Acker has it—at Atlantic City.

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza

and as a specific remedy for

**Typhoid
and Malarial Fevers.**

**E. FOUGERA & CO., 26-30
N. William St., N.Y.**

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By ISAAC SHARPLESS, LL.D. The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages. . . . \$1.50
HARVARD EDITION, two volumes, profusely illustrated, half morocco, deckled edges, gilt top. . . . \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by ALBERT COOK MYERS, M.L. 12mo, cloth, . . . \$1.25

The Quaker: a Study in Costume.

By AMELIA M. GUMMERE. A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half ooze-sheep, with a cover design by Miss Amy Otis. \$3.00

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by ALBERT COOK MYERS, M.L. 12mo, cloth, 224 pages. . . . \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$41,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 4,457,613.08

Surplus, belonging to Insurance Account . . . 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

**INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.**

**And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.**

**All Trust Funds and Investments are kept
separate and apart from the assets of the Company.**

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

**SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,**

**ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,**

**THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.**

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, SEVENTH MONTH 30, 1903.

No. 31.

THE MOVEMENT AGAINST OATHS.

About one year ago record was made in these columns of a successful effort made by Benjamin P. Moore, of Baltimore, to abolish the imprecatory features of the oath from the courts and customs of Maryland. The form resulting was almost identical with one used in Colonial Pennsylvania for several years under Friendly management. It was not deemed satisfactory to all Friends, but it removed some of the most serious difficulties.

The movement has now been revived in Pennsylvania. Thomas Raeburn White, a graduate of Earlham College and of the University of Pennsylvania Law School, where he is now instructor, read before a recent meeting of the State Bar Association a paper on "Judicial Oaths and Their Effect upon the Competency of Witnesses." An elaboration of the paper is printed in the July (1903) number of the "American Law Register."

After a history of the oath among ancient peoples, a very full statement of the present customs among our States is given. In thirteen States the choice lies with the taker, as between oath and affirmation, without any reasons being given. In the others any one conscientious about swearing may be affirmed.

This, perhaps, may be sufficient to satisfy tender consciences, but those who believe in the New Testament prohibition of oaths, and those who are shocked at the irreverent use of the name of the Deity in legal proceedings, will desire in the interests of religion and of truthfulness that the process of affirming should be made general.

There is also a certain restriction on religious liberty. A conscientious Friend, no matter how qualified, could hardly hold the position of judge or magistrate where the administration of oaths became a part of his duty. Many competent Friends resigned such places in Pennsylvania in early times.

After reading the article, one is strongly impressed with the idea that oaths are not only unscriptural, but unnecessary—that every safeguard to truth now gained by their imposition may be equally attached to a simple promise—and that men of doubtful character are restrained, not by the Divine wrath, but by fear of human penalty.

Many, and where their attention is directed to it,

most of the prominent lawyers, take this view. Such was the experience of Benjamin Moore in Maryland, and such has been the experience of Thomas White in Pennsylvania. In a private letter he says, "I succeeded in convincing perhaps a majority of the members (of the Bar Association) that the action I intimate should be taken." The matter was referred to a committee to draft the form of an act which will in time probably get before the Pennsylvania Legislature.

In the mean time the friends of the movement in this State should forward it vigorously, and those in other States where the matter has not been taken up should be encouraged to educate their lawyers and legislators. A wise and forcible man may do anywhere what has been accomplished in Maryland and may be in Pennsylvania. I. S.

A CONTINUING REVELATION.

If any one of us could review a single day of his life from God's viewpoint, he would know more about revelation than is found in all the books. We think of those patriarchs to whom God manifested Himself in visible or audible ways, and of the disciples who knew the earthly companionship of our Lord, and reckon that to them there were revelations. We recall with something of awe the prevision and spiritual insight of Friends from the days of George Fox to the present, and feel ourselves the heirs of a goodly inheritance.

But it is pre-eminently worth while to remember also that the same purpose of good concerning His people actuates God to-day, and that there is no diminution of His powers. We can but believe, therefore, that He is seeking to make Himself known no less accurately and influentially to us than to any that have gone before us. More than that, unless we realize that He does find modes of communicating with us, the great purpose of the recording of these events is lost to us. The things that were written aforetime are for our learning, but no revelation ever made to any other ranks in importance to us with the personal and individual revelation that constitutes our own experience and knowledge of God. This does not imply anything unique or startling; it means

simply that the one who accepts the guidance of the Holy Spirit is actually guided, and requires only to believe to find himself walking with God as truly as did Enoch, though there be no raptures or ecstasies or awful and overpowering sense of the divine presence.

If we reckon ourselves of the "seed of Abraham" and bound to know God after a fixed order, we run great risks of not knowing Him at all. The past ought to bring us to the truth; but if it becomes a bar, it would better all be let go that we may not miss the fresh message that is our due and portion for to-day. The ideal Christian is the one that is spiritually informed; that is the standard set for Quakerism by its founders, and the essential basis for its realization is in the continued revelation by the abiding Light, to which we are unremittingly to give heed as to a lamp shining in a dark place.

L. D. C.

FOR THE AMERICAN FRIEND.

EARLY QUAKERISM AN EVANGELICAL MOVEMENT.

BY CHARLES M. WOODMAN.

II.

THE SITUATION WHICH NECESSITATED AN EVANGELICAL MOVEMENT.—(1.) Progress of the Reformation in England.

The so-called Reformation in England under Henry VIII. was no reformation in reality, but simply a transfer of spiritual power from the person of the Pope to the person of the King. The true Reformation as exemplified by its different phases on the Continent, consisted not in a change of spiritual power from the person of the Pope to the person of a king or emperor, but in an entire break with all temporal power and authority in spiritual things, and hence a bringing of the soul life of man into direct personal contact with its Creator. This was the goal at which the movement aimed, but its attainment differed with different individuals as they came to it with varying temperaments and under different environments.

The movement in England under Henry VIII. can hardly be regarded as touching even the edge of the true spirit of the Reformation. In the time of Edward VI. it assumed more the nature of the continental reforms. Under Mary strenuous measures were tried to restore Catholicism, but Elizabeth followed a compromising policy between the Catholics and Protestants. She appeased the rising Puritan movement, and in 1559 the Act of Uniformity was passed which compelled all clergymen to conform to the rites and ceremonies of the Established Church. James I. manifested a conciliatory spirit towards the Catholics, and took every opportunity

to injure the dissenting bodies. Charles I. favored the Catholics even more than James I., and there were fears of a Catholic reaction.

Throughout all this period from the radical move of Henry VIII. in breaking away from the Papacy down to Charles I., the close communication between Church and State is ever a prominent feature. There was a State religion, and with more or less energy that religion was forced upon the people. The State stood between the individual soul and God.

In the midst of such circumstances the Puritan movement, whose beginning can be traced back as far as Wyclif, was gaining power, and the more devout were thus protesting against ritualistic form, and the slavery of conscience brought about by the spiritual lordship of the State. The Puritans gave promise of carrying the Reformation to its logical outcome—full religious liberty—but their history in England is a sad commentary on the hopes they aroused.

In their earlier years the Puritans as a religious body kept themselves free from political entanglements. They did not even separate from the Established Church, but stood within it, quietly awaiting the progress of events. When the civil war broke out in 1642 these people very soon found themselves eager partisans with the Presbyterians against Royalist forces, and what is of particular value to this discussion is the fact that these people who had kept apart from State politics now became engaged in one of the most complicated Church and State struggles of all history. The Royalist party, in standing by the king, favored, of course, his policy not only as to the State, but also in reference to the Church.

The Parliamentary party went into the war with varying motives, some for personal liberty, some for personal ends, and still others for the public good. Religion served as the common element to bind all these varying motives into a unity of purpose.

In Parliament itself while the conflict over constitution gave the program, religion furnished the enthusiasm which was so manifest on every side, and gave zest to the struggle. No sooner did the war turn against the king than the two divisions of the Parliament party, the Presbyterians and Independents (this division was one made on religious lines), began to struggle for the power in the State, First the Presbyterians held the majority in Parliament, then the Independents, and as each party gained power they forced upon the country their own peculiar religious views, thus defeating the very end for which the early Puritans stood.

During the period of the Commonwealth the party which in the first place had declared itself for religious freedom held the power in the State and thus had the opportunity to demonstrate the sincerity of their early claims. Stoughton, in his "History of Religion in England," tells us that three men, Vane, Cromwell and Ireton, were virtually the English triumvirate. In ecclesiastical politics they were anti-

Episcopal and anti-Presbyterian; they were pledged to toleration, and wished to give full play to the activity of the sects, so far as was consistent with the stability of government. This is what they stood for, but the last clause of the above statement as expressing their policy became the means by which these and other intensely religious statesmen dragged religion into Parliament and laid upon the people a religious bondage different in name but equal in spirit to the slavery of the Papal rule itself.

Thus did Puritanism drag in the dust her high ideal, and England was still within the grasp of religious despotism.

(2.) Religious Unrest.

This relation between Church and State revealed in itself a situation which called for some great evangelical movement. It is not to be thought, however, that this state of affairs went unchallenged. The very laws themselves, enacted to uphold one type of belief, show the presence of many others against which these laws were aimed. It was a period of religious unrest and turmoil. In the midst of all the outward strife in reference to forms or creeds there was the desire on the part of many to get back to the pure substance of truth. The mushroom growth of the numerous sects which sprang into existence during this period shows the dissatisfaction with the old and the desire for something which would satisfy.

The country was flooded with writings of all kinds both for and against these different sects, and so much were they in demand that many of them passed very rapidly into their third editions.

The rise of these different sects and the rapid spread of this literature show that this unsettled condition of religious life was not simply local but national in character.

This struggle which aimed at religious liberty, but ended in religious despotism, and this spirit of unrest which was so strongly felt throughout the nation cannot be better substantiated than by a statement of the Friends' estimate of the situation. George Fox was the founder of Quakerism, and Robert Barclay, because he is one who has given the clearest portrayal of their belief, may be regarded as the leading theologian or apologist for the Society. From writings and experiences of these two men may be obtained a proper judgment of the situation which gave birth to Quakerism.

(3.) Barclay's Estimate of the Situation.

Barclay's estimate of the ministry of his time may be briefly summarized in his own words under five heads: *

1. "The ministry and ministers . . . are such as have no immediate call from Christ, to whom the leading and motion of the Spirit is not reckoned necessary."

2. "The ministers . . . are such to whom the grace of God is no needful qualification, and so may be true

ministers, . . . though they be ungodly, unholy and profligate men."

3. "The ministers . . . are such as wait not for, nor expect, nor need the Spirit of God to actuate and move them in the works of the ministry."

4. "The ministers . . . are such as strive and contend for superiority, and claim precedency over one another."

5. "The ministers . . . are such as not having freely received, will not freely give; but are covetous, doing that which they ought not for filthy lucre's sake; as to preach for hire, and divine for money, and look for their gain from their quarter, and prepare war for such as put not into their mouths."

This estimate of the clergy, the truth of which is confirmed by contemporary history, is sufficient reason in itself for Barclay's further judgment of the Protestants when he says,* "Their preaching and worships, as well as their whole conversation, is not to be discerned from Papish by any fresh living zeal, or lively power of the Spirit accompanying it, but merely by the difference of some notions and opinions."

The Reformation in England, however genuine it came to be after the reign of Henry VIII., lost its reality by the close of the sixteenth century and the opening years of the following century found the people again weary of ecclesiastical despotism and formal religion, and longing for something which would satisfy their spiritual hunger and give to them the true essence of the gospel.

(4.) Experience of Fox.

It was in the midst of such religious conditions that George Fox found himself at the age of 19, and the story of his experiences at that time mirrors the real condition of the clergy and the church, and it is clearly evident that the very blackness of the situation compelled him to look elsewhere for light. In his distress of soul Fox turned first to one priest, then to another, but, to use his own words, he found "they were all miserable comforters." From the priests he turned for help to the separatists, but failed here to find any one who could "speak to his condition." Despairing of finding solace from men, he turned to God and found the help his soul so much craved. † "Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give Him all the glory, for all are included under sin and shut up in unbelief, as I had been, that Jesus Christ might have the pre-eminence, who enlightens and gives grace and faith and power."

From all of this it is evident that had the Church of the seventeenth century been living in any measure up to its spiritual responsibilities and privileges, Quakerism would never have come into existence. Quakerism as started by George Fox was but the log-

* "Apology," p. 279.

† "Fox's Journal," Vol I., p. 11.

* "Apology," pp. 319, 321.

ical outcome of the spiritual forces of the Reformation, and, had the earlier reforms followed the course in which they began instead of drifting into alliances with the State and thence into mere formalism, there would have been no need for the Quaker uprising. The situation, however, called for an evangelical movement. This call was answered in the person and work of George Fox and his followers.

(At this point should be inserted an examination of the origin of Quakerism, but the limits of the paper will not permit its discussion.)

(To be continued.)

ENDURING HANDIWORK.

BY EDWARD JUDSON.

In the Church of the Transfiguration, sometimes called "The Little Church Around the Corner," may be seen a memorial window to Edwin Booth. On its glowing and opalescent surface is represented the life-size figure of a mediæval actor, in sitting posture. He faces the spectator, but looks fixedly down upon the mask which he has just taken from his face and is holding in his hands, that rest upon his knees. The actor's face conveys a delicate suggestion of Edwin Booth's melancholy features, and his downward pensive and regretful gaze expresses the true artist's eternal dissatisfaction with the achievement of his effort, the discontent that always shadows the pathway of genius. Every man has some such mental uneasiness when he stops and glances back over his life work.

One strand in our disquiet is the apprehension that what we have achieved will not endure. We sympathize with the Psalmist's petition, "Establish thou the work of our hands upon us." We want the finished product of the loom to have an indestructible character. One does not like to have his task through the world as evanescent as the flight of Maeterlinck's bees, "the print of their laborious footsteps graven in the sky." Man looks for a permanent residuum, commensurate with the strenuousness of his efforts. He seeks to freeze his thoughts into some hard, enduring form—a picture, a statue, a poem, a machine, a beneficent social organism. Even the coral builder leaves behind an outgrown shell, his meagre but ineffaceable contribution to the beauty of the ocean. It seems hard that we should disappear from this scene of mortal strife, as the face sinks beneath the surface of the sea, without making any impress. We aspire to leave the city a little better and cleaner through our having lived in it, like Colonel Waring, to lower the death rate. When painfully aware of the triviality and imperfection of our handiwork, we sometimes find relief in the truth that the thing we do is less important than the effect upon our life and character. God thinks more of the man than He does of his work. The building toilsomely constructed of combustible material—wood, hay, stubble—may be burned up, but the man shall be saved so as by fire. Not what we do to our work, but what it does to us

is the main point. A man's work has enduring quality just as far as it promotes in him a strong and beautiful character? Though he make a failure of his work, let a man see to it that he does not make a failure of himself. Have you not all known those who, though they have made a poor fist of getting on in the world, have kept sweet and brave and true? The truest success we achieve, not by eager striving and direct approach, but, as it were, around a corner, by the slow and tortuous process of the symmetrical development of the whole man, body, mind and spirit. What we are counts for more in the long run than what we do. Let a man say his prayers, keep up his habits of reading and study, take plenty of good exercise, and he need not concern himself about the impression which his work makes upon the surface of society. The question is not what great thing can we achieve, but are we filling up each separate day with methodical, disinterested effort, like those choice spirits described by Lowell:

"Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely, and unwasted days."

Only by persistence can enduring handiwork be achieved. The two elements of success in almost any profession, especially in a large town, are longevity and good behavior. The chief thing is to outlive one's competitors. We are often doing our best work where there is least sign of success. One makes slow progress against the stream of evil. "Success," according to Renan, "is most often the child of our bad qualities." It usually comes to those who are adroit enough to put themselves at the point where the winds and currents converge in their favor. It is one of the antinomies of the present time that the more truth there is in a system, the less organizing power it possesses. An admixture of the alloy of error seems needed to make the truth tough and workable. But one must not give in to such a heresy. It is better to fail on right principles than to succeed on wrong ones. Success and suffering seem vitally interrelated. If you succeed without suffering it is because others suffered before you. If you suffer without succeeding, it is that others may succeed after you.

New York City.

OREGON YEARLY MEETING.

Oregon Yearly Meeting was held in Newberg, beginning with meeting of ministry and oversight at 3 p.m., Seventh month 6th, and closing Seventh month 12th.

There were many expressions of praise, and the spirit of praise and rejoicing continued throughout the entire yearly meeting.

The meeting of ministry and oversight considered the subject of evangelistic work and brought before the yearly meeting proper the proposition that ministers and workers give more earnest attention to our

evangelistic work without depending so much upon a special evangelist, and that some way be provided to answer the many calls that come from isolated settlements where a few Friends have made their homes and desire help to establish meetings.

The first session of the yearly meeting was opened by the presiding clerk, Edwin McGrew, at 10 o'clock a.m., Seventh month 7th. For many reasons the attendance was perhaps at first a little smaller than usual, but interest and numbers increased as the meeting progressed.

Friends present from other yearly meetings were: Charles and Mary Tebbetts, Amos Kenworthy, Levi D. Barr and wife, William Coffin and wife, from California; Benjamin and Lydia Binford, from Western, and Martha Elliott, from Kansas. The ministry and kindly sympathy of these Friends was most helpful.

Amos Kenworthy seemed to have lost none of his old-time zeal and little indeed of youthful energy. His messages were helpful to every honest soul, and his teaching was just in line with the apparent needs of the Church. He spoke the truth in love. Levi D. Barr, who for some years was identified with the work of Oregon Yearly Meeting, was welcomed, and his messages were most acceptable. Each of the other visiting Friends had helpful words and messages for us, and they frequently spoke during the sessions of the meeting.

The usual time was given to the consideration of temperance, peace, literature, Christian Endeavor, Bible schools, missions and education, and the programs of all were very interesting.

The hour spent on the subject of temperance was full of earnest expression. Oregon Yearly Meeting heartily favors the proposition for the meeting in Washington, D. C., in 1906, and would urge earnest effort and earnest prayer that something of a very positive character may result from it.

The subject of missions is one of very peculiar interest, and the work of our missionaries was well brought before us. A letter was read from the Kaak Mission, Alaska, containing many testimonies carefully written, as they were spoken by some of the earnest Christian Indians. These testimonies were cheering and encouraging.

The subject of education was of very great interest. A good program was given in way of discussion of various subjects by members of the alumni of Pacific College. Reports show a much larger attendance than usual at the college during the past year, and that the year has been one of advance and improvement.

Amos Kenworthy led in an earnest prayer for the success of the college, and in response to Professor Kelsey's appeal for help something over \$1,250 was subscribed to apply on expenses of the coming year.

The struggle to keep free from debt with no endowment seems a long one, but we live in the hope that better things are in store in the near future, and that those who have known so much of sacrifice may be somewhat relieved.

The business of the yearly meeting was completed on Seventh-day evening, but the concluding minute was not read until the close of the First-day evening session.

The Sabbath was a day of wonderful blessing, and the yearly meeting closed in the same spirit of praise in which it began. With the recognition that the presence of the Lord had been with us throughout, and with the promise from many to do their best in service during the coming year, the meeting closed to meet at the usual time and place next year, if the Lord wills.

E. McG.

Some Views on Present Topics.

THOUGHTS FOR OCCASIONAL SPEAKERS.*

BY ONE OF THEMSELVES.

The gift of the ministry is one of the most precious of those bestowed upon the Church, and of vital importance to its well-being and continuance.

It might have pleased the Lord to spread the gospel through angelic messengers, but He has otherwise ordained. Through one human intelligence acting upon another, and with heart answering to heart in spiritual things it hath pleased Him that the work of grace should be accomplished and salvation proclaimed. The divine commission is clearly set forth in the words spoken from heaven to him who was afterwards the great apostle to the Gentiles, "Rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins and inheritance among them which are sanctified by faith that is in me."

This precious gift of the ministry belongs not so much to the individual as to the Church. The minister is the mouth-piece, his messages are colored and modified by his personality, but the gift belongs to the Church. She must develop, cherish, cultivate it for her own sake. It is to be coveted and prayed for. The one great need of our branch of the Church today is for men whose lips have been touched with a live coal from off the altar to utter burning, eloquent words that shall carry conviction with them.

The great Head of the Church bestows upon its individual members different gifts,

"None so poor and small that they have not any."

Our ranks are no less motley than the company of valiants who came to the help of King David in the wilderness. There were brave men, with faces like lions, ready and dextrous in every emergency; there

* Extracts from paper read at New York Yearly Meeting of Ministry and Oversight, published by request.

were those who were strong through the joy of overcoming; there were sages who had understanding of the times, wise in counsel. Back of these there was a host of loyal followers, men that could keep the rank and were not of a double heart. Still farther in the background, inconspicuous, but no unimportant adjunct, upholding, strengthening all, gathered the kindly folk, who, with willing heart, brought food and refreshment and ministered of their substance to those engaged in active warfare. In the Church there are those with the gift of exhortation, of testimony, of teaching and of stewardship. There are gifts differing, but in common with other branches of the Christian Church, Friends have always reckoned a gift in the ministry as pre-eminent, conferred by the Lord, to be solemnly and deliberately recognized by the Church, bringing with it not only to its possessor, but to the meeting grave responsibility for its right exercise, other gifts to be held in strict subordination to it.

Now, owing to our jealous watchfulness against pre-arrangement in our devotional meetings and our scrupulous care that the liberty of the Spirit should be maintained in these gatherings, we have fallen into a kind of bondage, under which we all chafe, and from which we must emancipate ourselves in the name of the Lord, or die out as a people.

God looks for results. The Church must be up and at work. Let the beauty of the Lord our God be upon us. Elders and overseers must ask for grace to know how to distinguish between saplings and shrubs, and not to think that long suckers on lilac bushes or syringas indicate healthful growth. Weeds must be pulled up by the root; religious tramps must not be tolerated or given audience. There must be room and air and cultivation after the best modern methods bestowed upon the young spiritual life of the Church. Nor can we afford to spare expense. We must count the cost and then resolutely meet it. It will pay in the end. It means self-preservation.

Redundancies and awkwardnesses must be lopped off or trimmed into shape. Minor gifts, exhortation, testimony and teaching must be put in their proper places; there are plenty of sunny corners and quiet nooks where these may be useful. Poor elders, the pruning shears blister the hands that hold them, but they must be used. Many Christians are so easily wounded. They are like photographic plates, and the same sensitiveness to divine impressions possessed by them makes them very quick and tender; a certain passage in the Psalms is helpful: "Let the righteous smite me: it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities."

License of speech by unauthorized individuals, quite often non-members, is too commonly prevalent in our meetings, and occasional, habitual or chronic speakers need to exercise great care lest they overstep their limits. . . .

Here is a case in point, that of a quarterly meeting in the country. The house was crowded to the doorway. Several visiting ministers were present, but an elderly man rose, and for one hour and a half he held forth, stringing together a series of incoherent, unsound vagaries. When remonstrated with, one of the leading Friends of that meeting acknowledged that this person usually occupied most of the time on Sabbath morning, but that he was a kind neighbor, they did not like to hurt his feelings, and he was not always quite so unsound! This condition of things continued for years. Is this giving free course to the Spirit and glorifying God? Need we wonder that meetings die out?

Are, then, prayer and testimony and the word of exhortation to be suppressed in the body of the house? By no means, but they should be exercised with prayerful care and with due subordination to the recognized ministry.

One who had thought much and prayerfully on this subject has said: "I regard it increasingly as a very solemn thing to break the silence of an assembly gathered in adoration and worship before the Lord, and one which should not lightly be entered upon, nor at all, save in His strength and at His call.

"Much that may be presented to us may be for our own use and comfort only, and we may mar the Lord's work, and frustrate His real message to the people, whether immediately or instrumentally sent forth, by rambling or empty discourses.

"Yet, when the word of life springs up in the heart of the least child, whether of prayer, or praise, or testimony, its faithful delivery adds to the solemnity of God's worship, and to the promotion of His glory."

The first utterances of a newly-awakened soul, imperfect and hesitating as these may be, have a sweetness, freshness and power of their own. The Heavenly Gardener says: "My soul desired the first ripe fruits." We might think them sour and immature, but he says, "The vine with the tender grapes gives a good smell."

The message may be a brief one, just one swift, clean-cut text of scripture in simple, direct language; or, from the fulness of a revelation, the message may be more extended. It may even be a small gift in many words like pure gold beaten thin; but it must be pure gold to be acceptable.

Do not let us inflict upon our fellow worshippers misquoted or misapplied texts, long-drawn-out narrations, details of personal matters, stereotyped expressions, inaudible prayers or testimonies. God gives us voices; let us lift them up and use them to His glory. Throw out your words, speak to the man in the far corner of the room. If called to much speaking, spend a few dollars for a course in elocution.

Do not decry nor despise culture nor boast that you do not want any theology. Theology is the knowledge of God. We need all that we can attain of it. We are to worship Him with mind and understanding as well as heart. Above all, take time to

wait upon the Lord before speaking. Do not run before your Guide. Impulse and inspiration are not synonymous.

We often hear a spirit of criticism deprecated, and are mournfully reminded how much harm it works when it creeps into a meeting; but the Church has a right to be critical and exacting about her ministry. It is her life. Her children must have food, milk for babes, strong meat for working men and women. Hungry children are always cross; give them food convenient for them, and criticism will die out.

We come to meeting out of the rush and pressure of life very hungry for spiritual food. We cannot be satisfied with mild platitudes, shop-worn generalities without special point, empty husks which once contained the pure grain.

We are crying for food, Mother Church; we have so many problems to solve, we want to be helped in right living, in winning souls, in stemming the tide of evil, in building up the nation. It is fresh, living Bread from heaven that we need, the fresh fruit of the living Vine. Can we blame the hungry children if one after another they quietly steal away to take square, substantial meals at some neighbor's table?

There has never, perhaps, been a time when the gospel was more fully and clearly proclaimed. Men, fearless, honest, eloquent and cultured, are setting forth the truth as it is in Jesus and as George Fox found it. The stranger receives cordial welcome, and so our best and brightest slip away. Some hold on and remain, but even with these it may be that

"Faith unfaithful holds them falsely true."

George Herbert says that when the preacher fails

"God takes the text and preacheth patience,"

but we don't wish the preacher to fail; we need him to help us and teach us, and there are other lessons besides patience that we have to learn. M.

The International Lesson.

THIRD QUARTER.

LESSON VI.

EIGHTH MONTH 9, 1903.

DAVID AND GOLIATH.

1 Samuel 17: 38-47.

GOLDEN TEXT.—If God be for us, who can be against us? Rom. 8: 31.

DAILY READINGS.

Second-day, Eighth mo. 3.—David and Goliath. 1 Sam. 17: 38-44.

Third-day, Eighth mo. 4.—David and Goliath. 1 Sam. 17: 45-54.

Fourth-day, Eighth mo. 5.—The defiance. 1 Sam. 17: 1-11.

Fifth-day, Eighth mo. 6.—David hears the challenge. 1 Sam. 17: 17-27.

Sixth-day, Eighth mo. 7.—David's trust in God. 1 Sam. 17: 28-37.

Seventh-day, Eighth mo. 8.—The Deliverer. Psal. 144: 1-10.

First-day, Eighth mo. 9.—The Christian conflict. Eph. 6: 10-18.

The date of the incident described in the present lesson would seem to be about two or three years after the time of the last lesson; that is, about 1063 B.C., according to one system of chronology, and 1020, according to another. Saul was still king. Samuel was doubtless living at Ramah, but taking no part in political matters. David is supposed to have been about twenty-two years old. His home was at

Bethlehem. Goliath, the Philistine from Gath, was "probably a survivor of the ancient race of Anakim—the giants of the spies" (see Josh. 11: 21, 22). According to the account, he was nine feet eight inches high (taking the cubit at eighteen inches), or, if the longer cubit is taken, which is probably the one meant here, he would be over ten feet high. The armor of Goliath would indicate his strength; it was made of bronze, and the coat of mail is stated to have weighed 5,000 shekels, equal to about 158 pounds, and his spear, "like a weaver's beam," about twenty pounds. The Philistines had made an attack upon Israel and reached Shocho, about eight miles from Bethlehem. Saul had gathered an army to meet them. Each army must have occupied a strong position, which would account for the delay in attack.

While the two armies thus faced each other, we are told that Goliath advanced from the Philistine army every day for forty days, challenging any Hebrew to meet him in single combat, and thus decide the war. Such a thing was quite in accord with the custom of the times. At this juncture David, sent by his father to see how his brothers, who were in the Israelite army, fared, made his appearance. He saw Goliath and heard his threat. How David felt and acted is graphically described in verses 22-37, which should be read. Here the lesson begins.

38. "And Saul clad David with his apparel, and he put a helmet of brass upon his head, and he clad him with a coat of mail." Amer. R. V. The apparel was the dress worn under the armor.

39. "Assayed to go." He attempted to follow the wishes of the king. "Proved it." Had never tried armor before. "I cannot go." He felt that it was worse than useless to wear armor, as he was unaccustomed to it.

40. "Staff." Every shepherd and most men carried a staff, but here it is not unlikely the word should be translated "club." Compare 2 Sam. 23: 21. "Five smooth stones." The smoother the stone the more accurately it would fly. "Five," lest the first or others should fail. A brook flows in the rainy season through the valley where the armies were, but its bed was doubtless dry at this time. "Shepherd's bag," "scrip." Possibly the scrip was the slinger's bag, which he would carry as a shepherd; or it may have been the bag carried by a traveler. Compare Matt. 10: 10. "Sling." A favorite weapon in Syria, and much used in ancient times everywhere. The Benjaminites were specially skilful in its use. See Judges 20: 16. "Drew near." Near enough to use his sling to advantage, but not near enough for Goliath to use his sword, or even his spear. David, with his sling, was meeting the giant in a way which made personal prowess of no avail. Practically Goliath had no advantage over any ordinary man; indeed he was at a disadvantage, for he offered a larger mark to aim at.

41. "The man that bore the shield." His armor bearer. Compare 1 Sam. 31: 4-6.

42. "Disdained him." This was natural, and it was before David had made use of his weapon.

43. "Dog." The dog in the East is a scavenger and a despised animal. To call a person a dog is to give a most opprobrious title. "Staves." He did not know about the sling.

44. "Cursed David by his gods." Devoted him to the punishment of his gods. The contest on each side had a religious aspect. Note that David acted and spoke very much as Goliath did, the difference being that David appealed to the true, while Goliath appealed to the false.

45. "Shield." Better, as in R. V., "javelin." A shield is a defensive weapon. "In the name." In the power of. "Lord of hosts." Literally, "Jehovah of Sabaoth."

46. David states his belief in, sublime confidence in, Jehovah, and gives as a reason for his success that nations might know that Israel had indeed a God.

47. He states that the victory will be the Lord's work; he takes nothing to himself. Goliath says, "I will give thy flesh." David says, "The Lord will deliver thee into mine hand."

48, 49. The description of the death of Goliath is simple, but graphic. Covered with his armor in almost every place, David hit that part which was uncovered. Goliath would seem to have disdained to use his shield. The rest of the chapter, which gives the conclusion of the story, should be read.

PRACTICAL THOUGHTS.

1. The apparent greatness of an enemy, or of sin, need not dismay, for "greater is He that is with us than those that are against us."
2. "One with God is a majority."
3. "Small things may produce wonderful results."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR EIGHTH MONTH NINTH.

LESSONS FROM PAUL: HOW WE MAY GET HIS PASSION FOR SOULS.

Rom. 1: 1-17.

Second-day, Eighth mo. 3.—A great vision. Acts 22: 6-11.

Third-day, Eighth mo. 4. A great calling. Tit. 1: 1-4.

Fourth-day, Eighth mo. 5.—A great Saviour. Heb. 7: 22-25.

Fifth-day, Eighth mo. 6.—A great responsibility. 1 Cor. 9: 13-16.

Sixth-day, Eighth mo. 7.—A great Gospel. 1 Cor. 1: 18-24.

Seventh-day, Eighth mo. 8.—A great faith. Gal. 2: 16-20.

It was a passion for the souls of men that sent the Son to save all who believe, and that drew from Jesus' lips that lament of a disastrously rejected love, "How often would I have gathered you, but ye would not." "Groanings that cannot be uttered," and the agonies of Gethsemane and Calvary, are hints to us of the force and depth of the love of God.

But the work of salvation must be carried on by human instruments in part, and it is only those who know something of this same longing love who are fitted to carry the message. The promised Spirit of Truth was to take of the things of Christ and show them to His disciples, when He should be no longer

in bodily presence with them. The story of Paul's life is of one who had received what the Spirit brought to him, and who was not disobedient to its guidance. It is worthy of our attention, because the same bestowments and capacities are intended to be ours.

First, Paul saw himself as a sinner, lost beyond all human saving. And he never outgrew the memory of that fact; consequently he never met a man to whom he could not offer words of hope in Jesus Christ, his Saviour. Not all of us need try to realize that we are the chief of sinners, but we must realize that through sin all have incurred the penalty, death, so that apart from Christ there is only absolute and eternal loss.

But mere knowledge of that fact does not make an evangelist. Too many know it and seem utterly indifferent. The outreaching love of God is needed. This, too, the Spirit bestows, and Paul received it until he felt the bonds that unite into one body all whom God has created. He felt himself debtor to every man because of that which had come into his own life; but love is more potent to win and opens more doors to its messenger than does zeal born of a sense of obligation.

Then as Paul's third great equipment he had an unshaken faith in the Gospel of Christ—the power of God unto salvation. He knew of its working in his own case, and had no fears in offering to others. He had the key to eternal life.

Lastly, he had a very specific call; but we can almost affirm that Paul would have felt a call from his realization of the facts set forth above. To know his own experience and the world's need, to be filled with the love of God and with an assurance of His purpose and power, would seem enough to move any one to efforts to bring others to salvation. But there is a call to every one. "Go ye" comes to us no less than to Peter and James and John. We share their responsibilities no less than their privileges, or shall we not call them all privileges?

ANNUAL REPORT OF THE GENERAL SECRETARY.

Instead of John Willis Baer, who for twelve years was the General Secretary of the International Society of Christian Endeavor, Treasurer Shaw presented the report from which the following is taken.

After alluding to the services of John W. Baer and the election of his successor, Von Ogden Vogt, who was shortly to be presented, he referred to the death of Field Secretary Eberman, who died in the work in Manitoba on Easter Sunday. Speaking of the growth of the Society he said:

"From one society, in 1881, to 64,020, in 1903, from one denomination to more than eighty, from one city to every country, and from fifty members to 3,822,300, and a million and a half more in societies bearing strictly sectarian names, but patterned after Christian Endeavor and gaining their inspiration

from it. A net gain in number of societies in one year of over two thousand.

"This numerical increase will be made vivid when in the closing session of this convention the fellowship banners made by Endeavorers across the seas are presented to the States and Provinces that have made at least a ten per cent. increase in number of societies during the past eight months."

There were twelve such banners given, one going to Indiana, which State also received a banner for the largest proportionate gain in Intermediate Societies.

"The increase in foreign lands has been equally marked. Especially notable has been the progress made in Germany, Finland, France, Spain, Sweden, Japan, Corea, Persia, India, China and South America.

"This has been made possible by the generous financial help that the World's Christian Endeavor Union has been able to render, thus enabling these countries to employ a general secretary who can give his whole time to the work. Germany is now self-supporting, and has two secretaries."

A Roll of Honor was presented, showing thousands of local societies which had made increases in membership varying from ten to several hundred per cent.

"But, while we rejoice in the large numerical increase of the past months, and shall strive to excel our present record during the coming year, yet we feel that it is one of the least of the things for which we have reason to thank God.

"During the past year 175,000 have come from the ranks of Christian Endeavor into the membership of the churches. And thousands more would have come if more pastors had appreciated what a magnificent field for evangelistic effort God had placed at their hand.

"This has been a year of great material prosperity and most seductive appeals from the secular side of life. There never was a time when so many things, good in themselves, but bad when given the supreme place, appealed to young people as to-day.

"But the letters C. E. have stood not only for Christian Endeavor, but also for Christ Exalted. And because of this fact some who think more of fashion than of faith, of society than of soul, may have been alienated, yet the movement has made a steady gain all along the line.

"But these young people have not only given themselves, they have also given their money. In addition to their gifts in other channels, the societies gave last year for benevolence an average of over fifty dollars for each society by actual detailed reports, a total for all the societies that would have to be expressed in millions.

"Three societies deserve special mention. First, the Oxford Presbyterian, Philadelphia, Pa., which gave for missions last year \$1,814. Second, the Chinese C. E. Society in the Congregational Mission, San

Francisco, Cal., which gave \$1,516, and third, the Presbyterian Society, Clinton, Ill., which gave \$1,125.

"I want to speak a good word for the prayer meeting—the old-fashioned prayer meeting like that in the upper room, where every member is present, and where every member takes part. Just such a meeting as many of our churches need more than they need anything else in this world, and which they can have if they will train their young people properly. Millions of these prayer meetings have been held during the past year.

"Great emphasis has been laid upon Mission and Bible Study Classes, and everywhere groups of young people have been doing systematic work along these lines.

"During the Boer war many Christian Endeavor societies were organized in the prison camps in Ceylon, St. Helena, and Bermuda, with several thousand members. Since the return of these men to South Africa, two hundred have volunteered for missionary work, and the Dutch Reformed Church has opened a training school for them in Worcester, South Africa. We hold in high honor the little group of five missionary volunteers around the Haystack at Williamstown, Mass. What shall we say of the two hundred Endeavorer missionary volunteers in South Africa?

"The staying power of Christian Endeavor deserves mention. At first the critics gave the society five years to live. Then they called it a fad, and said ten years would see its finish. But, friends, it is alive to-day, and never so great in numbers or so practical in its work as now. I have a list of the first societies organized in each of our States and Territories, fifty-one in all. The oldest one organized in 1881, and the youngest in 1894. Forty-two of these societies are alive and flourishing to-day. Eight were changed to denominational societies, and one was disbanded because the pastor wanted to try some other form or organization.

"It is not a perpetual motor; it will not run itself. It is a method, not a machine. The quality of its work depends upon the quality of its membership. For its largest success it needs the leadership of its pastor, the sympathy of the church, and the co-operation of the home. Its local unions offer an invaluable opportunity to mass the Christian forces of a community, to smite sin, and strengthen every righteous cause. It has been used of God to train and develop individual Christians in testimony and service; to show them how to work together; to reveal the needs of the world; to exalt the church and her work; to deepen our love for our own church; to cast out jealousy of other churches; to increase the spirit of interdenominational fellowship; to promote peace by uniting the young Christians of the world in the bonds of Christian love and service; and to hasten the coming of the day when we shall all be one in the love and service of our common Lord and Master."

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

MISSIONARY ITEMS.

The following items, culled from the Eighth Annual Report of the American Friends' Board of Foreign Missions, will be of interest to many of our readers:

The work at La Paz, Mexico, has been facilitated by securing larger buildings. Two new points are ready for opening work, and are desirous to have schools for the education of the children. Three pupils have been sent to the missionary schools at Victoria—two boys and one girl. A new monthly meeting has been organized by the name of Catorce Real. Eight new members were received on profession of faith.

Gurney and Elizabeth S. Binford continue their work in Mito, Japan. The new property purchased by the Friends' Mission in Japan has provided them with better accommodations for their many classes. They feel very much the need of a meeting house, and the native church there has commenced to save some money for the purpose of building one sometime. Their meetings are at present held in a private house.

The Indiana Board has, in the last six months, finished repairs and improvements on the building and opened the school for young men at Victoria, Mexico, under George C. Levering as principal. The school takes the name of the Juarez Evangelical Institute. The Mission Home, formerly the mission residence and publishing house in one, has been remodeled inside, painted, electric lighting put in, and other improvements made upon the property to the value of about \$500.

The work has changed so much in Douglas Island, Alaska, the Indians seeking new hunting and fishing grounds, that the missionaries must needs follow them if they keep their hold upon them. Accordingly the missionary, Samuel A. Jackson, has, with the help of the Board, provided himself with a little steamboat of 1½-horse-power, with which he plies the waters and visits them in all their outposts, looking after their spiritual welfare, having the assistance of faithful native helpers. But the absence of the Indians from their homes so large a part of every year interferes with the education of their children and retards the work generally. The Kansas Board is investigating the subject of getting the Indians settled and homed in industrial colonies, believing that if this was done it would largely settle the problem of their civilization.

Since the organization of Wilmington Yearly Meeting, in 1892, it has aided the work of other yearly meetings. Now it proposes equipping and supporting a station of its own in Cuba, and to labor in harmony with the work of the A. F. B. F. M., already so happily begun there. The last yearly meet-

ing encouraged the Missionary Board to go forward with the work, and Edgar H. Stranahan was chosen to look over the field. Accordingly he went in First month to that part of the Island of Cuba where Friends' missions are located, and after careful investigation and conference with the missionaries already there, and especially with Zenas L. Martin, he felt it right to recommend that the town of Puerto Padre, on the northeastern coast, in the Province of Santiago, be chosen as the location for the new mission. It is a town of four thousand inhabitants, and is situated fifty miles by sea and thirty by land from the central station at Gibara. It has a fine harbor, and is surrounded by facilities for growth in population and by opportunities for reaching the inhabitants with the Gospel. The yearly meeting is turning its attention to the consideration of ways and means for proceeding in the work, and hopes, if possible, to begin building this fall.

Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances—these are necessary to religion—no man can be religious without them. But religion is mainly and chiefly the glorifying of God amid the duties and trials of the world; the guiding of our course amid adverse winds and currents of temptation by the sunlight of duty and the compass of Divine truth, the bearing up manfully, wisely, courageously, for the honor of Christ, our great Leader, in the conflict of life.—John Caird.

No man living in deliberate violation of his duty, in willful disobedience to God's commands, as taught by conscience, can possibly make progress in acquaintance with the Supreme Being. Vain are all acts of worship in church or in secret, vain are religious reading and conversation, without this instant fidelity.—Channing.

Things of Interest Among Ourselves.

HARRIET GREEN MEMORIAL FUND.

Amounts received by THE AMERICAN FRIEND this week:

J. Denson Pretlow	\$2.00
M. J. D. Pretlow	2.00
H. M. Pope	2.00
Ruth S. Hill	2.00
Mary C. Thorne	2.00
Elizabeth Test	2.00
Lina B. Lunt	2.00
Rachel Kirk	2.00
Susan Case	2.00
J. W. Bennett	2.00
Other contributions	10.00
On hand	1,070.02

Total \$1,100.02

Lewis E. Stout will remain in the meeting at Plainfield, Ind., another year.

Martilla Cox, who is located at La Porte, Ind., is planning to attend North Carolina Yearly Meeting.

Alpheus Trueblood, after a much-needed rest, will take up work in the First Friends' Meeting at Marion, Ind., the first of Tenth month.

Professor Samuel Hodgkin, of Oakwood Seminary, N. Y., recently visited the meetings of Farmington Quarter in the interests of the school.

Elwood Scott, who has been located in the First Friends' Meeting at Marion, Ind., is contemplating evangelistic work, and will doubtless enter that field of service in the near future.

We note this week the death of Lowell C., the young son of Rufus M. Jones. This bereavement comes very near THE AMERICAN FRIEND, since it removes the only child of the editor.

Jesse W. Wilmore, who has been located in the meeting at San Diego, Cal., for several months, has purchased a new home in San Jose, and will labor in mission and evangelistic work as the way opens.

A. H. Barker, of Lamong Monthly Meeting, Ind., has been working and visiting in Rose Hill Monthly Meeting, Kansas. The energy of the Spirit was greatly manifest in his work, and his sermons were very helpful.

Joseph John Mills expects to sail for Liverpool on the steamship Haverford, Eighth month 15th. He will be accompanied by his wife, and daughter Gertrude. After spending a few days in England they will proceed to Germany and spend the winter in Berlin.

The meeting at Fort Fairfield, Maine, has been helped much by a series of meetings held by Abigail E. Goddard. On the closing Sabbath Wilbur A. Estes, who has just returned from four years of missionary work in China, was much favored in preaching and in personal testimony.

Charles R. Axton, who has been located in a meeting in Indiana Yearly Meeting, near Amboy, for nearly four years, has arranged to return to Western Yearly Meeting for Christian work. He will go to Darlington, Ind., where they are now erecting a handsome new meeting house.

Levi Rees started with his family to California on the 21st. His health failed him during his very efficient work in Noblesville Meeting. It is hoped that the much-needed rest and the genial climate of California will bring to him a new lease of life, with strength to preach the gospel with his accustomed vigor and clearness.

A. Edward Kelsey and wife have been chosen by the Board of Foreign Missions of New England Yearly Meeting to fill the positions of superintendents of the Boys' and Girls' Training Homes at Ramallah, Jerusalem, Palestine. A. Edward Kelsey for the past four years has been laboring in the meeting at Winthrop, Maine.

Joseph R. Evans and wife, Carrie E. B., tendered a reception Fourth-day evening, the 8th instant, at their home, North Alabama St., Indianapolis, Ind., in honor of Albert J. Brown and his wife, Ada C., who have labored for some time in the meeting at that place, but who will soon leave the city for their new home in Wilmington, O.

The Society of Friends in England recently issued a letter to Christians of all denominations in the United States, which is an earnest testimony against lynching, and an able plea for all men to do what they can to form a public sentiment based on Christian love that would "remove the barbarous cruelties and the lawless injustice of the dark ages."

Farmington Quarterly Meeting, held at Elba, N. Y., the 17th and 18th ult., was a time of spiritual blessing. Much sympathy was expressed, and many prayers were offered on account of those who were prevented from attending from severe illness in their homes. A message of love and sympathy was sent to David Little, who was then ill in Bellevue Hospital, in New York city. The subject considered at the Christian Endeavor Union on Third-day evening was "Practical Spirituality in Christian Endeavor Work." Mina L. Harkness spoke upon the objections to "Questionable and Sensational Ways of Raising Money in Friends' Meetings." At the Bible School Conference on Fourth-day evening the subjects of "Home Department Study" and "Normal Work" claimed the attention of the meeting. Irving Dillingham was appointed superintendent of the work for the coming year. At the quarterly meeting session for business interesting reports from the yearly meeting were given. John D. Piper was appointed superintendent of evangelistic work.

Sand Creek Quarterly Meeting was held at Sand Creek, Bartholomew County, Ind., from the 17th to the 19th inst. Besides the local ministers, the meeting enjoyed the acceptable presence of Achsah Kenyon, from Lowell, Kansas. An unusual interest and power seemed to pervade the various sessions.

The church has sustained a great loss in the death of our young sister, Mary Clark, whose obituary notice appears this week. The loss is most keenly felt in Western Yearly Meeting, where she grew to young womanhood, and was recognized a minister, and in Iowa Yearly Meeting, where she did excellent work in the meeting at Bloomfield, in addition to taking a course in Penn College during the past two years. She numbered among her ancestors members of the Hunt and Welborn families, among which were a number of ministers.

BORN.

FURNAS.—Born, to William Easterling and Emma Doan Furnas, at Valley Mills, Indiana, Sixth month 21st, 1903, a daughter, Phoebe Marion Furnas.

MARRIED.

BARNARD—HARVEY.—At the home of the bride's father, Henry Harvey, near Galena, Kansas, Sixth month 24th, 1903, Herbert F. Barnard and Anna Marilla Harvey.

DIED.

BABCOCK.—At Wakefield, R. I., Seventh month 12th, 1903, Dorcas G. Babcock, daughter of Hezekiah and Dorcas Babcock, in her 88th year. She was a life-long Friend, and lived a Christian life. She was a member of East Greenwich Monthly Meeting of Friends.

CLARK.—At the home of J. Morris Lemmon, near Oskaloosa, Ia., Seventh month 7th, 1903, Anna Mary Clark, aged 25 years. She was a minister, and had been located in the Bloomfield Meeting of Friends since the fall of 1901. She had also been a student in Penn College for the past two years. She was a woman of sterling worth, ardent in her love and unswerving in her loyalty to Christ. The body was taken to her home and relatives in Plainfield, Ind., for interment.

HARVEY.—At Fairmount, Ind., Third month 21st, 1903, Allie Harvey, aged nearly 30 years. She was an active worker in the Sabbath School and meeting.

HAWORTH.—At his home near New London, Ind., Sixth month 9th, 1903, Morris Haworth, aged 77 years. He was a member of New London Monthly Meeting.

JONES.—At the former home of his grandparents (James H. Coutant and wife, both deceased), Ardonia, N. Y., Seventh month 16th, 1903, Lowell Coutant Jones, son of Rufus M. and Sarah H. (Coutant) Jones, in his 11th year.

MILLS.—Near Sheridan, Hamilton County, Ind., Fifth month 16th, 1903, Jesse Mills, in the 73d year of his age. He was a life-long Friend, and an active Christian worker for nearly forty years, and for about twenty-five years a minister.

MILLS.—At her home near Sheridan, Ind., Sixth month 27th, 1903, Mary Mills, wife of Jesse Mills, in her 73d year. She was a birthright member of Friends, and was converted at 40 years of age. The summons came suddenly and found her ready.

PRITCHARD.—Died, at Darlington, Ind., Sixth month 18th, 1903, Francis Pritchard, aged nearly 78 years. He was converted in early life, and was a full believer in the saving power of the Lord Jesus, and died in peace.

TOMLINSON.—Died, at her home, Archdale, N. C., Sixth month 24th, 1903, Martha Stockton Hunt, aged nearly 60 years. She was married to Dr. J. M. Tomlinson in 1859. She occupied a prominent place in the church, being an elder for twenty-five years. Her kindness to the needy about her greatly endeared her to the people.

WHITE.—Died, at Brunswick, N. C., Sixth month 18th, Paul Whittier White, youngest son of Alpheus and Roxie Dixon White, aged 16 months.

WOODARD.—Near Prairie Center, Kan., Seventh month 10th, 1903, Luke Woodard, aged 78 years. The deceased was a member of Prairie Center Monthly Meeting, and died trusting in Jesus.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

Several earthquake shocks were felt in
Salt Lake City, Utah, last week. The
disturbance seemed to pass from the
southeast to northwest.

The committee appointed to select the
site for the new capital of the federated
Australian States has recommended Tumut,
N. S. W., 264 miles southwest of
Sydney. Tumut is situated in a rich agri-
cultural district, and in 1889 had a popu-
lation of 1,500.

Russian and Chinese officials seem to
be disposed to deny any understanding
with the United States to the effect that
new ports are to be opened to the world's
trade in Manchuria, but the United
States Government manifests a confident
attitude, and will probably insist on the
fulfillment of pledges.

It is pleasant to read that Ireland
warmed up to King Edward and Queen
Alexandra last week, even beyond the
welcome given to Queen Victoria. The
present king of Great Britain is amiable,
a lover of peace, and much disposed to
have things run smoothly in all direc-
tions. He doubtless means as well by
Ireland as any one in his position well
could do.

The situation in Bulgaria remains crit-
ical, and a revolution may begin at any
time. The Hungarian Chamber of Dep-
uties is also in a turmoil, and what is
known as the "Austrian crisis" is be-
coming quite serious. Franz Joseph has
threatened abdication, and, unless some
terms of reconciliation can be reached,
the heterogeneous population composing
the Austro-Hungarian monarchy may
segregate into a number of independent
States.

Germany is progressing rapidly with
the substitution of electricity for steam
as a motive power. The Prussian state
railway took off the last steam locomo-
tive on the line from Berlin to Lichter-
felde, recently. If this line works well,
electricity is to take the place of steam
on all the suburban railroads of the cap-
ital. It is in service of this kind, where
frequent trains run through a densely

populated region, that the discomforts
caused by fuel-burning engines are at
their worst.

General Jose Manuel Hernandez, who
comes to this country to re-establish the
Venezuelan legation at Washington, af-
ter four years' suspension, has been wel-
comed quite heartily in New York. He
says his country is now at peace, and he
expects a long period of quiet, in which
he trusts the past will be forgotten. The
general began fighting when he was 17;
he is now 50, and in thirty-three years
he has fought in more than a dozen re-
bellions, and ought to be ready for
peace.

A contract has been awarded for twen-
ty-two miles of the Cumberland exten-
sion connecting the West Virginia Cen-
tral with the Western Maryland or Wa-
bash federated line to the Degnon-Mc-
Lean Contracting Company. This exten-
sion represents one of the three sections
into which sixty-five miles of work has
been divided. It will cost about \$1,500,-
000. This expenditure is made necessary
because of the decision to obtain as low
a grade and as straight a line as possible.
The move is another step of the Gould
roads in perfecting their connection with
Baltimore.

The death of Pope Leo XIII. on the
20th inst., was the termination of a long
life of active service and a protracted
struggle with death. An extraordinary
constitution, reinforced by every resource
of medical skill, drew out the contest al-
most cruelly. Leo was a man of singu-
larly secluded life, yet in many respects
he was exceptionally well known to the
world. He filled no temporal throne, yet
the world saw few sovereigns who ex-
erted so strong an influence as he and
none whose influence was so widespread
as his, even in temporal affairs. His car-
eer as Pope was marked from first to
last with controversy, and conflict, yet
his passing causes no crisis, if even a
ripple upon the surface of political af-
fairs.

President Roosevelt recently made an
important ruling touching the Govern-
ment Printing Office. It is to the effect
that no person shall be discriminated
against on account of membership or
non-membership in any labor organiza-
tion. The specific case is that of Wil-
liam A. Miller, who was removed Fifth
month 18th from the position of assist-
ant foreman because he had been ex-
pelled from the local union of the In-
ternational Brotherhood of Bookbinders.
Miller appealed to the Civil Service Com-
mission on the ground that such re-
moval was in violation of the civil service
laws and rules, and that body decided
that it did conflict with the provision
that "no person shall be removed from a
competitive position except for such
cause as will promote the efficiency of
the public service." In his letter to Sec-
retary Cortelyou the President said:
"There is no objection to the employees
of the Government Printing Office consti-
tuting themselves into a union if they
so desire, but no rules or resolutions of
that union can be permitted to override
the laws of the United States, which it is
my sworn duty to enforce.

FRIENDS' BIBLE INSTITUTE.

Friends' Bible Institute of Indian
Western and Wilmington Yearly Mee-
ings will be held at Earlham Colleg
Richmond, Ind., Seventh month 29th
Eighth month 6th, 1903.

Fourth-day, Seventh month 29th.

8.00 p.m. "The Period of Adolescence
—The Crises of a Life," Antoinette
Lamoreaux.

Fifth-day, Seventh month 30th.

8.15 a.m. Meeting for Worship.

9.00 a.m. "Bible Benefits," Presider
Enos Harvey.

10.00 a.m. "The Period of Adolescence
(Continued)—The Physical Crisis," An-
toinette Lamoreaux.

2.00 p.m. "The Persecution of the
Early Church," Cyrus W. Hodgkin.

3.00 p.m. "Period of Adolescence
(Continued)—The Crisis of the Feelings,
Antoinette Lamoreaux.

7.15 p.m. Christian Endeavor Vesper
Service.

8.00 p.m. "Forgiving," Elbert Russell.

Sixth-day, Seventh month 31st.

8.15 a.m. Meeting for Worship.

9.00 a.m. "The Relation of the Teach-
er to the Adolescent," Antoinette La-
moreaux.

10.00 a.m. "Ezekiel: His Times," El-
bert Russell.

2.00 p.m. "A Historical Sketch of the
Arian Controversy," Cyrus W. Hodgkin.

3.00 p.m. "Ezekiel: The Prophet," El-
bert Russell.

7.15 p.m. Christian Endeavor Vesper
Service.

8.00 p.m. "Quaker Places and Friend-
ly Faces" (Stereopticon Views), Robert
E. Pretlow.

Seventh-day, Eighth month 1st.

8.15 a.m. Meeting for Worship.

9.00 a.m. "Ezekiel: His Book," El-
bert Russell.

10.00 a.m. "The Recently-Discovered
Laws of Hammurabi and the Laws of
Moses," Ira M. Price.

2.00 p.m. "The Question of the Sup-
per," Robert E. Pretlow.

3.00 p.m. "Ezekiel: His Message," El-
bert Russell.

7.15 p.m. Christian Endeavor Vesper
Service.

8.00 p.m. "Ancient Assyria and the
Children of Israel" (illustrated with
stereopticon views), Ira M. Price.

First-day, Eighth month 2d.

2.30 p.m. "The Book of Amos," Ira
M. Price.

6.30 p.m. Christian Endeavor Prayer
Meeting.

7.30 p.m. Convention Sermon, Albert
J. Brown.

Second-day, Eighth month 3d.

8.15 a.m. Meeting for Worship.

9.00 a.m. "Horace Bushnell," J. B.
Wright.

10.00 a.m. "The Influence of the
Geography of Palestine on the Bible," El-
bert Russell.

2.00 p.m. "Nature of Temptation and
Its Relation to Character," Ellwood O.
Ellis.

3.00 p.m. "The Influence of the Geo-
graphy of Palestine on the Bible," Elbert
Russell.

7.15 p.m. Christian Endeavor Vesper
Service.

8.00 p.m. "The Twentieth Century Problem," Charles E. Newlin.

Third-day, Eighth month 4th.

8.15 a.m. Meeting for Worship.

9.00 a.m. "A Study of Sin," P. W. Raidabaugh.

10.00 a.m. "The Influence of the Geography of Palestine on the Bible," Elbert Russell.

2.00 p.m. "Teaching the Sunday School Lessons for August," Ellwood O. Ellis.

3.00 p.m. "A Study of Holiness," P. W. Raidabaugh.

7.15 p.m. Christian Endeavor Vesper Service.

8.00 p.m. "The Epistle to the Romans," J. W. Smith.

Fourth-day, Eighth month 5th.

8.15 a.m. Meeting for Worship.

9.00 a.m. "The Influence of the Geography of Palestine on the Bible," Elbert Russell.

10.00 a.m. "The Epistle to the Romans," J. W. Smith.

2.00 p.m. "Robert Barclay and His Theology," Elbert Russell.

3.00 p.m. "Twentieth Century Evangelism," Lewis E. Stout.

7.15 p.m. Christian Endeavor Vesper Service.

8.00 p.m. "The Epistle to the Romans," J. W. Smith.

Fifth-day, Eighth month 6th.

8.15 a.m. Meeting for Worship.

"SUMMER FOOD"

Has Other Advantages.

Many people have tried the food Grape-Nuts simply with the idea of avoiding the trouble of cooking food in the hot months.

All of these have found something besides the ready-cooked food idea. for Grape-Nuts is a scientific food that tones up and restores a sick stomach as well as repairs the waste tissue in brain and nerve centres.

"For two-years I had been a sufferer from catarrh of the stomach, due to improper food, and to relieve this condition I had tried nearly every prepared food on the market without any success until six months ago my wife purchased a box of Grape-Nuts, thinking it would be a desirable cereal for the summer months.

"We soon made a discovery; we were enchanted with the delightful flavor of the food, and to my surprise I began to get well. My breakfast now consists of a little fruit; four teaspoonfuls of Grape-Nuts; a cup of Postum, which I prefer to coffee; graham bread or toast and two boiled eggs. I never suffer the least distress after eating this, and my stomach is perfect and general health fine. Grape-Nuts is a wonderful preparation. It was only a little time after starting on it that wife and I both felt younger, more vigorous, and in all ways stronger. This has been our experience.

"P. S. The addition of a little salt in place of sugar seems to me to improve the food." Name given by Postum Co., Battle Creek, Mich.

Send for particulars by mail of extension of time on the \$7,500.00 cooks' contest for 735 money prizes.

9.00 a.m. "Robert Barclay and His Theology," Elbert Russell.

10.00 a.m. "The Epistle to the Ephesians," J. W. Smith.

2.00 p.m. "Charles G. Finney," J. B. Wright.

3.00 p.m. "Education in Religion," Elbert Russell.

7.15 p.m. Christian Endeavor Vesper Service.

8.00 p.m. "The Possibilities of the Christian Life," J. W. Smith.

SUMMER TOUR TO THE NORTH.

Vacation Trip to Canada via Pennsylvania Railroad.

The Pennsylvania Railroad personally-conducted tour to Northern New York and Canada, leaving August 12th, covers many prominent points of interest to the summer tourist—Niagara Falls, Thousand Islands, Rapids of the St. Lawrence, Quebec, The Saguenay, Montreal, Au Sable Chasm, Lakes Champlain and George, and Saratoga. The tour covers a period of fifteen days; round-trip rate, \$125.

The party will be in charge of one of the company's tourist agents, assisted by an experienced lady as chaperon, whose especial charge will be unescorted ladies.

The rate covers railway and boat fare for the entire round trip, parlor-car seats, meals en route, hotel entertainment, transfer charges, and carriage hire.

For detailed itinerary, tickets, or any additional information, apply to Ticket Agents, Tourist Agent, 263 Fifth Avenue, New York, or address George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

JOHNNIE BOUNDS GEORGIA.

A schoolroom experience that many may recall is pictured thus in the "National Magazine."

"Johnnie Adams," said the teacher, taking up the book, "you may bound Georgia."

"Georgia bounded on the north by—Georgia bounded on the north by—"

"Tennessee," shrilly whispered Abel Hancock, behind his back.

"Tennessee," boldly said Johnnie, with an assurance born of Abel's knowledge.

"Go on," said the teacher.

"On the east by—by—," looking at Abel expectantly.

A long whisper announced "Atlanti Goshen."

"Atlanti Goshen," said Johnnie.

"That is right, so far as it goes, but it is not all of the eastern boundary."

Johnnie kicked Abel in token that a further instalment of the lesson was extremely necessary, but Abel failed him. He had come to the end of his knowledge. Repeated kicks delivered by the despairing urchin failing to elicit any response, Johnnie said, with an air of one floundering in deep water, "Mizzoury."

"Misery," I should say, certainly," said the teacher. "Johnnie, you need not bound Georgia farther."

"I've just been reading some statistics of births and deaths. Extraordinary thing! Every time I breathe a man dies!"

"Whew! Why don't you chew cloves?"—"London Judy."

TOUR TO THE PACIFIC COAST.

Via Pennsylvania Railroad, Account G. A. R. National Encampment.

On account of the National Encampment of the Grand Army of the Republic at San Francisco, Cal., August 17th to 22d, the Pennsylvania Railroad Company offers a personally-conducted tour to the Pacific Coast at remarkably low rates.

Tour will leave New York, Philadelphia, Baltimore, Washington and other points on the Pennsylvania Railroad east of Pittsburg, Thursday, August 6th, by special train of the highest grade Pullman equipment. An entire day will be spent at the Grand Canyon of Arizona, two days at Los Angeles, and visits of a half day or more at Pasadena, Santa Barbara, Del Monte, and San Jose. Three days will be spent in San Francisco during the encampment. A day will be spent in Portland on the return trip, and a complete tour of the Yellowstone Park, covering six days, returning directly to destination via Billings and Chicago, and arriving Washington, Baltimore, Philadelphia and New York August 31st.

Round-trip rate, covering all expenses for twenty-six days, except three days spent in San Francisco, \$215; two in one berth, \$200 each.

Round-trip rate, covering all expenses to Los Angeles, including transportation, meals in dining car, and visits to Grand Canyon and Pasadena, and transportation only through California and returning to the east by October 15th, via any direct route, including authorized stop-overs, \$115; two in one berth, \$105 each. Returning via Portland \$11 additional will be charged.

Rates from Pittsburg will be five dollars less in each case.

For full information apply to Ticket Agents, or George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

"No man can be true to himself who is not true to God."

WANTED.—In a Germantown family, a young or middle-aged woman as a mother's helper. Must be accustomed to care of children and cheerful in disposition. Address with references, "B" care of THE AMERICAN FRIEND.

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

Summer Hosiery

It is time to close out all short lots and broken lines of Summer Hosiery, for our buyer will shortly go abroad to make selections for next year, and the stock must be well cleaned up before he sails. These are special values that no thrifty buyer can afford to miss:

Children's Lace Lisle Hose

Five hundred dozen pairs, made of Egyptian thread in absolutely fast black. Every pair is regularly worth 25c., but we offer them in sizes 5 to 6½ at 10 cents a pair, or three pair for 25 cents; and in sizes 7 to 9 at 12½ cents a pair.

Women's Lace Lisle Hose

Excellent imported grades, in black and in tan. The fast-black hose are priced as follows—the 37½ cent quality at 25 cents; the 50-cent quality at 37½ cents; and the 75-cent quality at 55 cents a pair. The tans are in the 75-cent grade only—now 55 cents a pair.

Women's Gauze Lisle Hose

Imported, and in a solid black. Two good lines—the 65-cent quality at 39 cents a pair, and the regular 50-cent grade, Rembrandt-ribbed, at 29 cents a pair.

Men's Half Hose

A special lot of fast-black embroidered lace half hose of the 15 cent quality—now 10 cents a pair, or three pairs for 25 cents.

Men's Half Hose

Fine lisle embroidered Half-Hose, in the stylish gun-metal gray—special at 18 cents a pair, or three pairs for 50 cents.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

MINUTES AND PROCEEDINGS

of the FIVE YEARS' MEETING, giving full text of all papers, discussions, reports of committees, etc. Conveniently indexed. Price, post-paid, paper, 50 cents; cloth, 75 cents.

An Up-to-date Friend's Library in one volume. Address,

THE AMERICAN FRIEND,
718 Arch Street, Philadelphia, Pa.

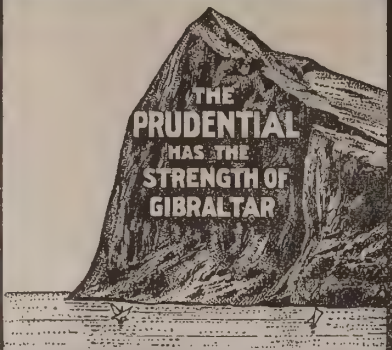
An Opportunity

is offered to subscribe to the stock of a company which should pay a very satisfactory dividend during the current year. There are numerous safeguards thrown around this stock to protect the investors. I can prove to any one who is interested and who wishes to invest their money with the maximum of profit and with the least chance of loss, that this company has unbounded merit.

I shall be pleased to furnish full information on request, and will gladly give references.

J. B. MEREDITH
520 Drexel Bldg., Philadelphia





**THE PRUDENTIAL
HAS THE
STRENGTH OF
GIBRALTAR**



PRUDENCE-STRENGTH-PROTECTION

PRUDENCE Dictates PROTECTION for the Family Through Life Insurance in a Company With the STRENGTH and the Determination to Fulfill its Contracts to the Letter. Such a Company is

THE PRUDENTIAL

Insurance Company of America

JOHN F. DRYDEN, Pres. Write for Information, Dept. 67. HOME OFFICE, Newark, N. J.

Y. F. A. Building,
140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone Spruce 33-55. Clerk.

JOSEPH G. FOGG
UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W. PHILADELPHIA.

Suburban orders promptly attended.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.



KEEPS
the Blood Cool,
the Brain Clear,
the Liver Active

Used by American Physicians for nearly 60 years.

50c. and \$1.
At Druggists or by mail.

THE TARRANT CO.,
21 Jay St., New York.

**NEW ORLEANS, ATLANTA, FLORIDA
AND ALL POINTS SOUTH,**

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.



**HOTEL
EMPIRE**

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.

Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

THE MOST POPULAR IN USE
ESTERBROOK'S STEEL PENS.
150 STYLES TO SUIT ALL WRITERS. ALL STATIONERS HAVE THEM.
26 JOHN ST., NEW YORK - AND CAMDEN, N. J.

The American Friend

Vol. X

EIGHTH MONTH 6, 1903

No. 32

	PAGE
EDITORIAL.—The Complement of Stewardship.—The Natural Face in a Glass	531-532
Early Quakerism an Evangelical Movement	532
Charles M. Woodman.	
Preaching to Win Souls	534
Theodore L. Cuyler.	
Fruits	535
Dr. Joseph J. Cox	536
THE INTERNATIONAL LESSON	537
Lesson for Eighth month 16, 1903.	
CHRISTIAN ENDEAVOR	538
Topic for Eighth month 16, 1903.	
MISSIONARY DEPARTMENT	538
THINGS OF INTEREST AMONG OURSELVES, 539	
EDUCATION	540
EVENTS AND COMMENTS	542

DAYBREAK.

*Thou hast not looked on Yesterday,
Nor shall To-morrow see;
Upon thy solitary way
Is none to pilot thee,—
Thou comest to thine own
A stranger and alone.*

*And yet, alas! thy countenance
To us familiar seems;
The wonder of thy wakening glance,
The vanishing of dreams,
Is like an old refrain
From silence come again.*

—JOHN B. TABB.

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS

NAOMI PINES, PA.

NEW ASSEMBLY INN, NOW OPEN.

Overlooks Lake 3 miles long, half mile wide. 400 acres of Old Pines. Rowing, Bathing. 2000 feet elevation.
New Auditorium and Lecture Hall in the Pines. Engage room now. Philadelphia Livery Service.

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 15 times \$2.25, 25 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

WANTED.—In a Germantown family, a young or middle-aged woman as a mother's helper. Must be accustomed to care of children and cheerful in disposition. Address with references, "B" care of THE AMERICAN FRIEND.

FOR SALE.—5000 of Amos Kenworthy's "Never fail to bear" Hardy Northern Grown "Friday" peach trees. Write me. JESSE OVERMAN, Knightstown, Ind., successor to Amos Kenworthy.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

LEARN PROOFREADING

If you possess a fair education, why not utilize it at a genteel and unrequited profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia

WABAN SCHOOL, WABAN, MASS.

A Superior Preparatory School for Boys.

J. H. PILLSBURY, A. M., Principal.



ESTABLISHED 1860

..CHAIRS RUSHED..

AND RE-RUSHED

Chair Cane, Rattan, Reeds, Splines, Flats, Open Woven Cane, Close Woven Cane and Rushes constantly on hand. At the Old Stand.

GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.



Ivory Soap is one of the comforts a traveler can carry with him. It will save him much discomfort and annoyance. It is a source of great satisfaction to have a pure soap always ready at hand when it is needed. Ivory Soap is a quick cleanser.

IT FLOATS.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By ISAAC SHARPLESS, LL.D. The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages. \$1.50

Haverford Edition, two volumes, profusely illustrated, half morocco, deckel edges, gilt top. \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by ALBERT COOK MYERS, M.L. 12mo, cloth. \$1.25

The Quaker: a Study in Costume.

By AMELIA M. GUMMERE. A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half ooze-sheep, with a cover design by Miss Amy Otis. \$3.00

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by ALBERT COOK MYERS, M.L. 12mo, cloth, 224 pages. \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office)

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phil
Phone No. 3-33-00

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, EIGHTH MONTH 6, 1903.

No. 32.

THE COMPLEMENT OF STEWARDSHIP.

PETER's exhortation that we be "good stewards of the manifold grace of God" assumes a fact that revelation and nature combine to proclaim—that we are not independent proprietors of ourselves, or of our so-called possessions, but that life and opportunity are to be accounted for as things received in trust.

What, in brief, do we hold? Inanimate nature and the lower orders of life are said to glorify their Creator, "fulfilling His word"; yet they have evidently no moral quality, nor, so far as we can discern, any spiritual use, except in their relations to man. All that preceded man in the creation was put under his dominion, that thereby he might achieve an ascendancy and so develop in the likeness and image of his Maker. Social and family relations are among the most precious of our privileges. Spiritual capacity is our distinctive endowment, calling in turn for the giving of that surpassing gift—the Son of God, bringing salvation to all who receive Him.

Here is in the aggregate a vast bestowment of wealth, a munificent capitalization; and God, who held all in His hands, found for these riches their best and highest use in committing them to us as His stewards. Of not one of these gifts do we know enough to make a final appraisal. New sources of wealth, new knowledge of scientific laws, new reaches into space, and disclosures among the elements that compose matter continue to stimulate the mind of man to search out the thoughts of God that were wrought into the material world. A right and effective working basis for human society is hardly discovered as yet; or, if discovered, has not found general acceptance. The unsearchable riches of Christ have certainly not been sounded to their depths.

May we not venture to estimate from such dealings His reckoning as to the qualifications and capacities of the human race? When He had completed His creative work He said of all that He had made that it was "very good." But it was to a fallen and sinful race, after generations of shortcomings and failure, that He gave the supreme gift. This is described indeed as the gift of His love. Love is named as the pre-eminent characteristic of God, yet there is mani-

fest in these transactions a divine spirit of adventure and unfailing hopefulness that bespeaks a confidence of God in the ultimate results when the stewardship shall be surrendered up. He has said that His word shall not return unto Him void, and that the Messiah shall look upon the rewards of His labors and be satisfied. God is wise as well as loving, and we may reverently think of Him as prudently laying out His wealth that at the end He may receive His own with increase.

Such conclusions may suggest the necessity of more being done than now is if such a consummation is to be attained. The facts certainly suggest that more might be done. It is not a lack of equipment, but of holy enterprise; it is a lowering of the expectations to small returns that have made the harvests of the Church disproportionately small in comparison with its endowment and its abilities.

While we thus magnify our calling, we cannot fail to remember that always apart from the renewal of life in Christ Jesus, and the guidance of the Holy Spirit, these wonderful treasures have been corrupted to the greater condemnation of those who have received them. But acknowledging Him as Lord, we may well enlarge our expectations, believing that One who so bountifully endows His stewards, wills to achieve through them results commensurate with such bestowments.

L. D. C.

THE NATURAL FACE IN A GLASS.

Most of us see ourselves in a looking-glass at least three times a day, and yet probably no one who reads these words can remember how he looks. We can "call up" faces which we have not seen for years. Children who played with us at school are pictured in our imagination. But the face which we saw an hour ago in our looking-glass will not come up at our will. We can not visualize it. It looks familiar when we see it gazing back at us in the glass, but as soon as we go our way we straightway forget what manner of man we saw there.

This interesting fact impressed a Jerusalem saint in the first century, and he took it to illustrate a great moral and religious truth. This fleeting face back of the looking-glass, this lost copy of ourselves,

is a fit symbol of an unused truth. He that heareth the word and doeth it not is like a man who sees his face in a glass and then forgets how he looked (James I.). This truth needs to be underscored at this particular time of year.

Resolutions are like the "heard word," empty until they are turned into deed. They can never be depended upon until they are woven into action. But each time we *do the truth*, each time we carry out the resolution, we build it into the system of our lives, we scar it into the body, we make it a permanent acquisition, and give it a place among our habitual instincts. Never trust a resolution that has never been turned into action; never count a truth which is merely "held" and not expressed in the activities of life. They will be like the looking-glass face. There is nothing to remember them by. How many a Christian can tell what he really believes! How many a Christian is hazy on the most important points of the faith! They are as vague and shadowy as his own natural face, which he has seen in a glass but cannot visualize.

The real trouble with such persons is that they are trying to "hold" truth without using it, trying to keep the faith without fighting the good fight by means of it. Ask the athlete how he learned his skill and agility. Will he say, by hearing lectures on athletics, or reading books? Not at all. He will say, "By drilling myself in practice." So, also, we must make truth our own by turning it into Christian life and victorious character. So, also, we must make our resolutions count by making them *actual* deeds and habitual tendencies. Such a man builds his house on a rock and is safe in the storm which demolishes untried resolutions, and plays havoc with the man whose truth is only hearsay truth.

FOR THE AMERICAN FRIEND.

EARLY QUAKERISM AN EVANGELICAL MOVEMENT.

BY CHARLES M. WOODMAN.

III.

THE CHARACTERISTICS OF EARLY QUAKERISM. THE ESSENTIALS OF AN EVANGELICAL MOVEMENT.

Before discussing the features that characterize the beginnings of Quakerism as they tend to evince the true evangelical character of the movement it is necessary to have clearly in mind the elements which must be present in any movement that rightfully claims to be evangelical. The history and growth of the Christian church has been marked at intervals by great revivals which all authorities recognize as true evangelical movements. Of these, three may be mentioned as typifying the essentials of such work

in three different periods of church history, the work of the apostles in the first century, the revival under Wesley and Whitefield in the eighteenth century, and the evangelistic work of D. L. Moody in the last generation. From a comparative study of these three evangelical movements the following features may be noted as the elements which made these movements what they were, and without which they could lay no claim to being evangelical: 1. The evangelical belief, by which is meant in brief, a deep sense of sin in its awfulness as being present with and in every man, and a conception of the gospel of Christ as that which transforms the life of the person who repents and believes. 2. The evangelical individual, or, to use different phraseology, the person or persons who are so thoroughly endued with the evangelical belief that their whole life is given up to its promulgation. 3. Evangelical activities, including every method which would serve to bring the belief through these individuals to the people. Besides these three elements there is to be noted also the growth of these movements, which may be classed as the result of the three foregoing elements rather than as one of the elements themselves. For this reason it will be treated under a separate head instead of under the present division.

The presence of these three elements in the movements mentioned above is evident to all who are familiar with religious history, and so, with these self-evident facts in mind as a basis, attention is called to the question in hand—were these elements present in the early history of the Friends? If they were, early Quakerism may be regarded as an evangelical movement, if not, Quakerism can lay no claim to such a title.

(1.) Evangelical Belief.

In the discussion of this, as well as other characteristics of the early Quakers, recourse is had to what these people said and did, rather than to any dogmatic statement of their beliefs, or theories as to how they should have acted in view of their belief.

The two fundamental doctrinal positions of the Friends have already been stated in a previous section. It might seem to some that the doctrine of the Universality of Light Within would have led to practically the position of the Universalists, in reference to the salvation of all men. This was not the practical working out of their position, however, for they held at the same time a deep sense of sin as the power which smothered the Inner Light, and kept the soul separate from God. With this belief went the Gospel message that through Christ men could be saved from sin and brought into fellowship with God.

That this was substantially the position of the early Friends may be inferred by the following incidents taken from the life of Fox. The first occurred when he was twenty-one years of age, and is his own account of an explanation of the death of Christ which he gave to a priest named Stevens. He says,*

* "Barclay's Commonwealth," p. 303.

"This priest Stevens asked a question viz. Why Christ cried out upon the cross, 'My God! my God! why hast thou forsaken me?' and why He said, 'If it be possible let this cup pass from me; yet not my will but thine be done'? I told him at that time the sins of all mankind were upon Him, and their iniquities and transgressions, with which He was wounded, which He was to bear, and be an offering for, as He was man, but died not as He was God. So that He died for all men, tasting death for every man, He was offered for the sins of the whole world." Again in a tract entitled "A Testimony Concerning Justification, etc.," he uses the following expressions. "God justifies the ungodly in the faith which gives the victory over the ungodliness . . . Christ died for the ungodly . . . and takes away their sins, etc."

These are but two of a great number of sayings of Fox which substantiate the same position. The belief of Fox was the belief of those who worked with him as the literature concerning the Friends, written by those without as well as within their ranks gives abundant illustration. * "Repent, repent, for the mighty terrible day of the Lord God of power is appearing, wherein no worker of iniquity shall stand before Him . . . and if ye repent and turn to Him he will abundantly pardon." This was the message which fell from the lips of the early Friends as they went up and down the country.

There can be not the slightest doubt, as these things testify, that so far as belief was concerned the Friends were in harmony with the great revival activities of the history of the Church. They believed in sin as that which separated all men from God; they believed in the Christian gospel through which, and through which alone, mankind could return to God and be at peace. Therefore this belief could be called evangelical.

(2.) Evangelical Individual.

For a second characteristic of the early history of the Friends, an examination must be made of the spirit of the people. Was the early Quaker evangelical? The apostles, leaders of the first great revival in the Church, showed absolute consecration to the one great purpose of their life, spreading the gospel story. Wesley and Moody showed a similar spirit, although the hardships which they met could not be compared to the sufferings of the apostles. They all, because so thoroughly endued with the evangelical belief and so absolutely consecrated to its promulgation, are regarded as evangelical men. The same spirit was revealed in a most marked degree by the early Quakers, and to them therefore, as well as to others, rightfully belongs the appellation evangelical. The evidence of this is overwhelming. Their early letters, their journals, their histories are full of facts which point to the intensest sort of zeal in the promulgation of their belief. Owing to the religious situation which, as has been shown, was marked by

an almost entire absence of true spiritual life, the Quakers, who were conscious of the fact that they possessed the true essence of religion, believed that everyone else was out of communion with God. Therefore their message was to all men, to the poor and to the rich, to rulers and those ruled, to their own countrymen and to those beyond the seas, to the so-called religious bodies of people, and to those who professed belief in no sect whatever.

The record of their method of work gives perhaps the best proof of this evangelical spirit, but inasmuch as our somewhat arbitrary division calls for that under the next point, we will limit ourselves to some other considerations here.

The life of Fox from the time that he received what he designates as "openings" or revelations of the truth, became, as has been said, an itinerant ministry. The spirit which he thus manifested in leaving all opportunity of gaining a livelihood for the sake of passing on his "openings" to others was the same spirit which showed itself in thousands of his followers. It became the ruling spirit of the movement. The sheriff, convinced of the truth of the doctrine Fox preached, is moved to * "go into the market and preach repentance to the people." The trooper, converted † "began to speak boldly in his quarters amongst the soldiers and to others concerning the truth." Thus the fire which burned so intensely within the heart of the man who founded Quakerism spread to the lives of those who heard him, and from them to others.

When imprisoned at Derby ‡ "he (Fox) was under a great exercise and travail in spirit because of the wickedness of that town . . . and he, seeing the visitation of God's love pass away from them, mourned." Thus was the man burdened for the souls of the people and chafed under restraint when prevented from delivering his message. His imprisonments and persecutions produced no effect upon him whatever except that, if possible, when liberated he preached the more earnestly. Any thing could be endured, and that joyfully, if only the gospel might be spread more widely. Three thousand one hundred and seventy-three Friends were imprisoned for the sake of their religion prior to the Restoration, but the confinement served, so far as can be learned, only to intensify their zeal, and their release meant the taking up again of the gospel message which temporarily they were forced to lay aside. To become a follower of Fox meant in a great many instances ostracism from the circle of society with which they had associated, but banishment served only to intensify the effort to convert those who had removed them from their companionship. They were driven from their meeting-houses, but the expulsion brought them necessarily into contact with more people outside than they could reach within, and their numbers increased rather than diminished. Many were brought to the scaffold, but even here the spirit of the

* "Fox's Journal," I., p. 44. † "Fox's Journal," I., p. 66.

‡ Sewell's "History of Quakers," p. 67.

* Sewell, "History of Quakers," I., 99.

martyrs was revealed, and in their death they hoped and prayed that some hearts might be reached.

Thus the giving up on the part of many of the usual vocations of life for the sake of the truth, the patient endurance of all kinds of persecution, from criticism and ostracism to the loss of life itself, reveals an intensity of evangelical zeal which it may truthfully be said equals the spirit of the apostles themselves.

(3.) Evangelical Activities—First, Preaching; Second, Writing.

After considering the belief and the spirit of the early Friends, it remains to show how these evangelical individuals brought their evangelical message to the people. The discussion of the methods used by Fox and his followers will naturally concern itself more especially with early Quakerism as a movement, rather than with its general evangelical character. When, however, it is kept clearly in mind that everything which they did in the line of religious work was done in order to impart the message of Quakerism to the people a discussion of the methods of their activity, and also of the growth of the movement will serve to intensify the conception of Quakerism as evangelical in character.

When the methods of early Quakerism are under consideration it is necessary to keep clearly in mind the fact that new members were not obtained by "birthright membership." In his "Apology" (pages 260f) Barclay makes this point very clear. "To be a member of a particular church of Christ, as this inward work is indispensably necessary, so is also the outward profession of and belief in Jesus Christ." In deprecation he goes on to describe how the Church of the first centuries gradually drifted away from this idea. "For, after that the princes of the earth come to take upon them that profession and that it ceased to be a reproach to be a Christian, but rather became a means of preferment, men became such by birth and education, and not by conversion and renovation of spirit." This conception of the true Church agreed with the view of George Fox, as will be seen by the following quotation: * "The Church is the pillar and ground of truth, made up of living members, a separate household which Christ is the head of; but He is not the head of a mixed multitude. . . ." This position in reference to church membership is further confirmed by a statement taken from Yearly Meeting minutes of the year 1676. Membership is defined thus: "All the faithful men and women in every country, city and nation, whose faith stands in the power of God, the Gospel of Christ, and have received this Gospel, and are in possession of this Gospel, the power of God . . . they have a right to the power of the meeting (i. e., of the particular meeting), for they be heirs of the power and authority of the men and women's meeting."

From these statements it is evident that the So-

ciety was one formed and governed supremely for spiritual purposes and that a spiritual change within the life was necessary on the part of every one who became a member.

Exclusive of the spirit which was shown by these people, of which mention has already been made, it may be said in general that the early Friends reached the hearts of the people in one or both of two ways: viz., by the spoken and written word. Preaching and writing were the two means by which these zealous people proclaimed their evangelical belief to the world.

(To be continued.)

PREACHING TO WIN SOULS.

BY THEODORE L. CUYLER.

"How far do your chief American preachers aim at the conversion of souls?" This question, once addressed to me by that master-workman, Charles H. Spurgeon, is pertinent yet; it showed his estimate of the highest purpose of the Christian ministry. Certainly, the chief aim of our Divine Master was to seek and to save the lost; His first text of which we read was the word "repent!" To win souls to Jesus Christ by the aid of the Holy Spirit was the main purpose of the apostles. Paul struck the keynote when he declared that he was determined to know nothing but Jesus Christ and Him crucified; and he ceased not to warn sinners night and day with tears. The great Reformation in the sixteenth century was far more than a protest against prevailing errors; it was a direct bringing of souls to the Lord Jesus Christ. When a spiritual famine prevailed in Great Britain, the Wesleys and Whitefields rose at once to the demand of the times; they addressed their fellow-countrymen as exposed to the "wrath to come," and their one aim was to lead souls to the only Saviour. Out of these wise labors grew the mighty Methodist Church, with its world-wide labors and philanthropies.

The question which my beloved British brother addressed to me is pertinent to every minister of the Gospel: "How far do you aim mainly at the conversion of souls?" No minister is likely to succeed in what he undertakes with only half a heart; certainly he can never do what he never even attempts to do. If your whole heart is not bent on the glorious work of converting sinners by the help of God, you will never accomplish it. You may produce many able discourses freighted with valuable thought; you may wax eloquent over social evils and plead for reformatory measures and philanthropies; you may say many good things, and true things, and helpful things; but if you stop short of leading immortal souls to Christ, your ministry in one vital point will be a failure. There is much talk about "saving the masses"; but people are not saved in the mass; they must be reached and persuaded Christward one by one. Men may go to perdition by the regiment; they

* "Journal," I, p. 25.

must be led to Jesus individually. A single soul was audience enough for the Master at the well of Sychar, and in the "inquiry-room" of Nicodemus.

Aim, therefore, to make your preaching pointed and individualizing. You are not to be a pulpit scold; but you may so present God's truth pungently and lovingly that every unconverted person in your audience may be made to feel "that means me." "Thou art the man," sent Nathan's arrow into David's heart. Pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent of his sins, and accept and obey Jesus Christ, he will be lost forever! Don't be afraid of the word "hell" any more than of the word "heaven." The too common assertion that the faithful, tender and solemn presentation of the divinely revealed retributions of sin is an attempt to "scare people into religion" is utterly preposterous. As the ambassadors of Jesus Christ it is our bounden duty to "declare the whole counsel of God," and we have no right to conceal or to belittle any great revealed truth. It is criminal cruelty to conceal from the transgressors of God's law and of God's love that the "wages of sin is death."

There is much truth in Gladstone's weighty declaration that "the decay of the sense of sin against God is one of the most serious portents of these days." Preach, therefore, my brother, most plainly and lovingly the guilt and the doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Nobody is likely to flee to the Lord Jesus Christ until he or she feels the need of Him. Deep convictions of sin usually produce deep conversions; shallow convictions produce shallow conversions and half-way Christians. Go down to the roots. When you have made a sinner see himself, then point him to the all-sufficient Redeemer whose atoning blood cleanseth from all sin. This was Peter's style of preaching at the time of Pentecost, when three thousand souls were convicted and converted in a single day. When you are preaching repentance you cannot be too pungent; when you are offering salvation through the Lord Jesus you cannot be too winsome and beseeching.

It goes without saying that only a part of the work of soul-winning is likely to be done by preaching. Much of it is to be done by personal interviews. Seize opportunities. Keep your doors open to all who desire to converse with you. Ever be on the alert to discover those who are anxious about their soul's welfare, and you will rejoice to converse with them, and to urge an immediate acceptance of Christ. Once when during my afternoon visits I discovered three or four inquirers, I summoned my church officers, and special services were appointed every evening. They resulted in the conversion of nearly an hundred persons. Watch for the presence of the Holy Spirit! Listen for the first drops of the blessing; and then gird yourself for the happy work. There is no ecstasy this side of heaven comparable to that of winning souls to a new life and to

the life everlasting. "It is my heaven on earth," said Samuel Rutherford, "to spend my days in gathering in some souls to Christ."

I hear some people talk about "modern methods" of evangelization; but I have not yet discovered any improvements on the methods of Paul and of Peter, of Wesley and of Whitefield, of Spurgeon and of Moody. We have not yet outgrown the Bible, or the need of the Spirit, or the power of prayer. God never means that this world shall advance a single inch beyond the Cross of Calvary. Plant yourself beside that Cross! Preach Jesus Christ right there, and He will "draw all men unto Him." This method of soul-winning is no more obsolete than yonder sun blazing in the mid-heavens.

Brooklyn, N. Y.

FRUITS.

The first thing that Servia does after a whirlwind of murder, in which orgy of blood statesmen and diplomats joined red-handed, is to proclaim to the world that she has established a free State with a hereditary chief executive; and the next thing Servia will do will be to establish a personal despotism with a sword laid across, and taking the place of, her constitution. The greatest fool in the world ought to know by this time that one cannot "constitute a republic" by a convention. Republics are not made; they grow.

Every State in South and Central America boasts a constitution "modeled after that of the United States"; but no one of them exhibits a life from which alone a real republic may be formed. Our neighbors of Ecuador will borrow even our fashion-plates; but the one thing they cannot imitate is the life that makes a republic possible. It is almost as easy for a certain type of reformers to write "liberty, equality, fraternity," as it is for them to cut the throat of any man who differs from them. The freedom and peace of our country spring from the life of its people; the life of the people is not derived from our civil institutions.

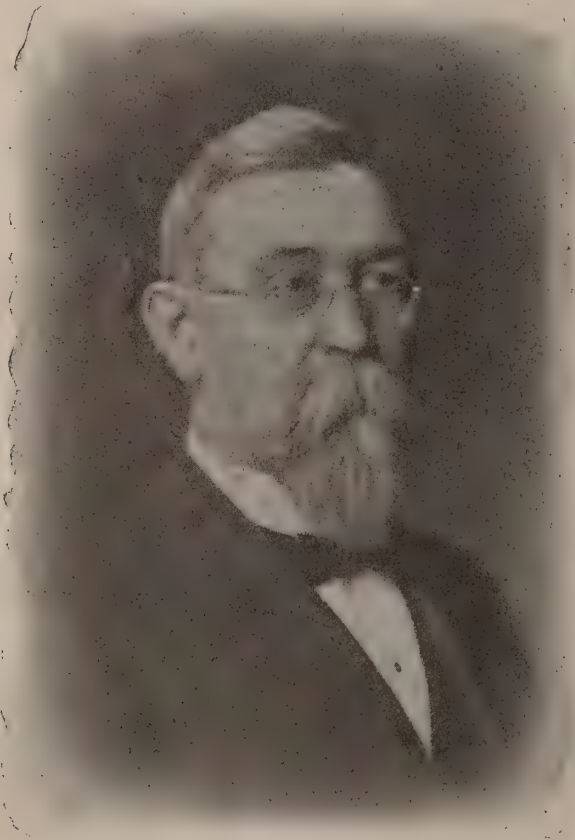
The best things in the world are fruits, not finds. They are results which have behind them adequate causes. The great wealth of this continent is not its gold or its silver, but its harvests. Beside what we raise what we discover is a mere pittance. The best things are vital. They grow. They bud and blossom and mature. They are due to living processes whose secret is with the Almighty. The only way to possess the fruit is to possess the life. The only way to possess freedom as a State is to possess the character from which freedom is a natural product, a normal fruit, a vital result.

All of this is just as true in the sphere of religion. The only way to possess the fruits of Christianity, "love, joy, peace," is to possess the life to which "love, joy, peace" are native. Neither education nor art can do more than mold and color an imitation of that which owes its being to the vitalizing power

of faith. "An altruistic philosophy" has so far proved itself as sterile as a belief in Jesus has shown itself everywhere prolific. The world looks with envious eye upon the happiness of the believer and attempts to secure it by institutions. Happiness does not come from environment, but from life. The Master and His inspired disciples taught us that faith is a vital thing. It transfuses, suffuses, infuses. Unbelief may imitate its results, but not duplicate them. Root and fruit are inseparable in the divine economy. Whosoever covets the joy of the believer, the peace of the believer, the divine patience of the saint, must, to possess what he covets, possess the faith from which they all spring; that faith which establishes a vital union with the source of all divine life and everything which is most worthy to possess.—"The Interior."

DR. JOSEPH J. COX.

Friends in North Carolina have lost one of their most useful and beloved members on account of the death of Dr. Joseph J. Cox, of High Point. His life was lived close to the pattern of his Master, and was



DR. J. J. COX, High Point, N. C.

therefore beautiful in its simplicity and strong in its purity. Such an example of Christian manhood is a constant power for the Church and needs to be made known for its helpfulness to young people throughout our branch of the Church.

Dr. Cox was a descendant of distinguished ancestors on both sides. His father, Jonathan E. Cox, was for many years superintendent of Friends' School at New Garden, and his beloved wife, Elizabeth (Hare), was matron, both serving the school and the yearly meeting with marked devotion and self-sacrifice.

Joseph J. Cox was the second child of Jonathan E. and Elizabeth Cox, and was born in Northampton County in 1845. He was educated at New Garden Boarding School under the thoughtful religious care of his parents, and as a student was distinguished for his diligence in study, sterling integrity of character, for great kindness and rare modesty and purity of life. These traits that marked his youth, by Christian grace through faith, were developed and strengthened from year to year in his subsequent life, until in business, in church affairs and in family life, he was known as a man of wide sympathies, of remarkable strength and symmetry of character, tender-heartedness, and of rarest modesty of pretension.

As a physician he was successful and greatly beloved, administering to physical and spiritual needs. On account of the strain on his bodily strength he gave up, in latter years, the practice of medicine and engaged with energy and much ability in manufacturing furniture in High Point. He served the city also for many years with great acceptance and fidelity as mayor. This office he held at the time of his death.

Dr. Cox had for about twenty years served as a trustee of Guilford College, and had recently been elected chairman of the board. He was of great usefulness as trustee; had at heart the deepest interest in the growth and development of the college; subscribed to its endowment, and in every way sought to promote its influence for good in North Carolina Yearly Meeting.

Every one who ever came in contact with the kindly spirit of Dr. Cox was drawn to him, and no one in the course of his faithful service in the church or in the affairs of business ever witnessed the least unfairness or any rashness of word or judgment. His life clearly illustrated the truth of the scripture: "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."

There can be no abiding power until that day comes when we keep our conduct abreast of our profession; there must be something back of our profession; that something is a consistent life. It is a beautiful thing to hear one who is gifted in speech and in prayer in the prayer meeting, but I am persuaded that there is something far more beautiful, and that is, for one to be able from Monday morning until Sabbath night to live Christ. Here is a power infidelity cannot assail nor unbelief deny.—J. Wilbur Chapman.

Blessed is the man who keeps himself adjusted to Divine opportunities.

The International Lesson.

THIRD QUARTER.

LESSON VII.

EIGHTH MONTH 16, 1903.

SAUL TRIES TO KILL DAVID.

1 Samuel 18: 5-16.

GOLDEN TEXT.—God is our refuge and strength, a very present help in trouble.—Ps. 46: 1.

DAILY READINGS.

Second-day, Eighth mo. 10.—David and Jonathan. 1 Sam. 18: 1-4.
Third-day, Eighth mo. 11.—Saul tries to kill David. 1 Sam. 18: 5-16.
Fourth-day, Eighth mo. 12.—Jonathan saves David. 1 Sam. 19: 1-7.
Fifth-day, Eighth mo. 13.—The godly delivered. Psalm 4.
Sixth-day, Eighth mo. 14.—Design of afflictions. Heb. 12: 1-11.
Seventh-day, Eighth mo. 15.—Patience in affliction. Jas. 1: 1-12.
First-day, Eighth mo. 16.—Conquerors. Rom. 8: 35-39.

The time of the present lesson is soon after that of the last lesson. The intervening verses tell of the intimate friendship which sprung up between Saul's son Jonathan and David. Jonathan was probably about 35, David 23, and Saul about 53. He had been king perhaps fifteen years. Saul's residence was at Gibeah, about five miles north of Jerusalem. The first four verses which precede the lesson should be read. The friendship of David and Jonathan is the first instance of the kind mentioned in the Bible. There are several instances in classical literature, as Achilles and Patroclus, Damon and Pythias. Jonathan gave David his own robes and armor. Such a gift was a great mark of favor as well as of the closest friendship. Compare Esther 6: 8, 9. Of the character of this friendship see 2 Sam. 1: 26.

5. "Went out." From what follows it would be inferred that military expeditions are meant. "Behaved himself wisely." The word implies that he was so prudent in his behavior that he was successful in what he undertook. "Over the men of war." Perhaps in a position equivalent to a modern general. "He was accepted." "It was good in the sight of." Revised Version. All recognized that the promotion was fitting and deserved.

6. "The Philistine." Not Goliath, but the Philistines, against whom David had doubtless led an attack. "The women." The dancing women come out, etc. This custom is still observed among the Arabs. Compare also Ex. 15: 20, 21; Jud. 11: 34; Ps. 68: 25; 149: 3. "Tabrets." Timbrels, which resembled the modern tamborine. "Singing and dancing." They sang as they danced and danced as they sang; the two were carried on together. "Instruments of music." Either triangles or some three-stringed instrument.

7. "And the women sang one to another in their play." They sang antiphonally, one group singing one line, and another group the next, and so on. Many, if not most, of the Psalms were sung in this way. Here one set would say, "Saul hath slain his thousands," while the others would answer, "David his ten thousands." It is likely that this was the chorus of an old national song with the names changed. Compare 1 Sam. 21: 11; 29: 5.

8. "Saul was very wroth." This was very natural. An eastern monarch is proverbially jealous. It was a legitimate conclusion to say, "What can he have more but the kingdom?" Probably Saul was looking out for the successor foretold by Samuel. Compare 1 Kings 2: 22.

9. "Saul kept his eye on David from that day onward in suspicion and dislike."

10. "On the morrow." The day after the women's song. "An evil spirit from God." This was a return of his mental disorder. See 1 Sam. 16: 14, 15. In the language of the time both good and evil were said to be from the Lord, when we should more likely say, "He sent the good and allowed the evil." "Propheesied." The word does not necessarily have the meaning of "foretelling." "Prophecy" here means "an ecstatic condition due to supernatural influence, good or evil," the result, if good, being the expression of religious feeling; if evil, something akin to madness, as here. "And David played with his hand, as he did day by day. And Saul had his spear in his hand; (11) and Saul cast the spear," etc. American Revised Version. This version makes the narrative clearer. Compare 1 Sam. 19: 9, 10, of which these verses seem to be a repetition. The narrative would read more smoothly if verses 10, 11, were omitted. Saul's madness, also, seems to belong to a later period. The verses 9-11, moreover, are not found in the Septuagint. "Avoided." An old use of the word, meaning "withdrew" or "escaped."

12. "Was afraid." This was natural. He seems to have recognized that the power of the Lord was with David.

13. "Removed him." He thought it would be more politic to have David at a distance. "Captain over a thousand." This would probably make him governor over a town, and put him in a post of honor which would please the people, and also put him in a place of danger where he might be killed, and thus be put out of the way.

14. The result of Saul's policy reacted on himself, for "David behaved himself wisely in all his ways," and, moreover, "the Lord was with him." Compare the case of Joseph, Gen. 39: 2.

15. When Saul saw this his fear of David became greater. Literally "he stood in awe of him."

16. Note the contrast brought out in this verse. While Saul feared David more and more, the people "loved David." "He went out and came in before them." He lived in full view. He was their general in the attacks upon their enemies. He was their defender, and behaving himself "wisely" he recommended himself to their affection and confidence in every way.

PRACTICAL THOUGHTS.

1. Duty well done always has its reward.
2. Jealousy is one of the worst passions; indulged in it leads to evil thoughts and often to crime; always to unhappiness.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR EIGHTH MONTH SIXTEENTH.

LESSONS FROM PAUL: HOW TO USE TACT IN DEALING WITH MEN.

1 Cor. 9: 19-23.

Second-day, Eighth mo. 10.—Wisdom from above. Jas. 1: 1-5.

Third-day, Eighth mo. 11.—Patience. 2 Cor. 6: 1-4.

Fourth-day, Eighth mo. 12.—Love. 1 Cor. 13: 4-8.

Fifth-day, Eighth mo. 13.—Unselfishness. Gal. 5: 13, 14.

Sixth-day, Eighth mo. 14.—Suavity. Acts 26: 1-3.

Seventh-day, Eighth mo. 15.—Conscientiousness. Rom. 14: 19-23.

"The race is not to the swift nor the battle to the strong." In the equipment of Him who is our pattern the spirit of might is supplemented by the spirit of counsel. The Pharisees who had their plots to entrap Him so well laid, as they thought, were over and again made to solve their own difficulties, until "no man durst to ask Him any more questions." Yet He spoke with "words of grace."

One may be overwhelmed with arguments, but no intellectual cudgeling has ever been sufficient to make of the defeated man a champion for the side of the victor. If absolute right and duty were the dominant influences, men would best be won by demonstrations such as logic or mathematics afford; but while God never separates justice from mercy, nor truth from love, the gentler attributes are the ones that have given tone to all His dealings with the race. Puritanism presented a type of character admirable in many ways, but failing in the spirit of counsel which springs from love. Phariseeism failed altogether, not because it lacked outward excellencies, but, flaunting them unlovingly in the faces of assumed inferiors, it made even the forms of righteousness repellant.

Tact, in its bald, root sense, means touch; it involves the idea of getting near together, and to that end the Christian may use every right means, which does not include the sacrifice of principle, even for a little time. It calls for a continuous watch lest non-essentials grow to essentials—the incident to the main point. Tact leads to contact by removing the barriers of superfluity, as when Paul discarded Judaism and Grecian philosophy, knowing nothing but Christ and Him crucified; or as when modern missionaries meet to determine on a basis of essential doctrines and the elimination of distracting sectarian tenets. The residuum of truth in each case is the one universal appeal that has ever been uttered—the expression of the love of the Creator for every creature, the proffered satisfaction of a universal need; so that it might almost be said that the bearer of that message has the key to every heart.

The element of sincerity cannot be overlooked. "In vain is the net spread in the eyes of any bird." Paul's becoming as a Jew to one and as a Gentile to another was genuine, for, including all under the one law, he knew the need of each and the remedy for

each by his own experience; and it was his genuineness that brought him success in what would otherwise have been disastrous failure.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

MISSIONARY QUALIFICATIONS.

[Dear Friend:—I clip the accompanying letter from "The London Friend" of Seventh month 10th, 1903. Feeling, as I do, great sympathy with its message, I hope it may be of help to some upon whom the responsibility for Friends' missions now rests. In pleading for a better literary preparation for service abroad I heard a Japanese missionary say: "If one come to us knowing nothing of our Bible, of Shakespeare, Milton or Tennyson, can they make us understand their message as they would if they could illustrate their meaning from such sources? The missionary cannot afford to place himself in the ignorant class, especially where such veneration is paid to classical learning as in the East." As to etiquette, he said, "Could we easily listen to a religious teacher who put his muddy boots on our center table, or who sat on the piano? So our careless Western ways seem to the Orientals. The greatest missionaries have most scrupulously fulfilled the requirements of their etiquette."

Sincerely thy friend,

CAROLINA M. WOOD.]

Mt. Kisco, N. Y.

Several times I have seen certain qualifications for a missionary life specified and emphasized, and while those qualifications set forth were very good, I was struck with the fact that theology was not mentioned. After nearly fourteen years in the mission field I venture to predict that a thorough knowledge of the great mass of facts and information dealt with by theology is necessary for the missionary who would be successful. A clear call from God, absolute surrender to God's will, strong faith in Christ, and the filling of the Holy Ghost are essentials about which there is no question. But they are not all.

A young man offers for the mission field. He has had an ordinary education, probably considerable experience and success in Christian work. He is accepted and sent forth. The time of study with grammars and dictionaries and a difficult language tests him. The plodding at the language may blunt his enthusiasm, and perhaps waves of discouragement begin to make themselves felt. It is then and at such times afterwards that the certainty of a clear call from God to the work helps to dispel the dark clouds.

The missionary gets to the stage he has so longed for, viz., knowledge of the language to enable him to tell the great message of God's love. In the home-

lands the missionary's experience was probably in pressing upon nominally Christian people to accept the Saviour. In the mission field the people, in beliefs, history and reasoning, are so very different from anything he has had to do with previously as to be utterly perplexing. Perhaps, after many an earnest talk which seemed utterly to miss the mark, the missionary begins to think, how is it I make no impression? How is it I do not get in touch with the people? He has now arrived at the stage where experience will teach him that he cannot win the world for Christ so quietly or so easily as he imagined, and it will be well if he can escape from his gloomy thoughts without despair and a sense of utter failure settling down on his soul. Honestly facing the situation, it is discovered that there is very much to learn about the people and their history, as well as their inner thoughts, before he can present the Gospel in an effective manner.

Suppose the missionary has to deal with Mohammedans or Druses, he will find a number of questions have to be met and answered that will tax his ability and tact to the uttermost. The divinity and atonement of Christ, the two pillars of the New Testament, are nothing short of blasphemy to either of the above sects. The missionary will discover that to deal with these doctrinal and Biblical questions he will require to know systematic theology, comparative theology, apologetics, Christian evidences, and history, and he will probably have to do what should have been done before coming to the mission field, viz., master the above studies. Mohammedans and Druses have zeal and enthusiasm and a devotion to the religions of their forefathers that can equal the most out-and-out Christians. Therefore appeals to them must be such as touch their intellects, and remove their religious difficulties and prejudices to the religion of Jesus. Only the Holy Spirit can win the hearts and minds of men, but we must recognize that, other things being equal, God can and does make most use of those instruments which are most fully equipped.

I should hope the time is not far distant when it will be possible to get in our Society such a training as I have indicated. I am sure there are not a few Friends who are able to give us in an acceptable form all that is best in theology.

Those who omit to deal with the mental qualifications of the missionary and his ability to deal successfully with the great objections of non-Christian religions to Christianity are overlooking a vital point. If a man like Dr. Fairbairn found himself "perplexed" (as he frankly admits in his preface to "The Philosophy of the Christian Religion") when he had to face Hinduism in India, what must be the perplexities and difficulties of ordinary missionaries? Ours are not the difficulties that arise from doubt or want of faith, but how to deal successfully with gigantic errors.

One other qualification I think very important is good manners. Western lands are woefully behind

the East in this respect. For gentleness, courtesy and affability the Arab has no equal. Englishmen are too accustomed to be absorbed in their newspaper to notice their neighbors, and a scramble for a seat in a 'bus on a wet night would greatly shock an Arab, who always waits politely for the eldest to go in front.

I cannot close this letter without mentioning that a most direct way of helping missionaries is by sending them helpful books, up-to-date, on Biblical subjects. Some Friends do help in this way, and they have the heartfelt gratitude of the missionaries.

"For we are ever climbing hills
From the known to the unknown;
Surely at last, on some high mountain top,
To find our Father's throne."

Ras-el-Metrn, Syria.

DANIEL OLIVER.

Things of Interest Among Ourselves.

HARRIET GREEN MEMORIAL FUND.

Amounts received by THE AMERICAN FRIEND this week:

Eli Overman	\$2.00
Mattie Overman	2.00
On hand	1,100.02

Total

Nine new members were added to the meeting in Whittier, Cal., at the last monthly meeting.

Levi D. Barr preached at both the morning and evening services in the Friends' Meeting at Newberg, Oregon, the 19th ult.

Those who have prospects of attending Ohio Yearly Meeting should communicate with O. C. Tomlinson, Mt. Pleasant, Ohio.

Francis Maxfield, who has had charge of Oakwood Seminary at Union Springs, N. Y., will teach at Germantown the coming year.

Martha Elliott, from near Spiceland, Ind., who has been visiting her son, near Scott's Mills, attended Oregon Yearly Meeting.

Mary Pickett, who has been teaching in a Friends' Mission in Mexico, is at her home, near Annapolis, Ind., for a few months' rest.

A new Friends' Meeting House is being constructed at Farm-land, Ind. It will probably be dedicated about the first of Ninth month.

Friends at Coloma, Ind., are remodelling and enlarging their meeting-house. When complete it will be the nicest meeting-house in the quarterly meeting.

Nathan and Esther Frame stopped at Archer Fla., the 20th to 24th ult., and held four meetings, which were very encouraging to the Friends there.

Nineteen additional Quiet Hour comrades were secured recently at the special Quiet Hour meeting of Whittier, Cal., Friends' Christian Endeavor.

Jonathan and Jane Votaw, of Newberg, Oregon, returned home, Seventh month 21st, after a few weeks' visit with their children in Tacoma, Wash.

Mary Whinnery is attending the Christian Endeavor Convention and Bible Institute at Richmond, Ind., as a delegate from Traverse City, Mich., Friends' Y. P. S. C. E.

Levi Rees and family, who were located at Noblesville, Ind., left the 21st ult for Whittier, Cal., where they have gone hoping that the change in climate will improve his health.

Amos Kenworthy, Levi D. Barr and wife, William Coffin and wife, and C. A. Tebbets and wife, all from California Yearly Meeting were in attendance at Oregon Yearly Meeting.

Amesbury Meeting, Mass., has two time-honored Friends who are still punctual in their attendance of meeting—Gertrude W. Cartland, a minister, and cousin of John G. Whittier, aged 82, and Mary Alice Brown, aged 82, also an early associate of the poet.

The wife of William Sharpless, of Long Beach, attended the Ladies' Missionary Meeting at Whittier, Cal., 23d ult., and told of the needs among Indians in Southern California.

After California Yearly Meeting, Caroline N. Hunnicutt began her fourth year's service in the meeting at Alamitos. The meeting is well united and in earnest for the salvation of souls.

At the evening service, 19th ult., Robert C. Root, of Berkeley, Cal., president of the Yearly Meeting's Christian Endeavor Union, addressed Whittier Friends on the subject of peace.

Fred E. Smith, who has served in Farmland Meeting for the past five years, expects soon to move to Richmond, Ind., where he will take the Biblical course at Earlham College during the coming year.

The Alumni Association of Bloomingdale Academy, Ind., will give a banquet in connection with the annual business meeting on the evening of the 14th inst. Many old students are expected to be in attendance.

Friends at Traverse City, Mich., have just completed a neat, substantial, modern home for the ministers who may be located in the meeting. The house is valued at some \$1,600, and was built without soliciting outside aid.

The poem, "No Unbelief," which appeared on our cover of Fourth month 30th, and which was attributed to Charles Kingsley, turns out to be the work of Lizzie York Case. It appeared originally in the "Detroit Free Press" in 1881.

Joseph O. Binford recently visited some of the meetings in Traverse City Quarterly Meeting, Mich. His services were very acceptable. Gurney and Susan Wright, of Cass County, Mich., are now visiting the meetings in Christian love.

Wm. G. Hubbard, superintendent of an organization for the suppression of bad literature, called at THE AMERICAN FRIEND office on the 29th ult. He has changed his address from Lansing, Mich., to Columbus, O. His friends will please take notice.

Benjamin H. Binford and wife, from Westland, Ind., were in attendance at Oregon Yearly Meeting and the commencement exercises of Pacific College. They are now spending some time at Newport, on the Pacific Coast, in company with their children, Prof. R. W. Kelsey and wife.

W. Hayes Phillips and his wife, Lizzie E. Phillips, recently of the Training School in Cleveland, Ohio, are now located in the meeting at Maple City, Mich. W. Hayes Phillips graduated from the Training School this spring, his wife only failing to do so because of severe illness.

J. W. Elder closed a series of meetings at Wonsevu, Kansas, 22d ult., which resulted in some conversions. There were over thirty professions in all. Five gave their names to become members with Friends, and probably others will follow. J. W. Elder is now laboring in a tabernacle north of Homestead School House, Chase County, Kansas.

Isom and Margery Wooten are spending a month with their daughter, Nellie W. Meader, in Boston. Our friend, Isom Wooten, will be remembered as one of the pioneers in Iowa and some of the other yearly meetings. Although he is unable for active service now, he does what he can in his home meeting at Marshalltown, Iowa.

Buffalo Quarterly Meeting, Kansas, will be held Eighth month 21st, 22d and 23d, at Providence School House, about eight miles west of Buffalo. Friends from outside the quarterly meeting will be met at Buffalo by notifying Lou Harrison, R. F. D., Buffalo, Kansas, and giving time of expected arrival. All are gladly welcomed.

We are in receipt of a recent issue of "Daily Bible," a bi-weekly pamphlet published by the Council of the World's Morning Watch. It contains excellent helps for devotional Bible study. The notes in the current number are on the shorter epistles, and those on Galatians are from the pen of William L. Pearson.

The leading article in the current number of the "Psychological Review" is by President Robert L. Kelly, of Earlham College, and is entitled "Psycho-physical Tests of Normal and Abnormal Children." It is a technical report of extensive research work conducted by him in Chicago psychological laboratories, and consists of twenty-seven pages and thirteen tables.

John Frederick Hanson attended Minneapolis Quarterly Meeting, which was held on the evening of the 18th inst. He also attended the morning meeting on First-day, and addressed a meeting on the subject of peace in the evening. All the meet-

ings were unusually large, and all his addresses were listened to with deep interest. He visited Howard Lake and Highland on the days following, and held two meetings at the latter place. His visit and labors were much appreciated and helpful to Friends.

Sarah H. Trueblood, wife of Benjamin F. Trueblood, of Boston, has been an invalid for more than twenty years, but has such close fellowship with Christ, notwithstanding affliction, that it is a joy to converse with her. Through her friends she has kept in touch with the movements of the Church, and converses with as much intelligence as those who are in regular attendance at the services.

The meeting at Smithfield, Ohio, has a goodly number of veteran members. Nathan Hammond, Anna Hammond, Joseph Hoyle, Harriet Hammond, Eliza Lewis, Grandmother Woodward and William Cope, are all lifelong Friends, who are now deprived of the privilege of attending services on account of age. The meeting feels the loss of their presence and testimonies.

Elizabeth Hutchinson, formerly of Des Moines, Iowa, but who has for the past few years made her home with her daughter and husband, John Henry Douglas, Jr., of Newberg, Oregon, started the 21st ult. for an extended visit with her sons. After visiting her son Dr. Hutchinson, of Portland, she will go to Colorado Springs; thence to Des Moines; thence to Canada, and return to Newberg, after an absence of three or four months.

A very pleasant social was enjoyed on the 24th ult., at the home of Frank A. and Lizzie H. Miles. It was the occasion of the eleventh anniversary of their marriage and the ninth of their acceptable service as clerks of the monthly meeting of Ferrisburg, Vt. Fifty of their friends were present, and the chief feature was the presentation of a beautiful table set, which was a great surprise that was much appreciated.

Traverse City (formerly Long Lake) Quarterly Meeting, Michigan, held 17th to 19th ult., was one of spiritual blessing. The business session of the meeting was not very well attended, owing to many of the members being farmers unable to leave the harvest fields, and also to the death of Bertha Pennington upon that morning. Joseph Binford spoke to the edification of his hearers upon Seventh and First-day mornings while others of the eight ministers in attendance had services in the evening meetings.

Alfred T. Ware, who for the past two years has been located in Oak Street Meeting, Portland, Me., is compelled to quit the work on account of his wife's health. Her physician has stated that the Portland climate is not congenial, and that she could not, with safety, remain so near the sea coast. They have the heartfelt sympathy of all the members and friends of the meeting, and much sadness is felt at the thought of their having to leave. They expect to seek a new field after Ninth month 1st.

Some of the ministers and workers of Kansas Yearly Meeting met for Bible study and institute work at Lawrence, evening of Seventh month 7th, and continue their sessions over the 10th. Edgar P. Ellyson, of Iowa; President Stanley and Prof. Jay, of Friends' University, Wichita; I. Emery Pearson, of Lawrence, and Lewis W. McFarland, of Lowell, having been assigned places on the program as instructors were all present and rendered valuable aid in making the meeting a success. The course of instruction given was of a high order, and many things both old and new to many who were privileged to be present were brought out of God's treasury. As on many such former occasions regrets were felt and expressed that so many in the yearly meeting needing the help of such instruction were absent from the meeting.

DIED.

COX.—In Philadelphia, Seventh month 17th, 1903, Joseph J. Cox, in his 58th year. He was very active and influential in North Carolina Yearly Meeting during recent years. He was an elder in High Point Monthly Meeting, mayor of the city, president of Guilford College Board and a practicing physician at the time of his death.

PENNINGTON.—At her home in Traverse City, Mich., Seventh month 18th, 1903, Bertha Mae Waters, wife of Levi T. Pennington, in the 31st year of her age. She joined Friends upon her conversion in 1895, and has remained a true and beloved member.

YEARLY MEETINGS IN 1903.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 13th. James B. Unthank, clerk, Wilmington, O.

Ohio Yearly Meeting, at Mt. Pleasant, O., Eighth month 27th. W. Mahlon Perry, clerk, Central City, Neb.

Iowa Yearly Meeting, at Oskaloosa, Iowa, Ninth month 8th. Wm. Jasper Hadley, clerk, 109 South Ninth Street, Marshalltown, Iowa.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 6th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

"THIS THING MUST END."

The stodgy-faced boy at the last table in the Public Library reading room is having a struggle most serious. He has covered both sides of a foolscap sheet with a vague smudge over which he still labors. His twisted mouth follows the motion of his creaking pencil. Before him Greene's "Shorter History of the English People" lies open at the year 1688.

Of all the two pages, only so much is decipherable:

"The Abdication of Jams II.

"The english people had born a grate deel from James 2nd but when at last he gave birth to a son they said this thing must end."—Adele Marie Shaw, in "The World's Work."

WAITED THIRTY YEARS

For the Proper Food.

A man who was a semi-invalid for 30 years got well in about a month when he found the right food. He says: "When I was 19 years of age I had a severe attack of typhoid fever, and after almost starving to death I was left in a pitiable condition.

"My nervous system was so shattered that I had to walk with a cane for six months after I got on my feet and my stomach was terribly distended. This was thirty years ago, and since that time I have never known health, although I had tried doctor after doctor, until six months ago I saw an article about Grape-Nuts that impressed me, so I thought I would try it.

"So I gave Grape-Nuts a trial, more as something to eat than with any idea it would help me. My improvement commenced immediately, and has kept right up until now I have used 7 packages and I feel like another person. I am in better health than I have been since boyhood and am strong and contented. Grape-Nuts food helped me after everything else failed, and I look on this as an evidence of the great power of proper food." Name given by Postum Co., Battle Creek, Mich.

Send to the company for particulars by mail of extension of time on the \$7,500.00 cooks' contest for 735. money prizes.

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed." Don't *you* be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

A SPORTSMAN'S MECCA.

There is no more delightful place in the Western Hemisphere for out-door life and perfect sport with rod and gun, than the famous Muskoka Lakes region of the "Highlands of Ontario" about 100 miles north of Toronto. Canoeing is one of the many pleasures the district affords. The Grand Trunk reaches it with ease and comfort, whirling its passengers through some of the grandest scenery on earth.

Handsome, illustrated, descriptive matter sent free to any address on application to Mr. F. P. Dwyer, E. P. A. G. T., Railway System, 290 Broadway, New York.

ELIJAH'S LOGIC.

Elijah is a guide in the Sierras, and very capable in his calling, but not one of the leading minds of his section of territory. In vacation time last summer the head of the Stanford University geological department engaged Elijah's services.

According to the San Francisco "Wave," the pedagogue and his assistants seemed good men, but daft. One day an old Indian burying-ground was located, and in digging the professor came upon some choice arrow-heads. Thinking to test his guide's geological and ethnological knowledge, he said:

"Elijah, do you know how these arrow-heads came here?"

"Growned thar," replied Elijah, very positively.

"Nonsense! If you were to take an arrow-head and put it on your table and leave it there for a year's time, do you think it would grow?"

"Tain't no nonsense!" retorted Elijah. "If you were to take a potato and put it on your table, and leave it thar for a year, do you think it would grow?"

"I read somewhere the other day," said Mr. Henpeck, "that one of the big mercantile corporations pays a certain man \$1,000 for each idea he furnishes. George, I'd like to have a chance of that kind!"

"Wretch!" exclaimed Mrs. Henpeck. "Do you want your innocent wife and child to starve?"—"Chicago Record-Herald."

In "Dog Days"



to keep the stomach clean, brain clear and liver active. It cools the blood, cures heat eruptions, relieves constipation, aids digestion. *Effervescent; Agreeable; Reliable.*

Used by American Physicians for nearly 60 years.

50c. and \$1.00.

At Druggists or by mail from

The Tarrant Co., 21 Jay St., New York. Business established 1884.

LIFE OF STEPHEN GRELLET

BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street

Germantown, Pa.

SELECT EXCURSIONS TO TOLCHES-TER BEACH, CHESAPEAKE BAY.

On Wednesday, July 22d, August 5th and 19th, the Pennsylvania Railroad Company (Philadelphia, Baltimore and Washington Railroad Company) will run special low-rate excursions to Maryland's most popular watering place, Tolchester Beach. This place is held in high favor by all who have visited it. It has all the attributes of a first-class resort, and especially appeals to families. No liquors are allowed on train, boat or grounds. Every possible kind of amusement is to be found. The location, on the prettiest part of the beautiful Chesapeake Bay, speaks for itself.

A special train will be run on the following schedule, and round-trip tickets will be sold at the rates quoted.

	Time	A.M.	Rate.
Leave Philadelphia Pa.	7.00		\$1 50
" W. Philadelphia	7.03		1 50
" Sharon Hill	7.15		1 50
" Moore	7.20		1 35
" Ridley Park	7.23		1 35
" Chester	7.29		1 25
" Thurlow	7.33		1 25
" Linwood	7.37		1 20
" Wilmington Del.	8.03		1 00
" Newport	8.11		90
" Newark	8.26		75
" Iron Hill Md.	8.31		75
" Elkton	8.37		75
" North-East	8.47		50
" Charlestown	8.51		50

Returning, steamer will leave Tolchester Beach at 4.00 p.m.

Children between five and twelve years of age, half the above rates.

Host (who has spilt some tea over a lady's dress): "So sorry—luckily none of it has gone onto the carpet."

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Hedley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

It has been noted that only three of the 15 members of the famous electoral commission of 1877 survive—ex-Senator Edmunds, Senator Hoar and Gen. Eppa Hunton, of Virginia—the two last having been chosen on the part of the House of Representatives. All of the five justices of the Supreme Court who sat on the commission long since passed away.

W. A. Miller, the assistant foreman of the bookbinding department of the Government Printing Office at Washington, resumed his duties last week. Miller was assigned his work in charge of men who have been waging a vigorous campaign against him, but these men, acting under the decision of the union, continued at work technically "under protest."

Senator Lodge since his arrival in London has been making preliminary arrangements for the meeting of the Alaskan boundary tribunal, Ninth month 3d. Senator Turner will arrive there this week; former Secretary of State John W. Foster with the completed brief in the middle of Ninth month, and Secretary Root during the last days of the month.

The province of Porto Rico will produce about 10,000 bales of sea-island cotton this year—the finest grade of the staple—and those who are promoting the cultivation of cotton there believe that within a few years the island will be producing 50,000 bales a year. The next thing will be to establish cotton factories with very cheap labor to work up the product.

The notification of the Russian Government to the State Department that hereafter passports issued to American citizens intending to travel in Russia will be vised only at Washington, New York,

THE INFANT

takes first to human milk; that failing, the mother turns at once to cow's milk as the best substitute. Borden's Eagle Brand Condensed Milk is a cow's milk scientifically adapted to the human infant. Stood first for forty-five years.

Chicago and San Francisco, is evidently intended to add to the restrictions already imposed by Russia upon citizens of the Jewish faith who may desire to visit that country.

A number of cargoes of food stuffs from Europe, suspected of being adulterated, have been refused entry at our ports until the various articles can be analyzed by the chemists of the Department of Agriculture. These cargoes are for the most part canned meats and sausage from Germany, olive oil from France and spices from India. This is the first detention of imported goods under the new law against the admission of adulterated articles of food.

The Russian administration of New Chwang has stopped the exportation of wheat to Japan. The export of grain from Chinese ports is illegal, but the Russians heretofore have ignored the law. During the past week the Japanese obtained many ship loads from New Chwang, apparently preparing for war contingencies. Several ships were employed in bringing wheat from Shanghai and southern parts to New Chwang, where it was trans-shipped as a direct export. This action will compel Japan to look to other countries for her wheat supply.

The seven little islands off the coast of Borneo which the United States recently took possession of may form the basis of a diplomatic dispute. The contention of this Government is that they were Spanish possessions, and were ceded to us as a result of the Spanish War, although they were not defined in the "Paris treaty." Great Britain will object to the seizure of these islands, small and apparently unimportant as they are, because they give us control of the Sulu Sea, and command the passage from British Borneo ports to Singapore, Hong Kong and Australia.

Nearly five years ago the Supreme Court of Illinois decided that the Pullman Palace Car Company was holding land for other than purely corporate purposes contrary to law, and ordered the company to dispose of its holdings before the end of Tenth month of this year. This order compelled the sale of about 4,000 acres underlying the model town of Pullman, together with the many buildings owned by the company and rented to employees or devoted to other uses than the manufacture of cars. Such is the end of Pullman's fond plan of settling the labor problem. He acted sincerely, but instead of improving the relations of labor and capital the town of Pullman scheme was instrumental in bringing on one of the sharpest conflicts between the two factors in production ever known.

An article on "The Concentration of Banking Interests in the United States," by Charles J. Bullock, appears in the "Atlantic Monthly" for Eighth month. From this it appears that in 1902 14,913 associations carried on a banking business in this country. Until recently these institutions occupied an important independent position, but in the last five years, since small industrial establishments have been consolidated into "trusts," whose central executive offices

are located in New York, their financial operations are conducted through the banks of that city. When the merger is not actual, a "community of interests" is established, which means the concentration of the banking business of New York and of the United States in the hands of a small coterie of men. It also appears that there are two major spheres of influence in banking circles in New York City, one of which is dominated by the so-called "Standard Oil interests" and the other by the Morgan interests.

THEN SHE WISHED SHE HADN'T.

A Liverpool man, of whom "Tid-Bits" tells, bears such an uncommon name that his acquaintances often inquire how he got it, and laugh over the explanation.

His mother was on the lookout for something original, and one day, before his christening, she noticed upon the door of a building the word "Nosmo."

This struck her fancy. Now, for a middle name. Later, coming past the same building, she saw the name "King."

Ah! this was what she was after.

"Nosmo King Jones he shall be," she said, and he was christened so.

On the way home from the church she passed the building again.

The doors were shut, and behold, the doors with the names on them which she had selected were shut together, and she read—not "Nosmo King," but "No Smoking," and her heart was broken.

CHANGE.

Quit Coffee and Got Well.

A woman's coffee experience is interesting. "For two weeks at a time I have taken no food but skim milk, for solid food would ferment and cause such a pressure of gas and such distress that I could hardly breathe at times, also excruciating pain and heart palpitation, and all the time I was so nervous and restless.

"From childhood up I had been a coffee and tea drinker, and for the past 20 years I have been trying different physicians, but could get only temporary relief. Then I read an article telling how some one had been cured by leaving off coffee and drinking Postum, and it seemed so pleasant just to read about good health I decided to try Postum in place of coffee.

"I made the change from coffee to Postum, and such a change there is in me that I don't feel like the same person. We all found Postum delicious, and like it better than coffee. My health now is wonderfully good.

"As soon as I made the shift from coffee to Postum I got better, and now all of my troubles are gone. I am fleshy, my food assimilates, the pressure in the chest and palpitation are all gone, my bowels are regular, have no more stomach trouble, and my headaches are gone. Remember I did not use medicines at all—just left off coffee and drank Postum steadily." Name given by Postum Co., Battle Creek, Mich.

Send to the company for particulars by mail of extension of time on the \$7,500.00 cooks' contest for 735 money prizes.

Nearest the Market Street Ferries

W. L. BERRY

22 South Second St.

PHILADELPHIA

**Watchmaker
and Jeweler**

Easy of Access from Every Part of the City

**BREAD MACHINE**

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 524 & Media Sts., Philadelphia

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

The Tonic
Par Excellence.**QUINA-LAROCHE**is highly recommended as a preventive of
Colds and Influenzaand as a specific remedy for
**Typhoid
and Malarial Fevers.**E. FOUGERA & CO., 26-30
N. William St., N.Y.**OSTEOPATHY**

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.**An Opportunity**

is offered to subscribe to the stock of a company which should pay a very satisfactory dividend during the current year. There are numerous safeguards thrown around this stock to protect the investors. I can prove to any one who is interested and who wishes to invest their money with the maximum of profit and with the least chance of loss, that this company has unbounded merit.

I shall be pleased to furnish full information on request, and will gladly give references.

J. B. MEREDITH
520 Drexel Bldg., Philadelphia

Acker has it—that refresh-
ing Plaited Cream Mint.

S. F. BALDERSTON'S SON
**Wall Paper and
Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

300% Yes, It's an Actual Fact.
**NOT INTEREST,
BUT SECURITY.**

Two hundred per cent, sound, improved realty, and a Deposit of the Gold Coin, dollar for dollar, for the repayment of the debt. In our 27 years' experience we have tested our Sinking Fund for the past eight years. It has proved to be the highest development of the real estate mortgage. Send for descriptive circulars and full information free. Highest references.
PERKINS & CO., LAWRENCE, KANSAS.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000**ASSETS, \$41,615,271.43**

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

**INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.**

And is empowered by law to act as **EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.**

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.**BOXES \$5 AND UPWARDS**

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTS HORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

**JOSEPH G. FOGG
UNDERTAKER AND EMBALMER**

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W.

PHILADELPHIA.

Suburban orders promptly attended.

**WILLIAM S. YARNALL
Manufacturing OPTICIAN**

118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

**HOTEL
EMPIRE**

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.
Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone Spruce 33-55.

Clerk.

THE NEW
GYMNASIUM AT **Friends School**
PROVIDENCE, R. I.



FRIENDS SCHOOL GYMNASIUM.

A fine new building with complete modern equipment, swimming pool, running track and lockers. To be used by boys and girls at different periods. Another mark in the progress of this school that has been *growing* for more than a hundred years. The spirit has ever been to add to equipment and methods that which would tend toward the mental, physical and moral growth of its pupils.

Conducted on a wisely arranged plan of co-education. Furnishes a sound thorough education, fitting for business and for college entrance. A quaint building called "The Three Oaks Studio" is set apart for classes in drawing, painting and wood carving. Special courses in music and art. Open to all denominations. Liberal endowments make low tuition. Modern buildings heated by steam. Large and beautiful grounds for outdoor sports. For catalogue address

AUGUSTINE JONES, LL. B., Principal.

The American Friend

Vol. X

EIGHTH MONTH 13, 1903

No. 33

	PAGE
EDITORIAL.—Doors Opening Outward.— Vision and Obedience	547-548
Early Quakerism an Evangelical Move- ment	548
Charles M. Woodman.	
Shepherds and Fishermen	550
Hugh MacMillan.	
"Peter's Wife"	551
William T. Gunn.	
Excesses of the Age	552
Whitelaw Reid.	
THE INTERNATIONAL LESSON	554
Lesson for Eighth month 23, 1903.	
CHRISTIAN ENDEAVOR	555
Topic for Eighth month 23, 1903.	
MISSIONARY DEPARTMENT	556
THINGS OF INTEREST AMONG OURSELVES, 556	
MARRIED.—DIED	557
EVENTS AND COMMENTS	558

PAUL'S YEARNING TO SAVE SOME.

*Oft when the Word is on me to deliver,
Opens the heaven and the Lord is there;
Desert or throng, the city or the river,
Melt in a lucid Paradise of air.*

*Only like souls I see the folk thereunder,
Bound who should conquer, slaves who should be kings,
Hearing their one hope with an empty wonder,
Sadly contented with a show of things;—*

*Then with a rush the intolerable craving
Shivers through me like a trumpet call—
Oh to save these! to perish for their saving,
Die for their life, be offered for them all.*

FREDERIC W. H. MYERS, in "Saint Paul."

POCONO PINES ASSEMBLY AND SUMMER SCHOOLS

NAOMI PINES, PA.

NEW ASSEMBLY INN, NOW OPEN.

Overlooks Lake 3 miles long, half mile wide.

400 acres of Old Pines.

Rowing, Bathing. 2000 feet elevation.

New Auditorium and Lecture Hall in the Pines.

Engage room now. Philadelphia Livery Service.

Write L. H. BEDELL, Manager, Naomi Pines, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

The Conrad & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

FOR SALE.—5000 of Amos Kenworthy's "Never fail to bear" Hardy Northern Grown "Friday" peach trees. Write me. **JESSE OVERMAN**, Knightstown, Ind., successor to Amos Kenworthy.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry**, 22 South Second Street, Philadelphia.

FROM SALOON TO PULPIT. By Ex-Saloon Keeper now a Friends' Preacher. Illustrated. 138 pages. 12 cents, postpaid. Address, Howard Book House, Elwood, Indiana.



ESTABLISHED 1880

..CHAIRS RUSHED..

AND RE-RUSHED
Chair Cane, Rattan, Reeds, Splints
Flats, Open Woven Cane, Close
Woven Cane and Rushes constantly on hand at the Old Stand.

GEO. W. BRENN

1808 N. Marshall St., Philadelphia, Pa.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

WILLIAM S. YARNALL

Manufacturing OPTICIAN



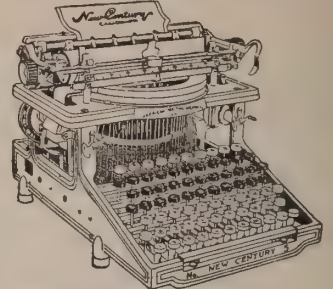
118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

The

New Century

TYPEWRITER

does the **BEST WORK** and lots
of it, **EASILY.**



Strong, Thoroughly Built,
Superior in results to any other.

Write for

"THE BOOK OF THE NEW CENTURY."

AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care
of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

Acker has it—the secret of
Coffee perfection.

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza

and as a specific remedy for

Typhoid
and Malarial Fevers.

E. FOUGERA & CO., 26-30
N. William St., N. Y.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By **ISAAC SHARPLESS, LL.D.** The authoritative
exposition, from the Quaker standpoint, of Penn's
unique "experiment" in government according to
Christian principles. Covers the whole colonial
history of Pennsylvania. Popular edition, two volumes in
one, 12mo, cloth, 540 pages . . . \$1.50

Haverford Edition, two volumes, profusely illustrated,
half morocco, deckel edges, gilt top . . . \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly
Meeting of Friends. Extracted from the original records and
edited by **ALBERT COOK MYERS, M.L.** 12mo, cloth, . . . \$1.25

The Quaker: a Study in Costume.

By **AMELIA M. GOSWAM.** A historical study of
the origin and development of the distinctively
Quaker forms of dress. Profusely illustrated from
historical examples. 12mo, 248 pages, bound in
half oze-sheep, with a cover design by Miss Amy Otis. \$3.00

Sally Wister's Journal; being a Quaker Maiden's
Account of her Experiences with Officers of
the Continental Army, 1777-1778. A real historic
manuscript of great value and charm. Now first
published in full. Illustrated with over seventy
portraits, views, and facsimiles. Edited by **ALBERT**
COOK MYERS, M.L. 12mo, cloth, 224 pages . . . \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as **EXECUTOR,**
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.**BOXES \$5 AND UPWARDS****SAMUEL R. SHIPLEY, President.****T. WISTAR BROWN, Vice-Prest.****ASA S. WING, Vice-President.****JOS. ASHBROOK, Man. Ins. Dept.****SAMUEL H. TROTH, Treasurer.****J. R. FOULKE, Trust Officer.****DAVID G. ALSOP, Actuary.****J. BARTON TOWNSEND, Asst. Trust Officer.****C. WALTER BORTON, Secretary.**

DIRECTORS:

SAMUEL R. SHIPLEY,**T. WISTAR BROWN,****HENRY HAINES,****RICKARD WOOD,****CHARLES HARTSBOERNE,****ASA S. WING,****PHILIP C. GARRETT,****JAMES V. WATSON,****WM. LONGSTRETH,****EDWARD H. OGDEN,****THOS. SCATTERGOOD,****J. PRESTON THOMAS,****ROBERT M. JANNEY,****MARRIOTT C. MORRIS****FRANK H. TAYLOR.**

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, EIGHTH MONTH 13, 1903.

No. 33.

DOORS OPENING OUTWARD.

HE is a poor man, indeed, who has nothing that seems to him worthy of being esteemed and treasured as a valuable asset; but he is a poorer man who concludes that the way to conserve and improve his talents is to shut himself up from the world and become a devotee to "self-culture," neglecting those obligations that belong to mutuality and brotherhood. The parables of the pounds and the talents show but one loss—that of the man who withheld himself from adventure. Selfishness is self-destructive, whether it take the form of a greedy reaching out or of idle indulgence. The measure of utility is not in the degree of self-advancement, but in the broader result of general uplift.

Love demands expression. That "God is love" has been eternally true, but "God manifest in the flesh" expressed the truth as it had never been known before. The cloistered monk with all his study and meditation knew less of the significance of Christ's coming than does the unread private in the ranks of the Salvation Army, whose life is spent in an effort to impart to the deeply sinful a knowledge of the foundation principles of faith. The method of his procedure is to go out of himself for the sake of another, and one result is his own continual growth.

Intellectual enlargement comes by the same process. A scientist of no small renown has said that to carry a class of students along the lines of his research and inductions while he was seeking to enlarge the bounds of knowledge was his best safeguard against error and his best assurance of success. Men grow together if they grow at all. He whose mental treasures cannot be made common property easily develops into an unbalanced theorist, and is, at best, worth but little to the world.

Nor is the case different with reference to social and political ideals; unless we put ourselves upon the expression, the working out in practical form and effectiveness of our best conclusions in these matters, their excellence avails nothing and our holding them unused is to our condemnation rather than to our credit. Civic corruption provokes a call for a "sharpened conscience." But conscience must put itself on record; its sharpening must enable it to cut its own channels, and not let itself be swallowed up

in the stream of selfishness and indifference that jeopardizes the welfare not merely of a few cities, but of the nation. The State depends for its advancement upon the infusion into public affairs of the ideals and principles that are fostered by the purest and ablest men—ablest because they are purest, pure enough to "see God," as our Lord promises they shall. And in searching for a vision of God we may not forget that His kingdom is among men.

Christ committed to prejudiced and uncomprehending disciples the highest and most precious teaching that has ever reached the earth, assured of the vitality of truth. Whatever the field of our service or the nature of our gift, we ought as freely and as confidently to impart our best, not waiting to be called out, but ourselves alert for modes of expression.

L. D. C.

VISION AND OBEDIENCE.

VISION, love, submission are three of religion's great words, but no man has any real religion until they are more than *words* to him. He who has fathomed what they really mean holds the secret of the universe, for they all three lead to one goal—the heart of God.

Vision must come first. We cannot love until we *see*, but we cannot *see* without loving. Our great disease is blindness. We gaze and stare, but we do not see. Prophets, Christ and apostles all alike lament the blindness of men—the lack of vision. "Their eyes are dull," "men love darkness," "the god of this world has blinded their eyes." These are familiar words describing the common disease. Why does Christ not have more effect over men? Because they do not see Him. Very few persons have really *seen* Christ. Many are so full of the glare and dazzle of the world that they have no eyes for Him. Many more never look for Him. He has not yet risen on their horizon. Others have on so many veils of tradition that they cannot see through them. Others distort Him by always looking at Him through their theories about Him, until the very glasses they have put on to see Him with make them miss seeing Him. But there He is—the Life, the Truth, the Way. There He is—God with us. There He is, the light of the knowledge of the glory of God in a hu-

man face. Not see Him? Nothing ever was clearer. No such orb ever came above the sky-line before, and it has never set. He is still there as unsetting as the pole star. It is vision that is lacking. All glory and beauty and goodness in one life and yet we cannot see it!

But the moment vision really comes it turns into love. "We needs must love the highest when we see it." No soul yet ever *saw* Christ and still remained loveless. We may hear about Him and go on unchanged. We may accept some theory about Him, and still remain hard and cold; but nobody can see Him without loving. As the fabled statue of Memnon burst into music when the rising sun struck his lips, so in reality the heart breaks into love when the vision comes—when He is really seen. It could not be otherwise. Here is an infinite Being showing His nature to me, speaking to me, making life clear to me, giving Himself to me in love and sympathy, bearing my burdens, entering into my sufferings, sharing my troubles, giving His life for me. I see it all, and yet it makes no difference to me! That is impossible. The *sight* will always turn into love. Those who do not love do not see.

So, too, love and submission go together. They are not two different things; they are but two sides of the same fact. Love always "smites the chord of self" until it passes in music out of sight. Self-will and love never yet went harmoniously together. Love changes the order of the personal pronouns, so that the second comes first—"Thou and I," "not my will but thine." This is no accident; it is a necessity. It is the compulsion of love. It cannot be put on; it cannot be imitated. Only one thing melts down the stubborn *I* and puts *thou* first. That is love. Any other kind of submission will always remain slavery, but this submission of love is perfect freedom and complete joy. It begins in vision, which is only another name for faith; then love adds itself and submission follows as naturally as color comes from light.

What we want to make us true men, over and above that which we bring into the world with us, is some sort of God-given instinct, motive and new principle of life in us, which shall make us not only to see the right and the true and the noble, but love it, and give up our wills and hearts to it, and find in the confession of our weakness a strength, in the subjection of our wills a freedom, and in the utter carelessness about self a self-respect, such as we have never known before.—Charles Kingsley.

FOR THE AMERICAN FRIEND.

EARLY QUAKERISM AN EVANGELICAL MOVEMENT.

BY CHARLES M. WOODMAN.

III.

THE CHARACTERISTICS OF EARLY QUAKERISM. THE ESSENTIALS OF AN EVANGELICAL MOVEMENT.

(3.) Evangelical Activities—First, Preaching; Second, Writing. (Continued.)

The message of Quakerism came not from a body of people organized into a society or church, but, so far as can be learned, it was proclaimed first by one individual. He had no followers as such, and hence, instead of the people coming to him, it was necessary for him to go to them. This he did, and the methods by which he reached the hearts and ears of the people are typical of the methods used by the men and women who came flocking to his belief and went forth on a similar mission to their fellowmen. When Fox once became thoroughly possessed of his message and realized the great need of the wide world, he went forth to proclaim that message to everyone, upon every opportunity, and in every place where he could make the people listen to him. In studying the methods of these early preachers it will be seen that in their going to the people they gained a hearing in two ways, first by proclaiming their message where people were already congregated for one reason or another, not necessarily religious; and, second, by employing certain methods by which they compelled attention from those who were either eye or ear witnesses to their activities.

First, their methods in proclaiming the Gospel to assembled people. Here the opportunity was a large one, and it can never be said that the founders of Quakerism neglected it. It is not too strong a statement to say that in almost every place where groups of people ever came together in such a place at some time during the opening years of this movement would be found a zealous Quaker pleading with the group before him to turn from their sin and give heed to the Inner Light. The market, the store, the ale-house, the inn, became the common meeting places where these people preached the Gospel. It is recorded of Edward Burrough, a Friend of great spiritual power, that often on a summer's evening on the village green, where the peasants were gathered for wrestling and other sports, he would step forward into the ring and "thunder against sin." Whenever they found any one who didn't agree with their opinions they took the opportunity to preach. The State papers of this period record letters of captains in which reference is made to the efforts of these people on shipboard to convince the sailors.* They endeavored thus to reach all classes of people, the high and the low, the peasant, the soldier, and the sailor. It is interesting to note that when they were put in

* State Papers, 1656, p. 350.

prison because of their preaching they turned the prison itself into a chapel, and pleaded with the criminals for the salvation of their souls. What is more striking still, when Fox and his followers were brought to trial before the courts of the land because of their preaching, a study of these trials bears witness to the fact that their testimony included not only a defense of their position, but often this defense turned into a gospel plea before the court itself.

Thus did they endeavor to reach the irreligious non-church-going people, but the most important part of the work of these early years (I say most important because the records seem most full of such works) was to the church-goers themselves. The Friends, realizing the seriousness of the religious situation, believed that the church people needed conversion as much as any one else, and hence they employed every means to reach them. The initial custom in this regard seemed to be for the Friends or Friend to attend regular meetings of some church in the "steeple-house." At some point in such a meeting these people would rise and begin to proclaim the truth as they understood it, at the same time denouncing the formal religious customs of the day, and the dearth of spiritual life in the church and among the clergy. The effect of this sort of thing on people who already held strong convictions was often very striking. Sometimes the meeting became an uproar, sometimes the new preachers were arrested, sometimes they were turned out of doors, and sometimes they were listened to with patience, if not with interest. How far the Friends were justified in this method of proclaiming the gospel has long been a matter of dispute. There is doubtless some truth on both sides of the question. There was a custom in vogue at that time in church services by which it was perfectly allowable and expected that after the preacher had finished any one who chose could rise and speak. This was doubtless the opportunity which the Friends sought to use, and the great criticism and abuse by the people was due in most cases at least to the nature of their preaching, and their denunciation of the religious life of the people, rather than to any direct violation of church law or custom. There is, however, evidence to show that in some cases at least the more zealous Friends did at times break up the meeting by interposing their remarks and preaching when, according to church custom, they would be decidedly out of order. When driven out of the "steeple-house" they often began to preach in the church yard, or in the near vicinity wherever those who were interested would listen. Very often a meeting would be going on within, and at the same time one without, and it is often recorded that the parish minister failed to get his people, who would remain outside to hear these wandering preachers.

Second, methods by which they compelled the attention of the people. It has already been shown how the early Friends reached the people who in this way or that were already assembled and willing to

listen. There were those, however, whom they could not reach in this way; but their message was for all, and they believed they were sent to all; hence the simple logic of the situation aroused them to devise means to compel the attention of the people. The incident of Fox going with bared feet up and down in Litchfield and crying out against the bloody city is an illustration of how they attempted to compel the ears, if they could not reach the hearts, of the people. Some of the preachers seemed to have seized the sign method of teaching used by the prophets of old, and applied it in their own efforts to impress the people. One woman entered the Parliament House with a "trenchard" in her hand, and, breaking it, says, "Thus shall ye be broken in pieces." Thomas Aldam, going before the protector to secure some redress, takes his cap from his head, and, tearing it, says, "So shall the government be torn from thee and thy house."

That such methods as these incidents illustrate border on, if they do not actually show, the spirit of fanaticism, is the opinion expressed by many. Such methods, it is claimed, would not accomplish the end for which they were employed. (Surely they would not in this age.) In justice to an honest interpretation of early Quakerism, it must be stated that these methods were the exception, not the rule which swayed the Society as a whole. But whatever may be the interpretation put on their value in accomplishing the end sought, or the place which they held in the activities of the early Quakers, their presence, be it small or great, at least shows the intensity of these preachers of righteousness and the strenuous efforts they put forward to reach all classes and conditions of men.

Thus did the early preachers in the opening years of the work go to the people. As the years went on their numbers increased and they proclaimed the Gospel at "appointed meetings," where the people by thousands came to them to be ministered unto, instead of their going to the people to minister. This must be recognized as one of the methods emphasized to promulgate the early beliefs of early Quakerism.

Having considered how the message of Quakerism was proclaimed by the voice, brief reference must now be made to the Friends' use of the pen as a means by which the Gospel could permeate the whole fabric of society. Two kinds of writings characterize the work of the Society during the early years of its history. Letters were written in great numbers and sent to all classes of people, and pamphlets setting forth their views were printed and scattered broadcast over the country.

The time when a great many of these writings were composed, the people to whom they were addressed, and the material they contained are all characteristic of the early Friends. The Friend was never sure how long his preaching was to remain undisturbed. He was often prohibited the right of speaking to the people, and when he persisted not unfrequently he found himself in prison. His zeal for the promulga-

tion of the truth, however, did not cease, and so, being forbidden the use of his voice, he continued his message by the use of the pen.

A glance at some of the addresses of the letters of Fox speaks louder than argument can in revealing the scope of Quakerism as it lay, ideally, perhaps, in the minds of its founders. The following list speaks for itself: "To the High and Lofty Ones," "To Rulers of the Earth," "To Jews," "A Cry of Repentance unto the Inhabitants of London Chiefly, etc.," "An Epistle to All Peoples on the Earth," "To the Turk," "For the Emperor of China and His Subordinate Kings and Princes," "For All Bishops and Priests in Christendom," etc., etc.

In reading these early pamphlets and letters one readily gathers the impression that the same message which poured forth from their lips on all occasions flowed from their pens with equal persistence and intensity. Their letters are appeals to turn from sin to righteousness, to follow Truth and give heed to the Inner Light. Their pamphlets reveal the same spirit, and, while explaining to some degree their doctrinal positions, they are nevertheless portrayals of doctrine applied to the life.

Thus by its belief in the awfulness of sin in God's sight and in the saving Gospel of the Christ, by its faithful preachers who were permeated through and through with their message, and by the strenuous activities of these people in the desire to get their message to the people, Quakerism in its early years exemplified the three essential characteristics of those movements which are universally recognized as evangelical, and hence it may rightfully claim the title for itself.

IV.

AN ESTIMATE OF QUAKERISM FROM THE THOUGHT AND ACTIVITY OF ITS CONTEMPORARIES.

[Space forbids the discussion of this point here, but the method of procedure and the result obtained may be summarized as follows:]

A partial inductive study has been made of the thought and activity of that period of church history in which Quakerism arose, with a view to finding a consensus of opinion expressed by its contemporaries in reference to this movement, and also the general treatment which those who professed to be Quakers received from the hands of those who were not its followers. The conclusions reached on these two points are decidedly against the Quakers and may be characterized as a spirit of intense opposition. This conclusion has been in turn examined in the light of the spiritual condition of England at that time [cf. ii.] and in the view also of the spirit of Quakerism as revealed by its followers. The final conclusion from this comparison is rather in favor of Quakerism, and substantiates rather than weakens the claim of its being an evangelical movement.

(To be continued.)

SHEPHERDS AND FISHERMEN.

BY HUGH MACMILLAN.

If I were asked what occupation is most characteristic of the Old Testament Scriptures, I should say the Shepherd. If I were asked what is the occupation that is most characteristic of the New Testament, I should say the Fisherman. The prophets were shepherds, the apostles were fishermen. The Old Testament moves among the scenery of Judea; the New Testament among the scenery of Galilee. The hills of Judea are the pastures of sheep; the sea of Galilee is the haunt of fishes. Moses received the revelation of the Old Testament while tending his father-in-law's flock at the back of Mount Horeb, beside the burning bush; Peter, James and John received the call to become disciples while mending their nets beside the Sea of Galilee, and in connection with the miraculous draught of fishes which they caught in its waters. And all the disciples were made apostles by the significant repetition of the miracle of the great draught of fishes that was taken in the same place after the resurrection.

We see a wonderful significance and appropriateness in these two occupations being so intimately associated with the revelations of the Old and New Testaments. The shepherd life among the mountains, far away from the busy haunts of men, lends itself to meditation, to the seeing of visions and dreaming of dreams in the sleep that is among the lonely hills; and this is the kind of life that suits the prophet, and enables him best to carry out his mission. The fisherman's life, on the contrary, is spent upon the troubled waters, continually changing, calling for activity, energy and fertile resource, and he has to dispose of the produce of his toil where men most do congregate; and that is the kind of life that suits the apostle best, and is best adapted to enable him to fulfill his mission. The prophet is a man of leisure and insight, who sees into the heart of things, who penetrates the haze of the future, and has the harvest of a quiet age which is the bliss of solitude. The apostle is one who mixes in the business of life, in the streets and openings of the gates; and like a stream coming to the homes and hearts of men, the heavenly lessons he has learned high up among the cloudy heights.

The relation between an Eastern shepherd and his flock is peculiarly close and tender. There is a friendship formed between them to which there is nothing analogous in our Western life. He goes before them to their pastures. They know him and answer to their names, and they follow close behind him, sure of his care. He carries the lamb in his bosom; encourages the weak that are not able to keep up with the rest and gently leads them; and should one of them go astray, he searches for it until he finds it, tracking it by the tufts of wool left on the briers and thorns. This tending of the sheep keeps the well-spring of affection ever fresh and full in the shepherd's heart. It helps to educate him, to

evoke his self-denial, patience, tenderness and courage. It brings him into close contact with nature in her varying moods. It throws him back upon his own thoughts, and shuts him up to the simplicities of life. David was trained in this way while keeping his father's flocks on the hills of Bethlehem for the great responsibilities of his later years. And He who put into David's heart the thought that the Lord stood towards himself in this tender relation has appeared among men and claimed for Himself the title of the Good Shepherd, who gave His life for the sheep—who leads us into green pastures and beside still waters, and who appears to the eye of faith through the door opened in heaven, a lamb as it had been slain.

What divine instinct led Jesus to select His disciples and apostles from the fisher-folk? Why did He not go to the lonely hills of Judea, and summon the shepherds there to follow Him that He might make them shepherds of men; that by the shepherd's rod like Moses, they might do miracles of grace and accomplish the world's deliverance as he had accomplished the deliverance of Israel? Just for the same reason that He Himself did not act like John the Baptist, the last prophet of the old dispensation, living a lonely wilderness life, far away from human society, but went where the crowds of life were thickest, and the varieties of life were greatest on the shores of the Sea of Galilee. He did not want shepherds to preach the Gospel, though the shepherds had prepared the way for it, and heralded its coming, and heard the angels singing its first song on the plains of Bethlehem, "Glory to God in the highest, peace on earth and good will to all mankind." Not only in the old primeval shepherd realm of the East, amid calm, lonely, lethargic scenes of nature, and Arab tents, camels and palm trees associated with the infancy and early youth of our race; but also amid the stimulating scenes of the West, amid the arts and sciences of Greek civilization and Roman dominion, amid the bustle and commerce of cities, did He wish His many-sided cosmopolitan Gospel to be preached. He could not have said to shepherds on the lonely hills, the boundaries of the world shutting men out, "Go ye into all the world, and preach the Gospel unto every creature," but to fishermen on the wide waste of waters that flow through and amid all lands, uniting them together.

"PETER'S WIFE."

BY WILLIAM T. GUNN.

"Aye, woman, I wish ye had been able to be at the Kirk this day!" said Donald McKenzie to his wife Elspeth. "We had a man frae Drumshalloch to preach to us, and said he, 'It is laid upon me to preach to you this day aboot Peter's wife.'"

"Peter's wife," said Elspeth, "I didna ken he had a wife."

"Hoots, woman, ye're no better than Alistair McDonald, for that's juist what he said, but I gied

him a poke. 'Alistair,' said I, 'it's na sae easy having a mither-in-law an no getting a wife. 'There's truth in that,' said Alistair."

"I ken that brawly Donald, my man, so ye needna be lauchin' at me, but it's no what you said I'm waitin' tae hear. I dinna mind that there's anything written aboot Peter's wife forbye a' that."

"Weel, the meenister said there was a good deal written tae them that had eyes tae see. An', noo, Elspeth, tell me did ye ever wunner the reason that the wife's mither had to get the tea that night juist after being cured o' the fever?"

"Na, I canna say," said Elspeth, "unless it was juist she wad like tae show her thanks that way."

"But what was Peter's wife daein at the time, and what for was her mither wi' her?"

"I dinna mind. I supposed she was juist leevin' there. Maybe, her man was deid. Eh! What? Ye dinna mean tae say there was?"

"Aye, but I do, Elspeth, for the meenister says that a wee while aifter, not many months, there was a wee bairn in the house, an' when Jesus wad teach them humility he took the wee bairn in his arms."

"Peter's wife wad hae liked that fine I dout."

"And was that Peter's bairn, Donald?"

"Aye, an' the meenister says the Greek word, 'in His arms,' means i' the hollow of the elbow, sae it maun hae been but a wee ane even then. 'So,' says he, 'they wad apologize for no bein prepared, for the wife micht hae been lyin' wi' the new-born babe in her arms, an' the mither-in-law was sick wi' a great fever, an' the neighbor women daein the best they could. But syne as they telt Him, it was a' richt, ye ken.'"

"Juist that," interjected Elspeth, "aye, an' 'she rose an' meenistered unto them,' that she would, an' be glad tae get things goin' richt again."

"An' aifter tea when the sun had gaen down an' the Sabbath was owre, a' the Capernaum folks brought a' their sick anes doon tae Peter's house, an' He healed them a'. That maun hae been a graund nicht for Capernaum!"

"It was'na lang aifter that till Peter had a job repairin' his roof, for there was sic a crowd o' folk at the door that four men wi' a paralyzed friend could'na win in till Jesus, but they would'na be beat, sae they juist gaed up the outside stairs till they got on the roof. An' then they took off the tiles an' let him down wi' ropes at Jesus' feet."

"An' Peter's wife maun hae had a job clearin' up aifter they had a' gone," said Elspeth.

"But she wad'na mind that, not her. She wad be thinkin' o' the puir fellow that was healed an' his sins forgiven. But go on, Donald man."

"Weel," he said, "it was there the Lord lived a' the time he was in Capernaum, an' there that he telt them the parables o' the hid treasure and the goodly pearl an' the net; aye, an' many another thing. There he took the bairn in his arms, an' there she an' the bairn maun hae stayed while Peter followed the Master. For ye mind when Peter said, 'Lord, we have left all an' followed thee. What shall we

have ?' that Jesus told him there was nae man that had left house or wife or bairns an' ither things, but should receive an hundred-fold. Aye, there she stayed till ae morn when they seven brought back the fish 'an said they had seen the Lord close by again, an' Peter would tell her what Jesus had said would come to him by and by, an' that would be sore in her heart for many a day. Then ae day, lang years aifter, the persecutions waxed sore, for she had tae leave the auld hame an' go about wi' her man, as Paul tells in his epistle to the Corinthians.

" 'An' noo,' says the meenister, 'whatna kind o' a woman was this? I'm thinkin', for you aye see a man choosin' his verra opposite, that Peter wad hae chosen a quiet, wee bit woman that wadna' say much but love a great deal, for Peter was aye a nervous body, terrible quick wi' his tongue, but wi' an awfu' big heart. She was a guid manager, no' a clutterin' housekeeper, like Martha; fairly drivin ye wild wi' a' kinds o' entertainment ye didna' want, but juist a Mary an' Martha a' rolled into one.

" 'Tae conclude,' says he, 'I will show you that this wee bit woman has been a mighty power in the warld i' three ways.' An' here, Elspeth, I was fein astonished an' we never sae much as heard o' her before.

" 'Firstly, she has been a great comfort tae young theological students wha desire tae proceed frae ordination tae co-ordination an' whiles get tangled owre Paul's saying that "they bide even as I." Just then up steps Peter's wife and says, "Dinna' mind him, think o' me!" An' then juist like a woman, she casts up his ain words and says, "Have ye no right tae lead aboot a wife that is a believer even as the lave o' the apostles, an' my man Peter?" An' then says she, "A guid wife is from the Lord. Ye canna' meenister tae the haill warld, and ye only half a man. What dae bachelor meenisters, puir things, ken aboot the best half o' their people?" Syne the lads are glad tae tak her advice. Aye, Peter's wife's a great comfort tae theological students. I mind mysel' once—but I'll no' be tellin'.

" 'Secondly, this wee woman, Peter's wife, has been the greatest stumbling-block i' the way o' the great Church o' Rome wi' its doctrine o' the celibacy o' the clergy that ever was. She steps up tae the pope and says, "Wha nicht ye be?" "I," says he, "am the successor o' Peter!"

" 'Ye dinna say!' says she. "An' where's my successor?" "My dear woman," says he, "accordin' tae the Bull o' Pope—"

" 'Accordin' tae the facts," and she speaks right up, "accordin' tae the facts, what will ye do wi' me?" An to this day they dinna ken.

" 'Thirdly, Peter's wife is a representative of a' thae buried women aboot whom the warld never hears. We dinna ken even her name. But behind every guid man that does a guid work in the world there's aye ae woman or may be twa, a guid mither an' a guid wife. Aye, an' the guid wife that has tae bide at hame by hersel' an' her man far awa' may be

in danger o' his life. I tell you, she makes far more o' a sacrifice than him. He sees new things an' has stirrin' times, but he kens she's safe an' she bides at hame an' disna ken what's happenin' to him, an' every knock at the door an' every letter an' telegram is like tae burst her heart wi' fear. Aye, he has the name o't but it's she that pays the price. Juist think o' Livingstone's wife an' what it meant tae her tae come hame an' leave him oot there wi' fever an' savages an' lions a' roond him. Aye, an' nobody thinkin' but she was having a fine quiet time at hame. I would like fine for somebody tae build a grand cathedral tae Peter's wife. There's mony a woman whose man is far awa' travelin' an' at conventions an' conferences an' missions while she bides at hame wi' the wind sougin' roond the house an' fearsome noises a' the nicht keepin' her frae sleep, an' the bairns maybe no weel, that wad find a warm friend in Peter's wife. Ye see she kenned a' about it.

" 'Lastly, ye are some of ye sayin': "Ah, but it was a rare preevilege tae hae the Maister bidin' in her hame and her tendin' tae him and listenin' tae him all the while, an' sae nae dout it was. I will no' be minding you this day that he said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me," but I will be asking you tae read his ain words.

" 'Ye wad like fine tae hae him live wi' you? Then listen: "If a man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him." "Behold, I stand at the door and knock, and if any man hear my voice and open unto me I will come in and sup with him and he with me." "

There was a long silence, and then Elspeth broke it. "Donald, there's the fear o' God an' the wisdom o' his ain wife in that man frae Drumshalloch, and gin he preaches here next Sabbath I'll get till Kirk rheumatiz or no rheumatiz. Noo, take the Book, an' we'll hae prayers."—From "The Congregationalist."

EXCESSES OF THE AGE.*

BY WHITELAW REID.

Of specific excesses toward which our Democratic institutions seem to be tending, perhaps we do not need now to speak in any great detail. It may be enough to recognize that the American who colonized the Atlantic coast and the great Middle West, who framed the Constitution, started the government, developed the country under it, and fought a gigantic civil war to preserve it, is not the American who leads the popular movements of to-day. The type is changing; the beliefs are changing, and the aims.

He is neither Puritan any longer, nor Cavalier. He may outwardly deny the change, but he inwardly feels it. Nothing is more noticeable at the great centers of population and of national activity, or in any large section of what calls itself, and is

* Extracts from an address before the Phi Beta Kappa of Vassar College.

often called, our best society, than disappearance of the old foundation of character and action; a loss of profound, enduring, restful faith in anything. It is a *laissez-aller* age; an age of loosening anchors and drifting with the tide; of taking things as they are, with cordial readiness to take them hereafter as they come; of an easy indifference, whose universal attitude toward each startling departure from old standards is "What does it matter, anyway?"—an age, in short, marked by a refined "up-to-date" adaptation of the old Epicurean idea that there is nothing in this world to do but to eat and drink and make merry, for to-morrow we die. As Omar, prime favorite of the flower of this new school, has sung:

"What boots it to repeat
How time is slipping underneath our Feet;
Unborn To-morrow, and dead Yesterday,
Why fret about them if To-day be sweet!"

The loss of faith brings us by this short cut straight to the loss of purpose in life—of any purpose at least beyond purely material ones. To those who need money, the duty of getting it first, and above anything else, becomes the gospel of life. To those who feel the need of position, whether in society, business or elsewhere, their gospel drives them to all means within the law to attain that. To those who have both money and position comes the only remaining purpose in life, that of using them for an existence of amusement and enjoyment. Is it too much to say that never before in our history have such aspirations so completely dominated and limited such large classes?

But this craze for mere amusement and enjoyment, like other perverted appetites, grows by what it feeds on. The amusement soon becomes wearisome, the enjoyment soon palls, unless constantly more and more spectacular and bizarre. Perpetual change and constantly increasing variety of extremes seem to be the ever-rising price of keeping amused. One never is for long where one wants to be, or doing what one desires; there must be incessantly a rushing to and fro, and a change of pursuits, all under the glare of electric lights and the blare of brass bands.

One day we go wild over a guest because he is the brother of an emperor; the next we are in a pet because the same emperor wants to collect money from an unwilling debtor who doesn't pay his debts to us either. One day we proclaim Russia as our dearest friend, and fret with but half-concealed contempt at Chinese complaints about the massacre of their countrymen in Wyoming, or Italian complaints about similar atrocities in Louisiana, or foreign comment generally on our burning of negroes at the stake; and the next day we are demanding that our government shall at once and officially serve peremptory notice on that same dearest friend at St. Petersburg that we won't stand the equally wicked persecution of the Jews in Kishineff in the heart of Russia. We are bent on an isthmus canal at Nicaragua, and can hardly keep our hands off our ancient ally for attempting

one at Panama; we laugh loud and long at the De Lesseps collapse at proof of all we have said about the utter impracticability of the Panama route, then suddenly turn around, buy up the bankrupt, abandon the Nicaragua concern and set out to finish the same impracticable and preposterous Panama scheme ourselves.

Thus wave after wave of half-considered opinion sweeps over the country; we flash into flames of sudden excitement, which fortunately, for the most part, die out like heat lightning; feel equally fit to flout all the world's experience, solve at sight all its problems, or fight all creation at the drop of a hat, and are always in danger of going off at half cock into a new party or out of it, into some untried policy or out of it, into some monstrous injustice or out of it, into war or out of it.

But let no hearer for one moment forget that there is another side to the picture. Admitting all faults and inconsistencies and hysterical alternations of heat and cold, our people are still the freest, most generous, most active and daring, our country is still in our eyes the best the sun shines on. But we should be less its admirers, less loyal and less useful as its citizens, if we did not face the known facts with open eyes.

When you ask how it is to be rendered, one cannot be mistaken in turning first to those priceless qualities in any sound national life, whose tendency to decay we noted at the outset. Give back to us a serious and worthy purpose. Restore sane views of life, of our own relations to it, and of our relations to those who share it with us. Moderation in our conceit of our own almightiness will surely follow, moderation in the intolerant assertion of our own rights, moderation in meddling with the rights of others, some tendency to thought before action, some continuity of conduct personal and public, and some reference of policy to enduring principle.

Perhaps the same influence may even penetrate citadels powerfully entrenched, those of evils that come from the ill-judged excesses of the best people. It may possibly infuse moderation into our new and admirable devotion to athletics, and rescue us from those vagaries of sport run mad that have made the football teacher more important in our universities than the professor of chemistry or of philosophy, and the record of the cinder track the essential thing rather than the baccalaureate degree.

Harder task yet, it may restore sanity to our charity run mad; may teach us the infinite harm that lurks in our lazy way of ridding ourselves from each casual beggar with a careless quarter instead of a careful inquiry; and may even, after a time, stop the premium we put upon crime and crankiness when we build palaces for our lunatics and our criminals, and sustain them in these establishments in a comfort and even luxury far beyond the average of what the taxpayers who must meet the bills can afford for themselves. Under your guidance the moderate conclusion may in fact be reached that even for sweet

charity's sake the upright, industrious New York farmer or mechanic or shopkeeper is not bound to house and feed the crank and the criminal better than he can the children of his loins and the wife of his bosom.

Outside the immediate and inestimable effect on the family, the conservative power of educated women will naturally show its first and perhaps its chief influence in the next greatest among the forces that guide the world—that of social life. They will surely help to check its degradation. They may make it regain its soothing relaxation, and its benign stimulus for the best in every one. They may even give back to society the inspiration it once had for the leaders of the world's work. They will certainly correct the prevalent vicious conception of its real scope.

When higher ideals do return, the powerful influence of educated women will surely array as never before the best of their sex in compact, resistless phalanx against a social evil, alarming, degrading and demoralizing, which has suddenly become almost too common to provoke surprise—the transformation of marriage from a sacrament of God into a thoughtless and headlong business or social arrangement to be dissolved almost at pleasure. Six hundred and fifty-four thousand persons divorced in this country in the last twenty years—such is the deplorable record on which Catholic and Protestant clergy are already appealing for a union of all moral agencies to resist this downward rush of the multitude.

The same influence should help check the yet more common weakening of family ties and destruction of family life. It should correct at the very root of the evil, the extraordinary development of nervous excitability that accounts for so much of our fickleness of view and instability of belief; for the frequent outbursts of general turbulence and lawlessness through whole zones of population; for the varied and incredible character of the crimes, for the amazing publicity which attends them and the ready imitation which the wide knowledge of every new crime often stimulates.

What we do is transacted on a stage of which all the universe are spectators. What we say is transmitted in echoes that will never cease. What we are is influencing and acting on the rest of mankind. Neutral we cannot be. Living, we act; and dead, we speak; and the whole universe is the mighty company forever looking, forever listening, and all nature the tablets forever recording the words, the deeds, the thoughts, the passions of mankind.—John Cumming.

God in His great mercy will have the soul comprehend that His majesty is so near that it need not send messengers to Him, but may speak to Him itself and not with a loud crying, because so near is He already that He understands even the movements of its lips.—Teresa.

The International Lesson.

THIRD QUARTER.

LESSON VIII.

EIGHTH MONTH 23, 1903.

DAVID AND JONATHAN.

1 Samuel 20: 12-23.

GOLDEN TEXT.—There is a friend that sticketh closer than a brother.—Prov. 18: 24.

DAILY READINGS.

Second-day, Eighth mo. 17.—David in danger. 1 Sam. 20: 1-11.
Third-day, Eighth mo. 18.—David and Jonathan. 1 Sam. 20: 12-23.
Fourth-day, Eighth mo. 19.—Saul's anger. 1 Sam. 20: 24-34.
Fifth-day, Eighth mo. 20.—The farewell. 1 Sam. 20: 35-42.
Sixth-day, Eighth mo. 21.—The last meeting.—1 Sam. 23: 16-18.
Seventh-day, Eighth mo. 22.—David's lament. 2 Sam. 1: 17-27.
First-day, Eighth mo. 23.—True love. 1 John 4: 7-21.

The time of the present lesson was about 1063 or 1024. The place was Gibeah, not far from Jerusalem. Saul was probably about 53 years old, David about 22 or 23, and Jonathan about twelve years older. It is impossible to speak with certainty regarding these data, as our knowledge is not definite enough. David had been about a year at the court of Saul, was an important officer in the army, and had married Michal, a daughter of Saul (1 Samuel 18: 17-20, 28). The story of the friendship of David and Jonathan is one of the most familiar in the Old Testament, and literature is full of allusions to it. Nowhere is there found a better illustration of true friendship.

Saul's jealousy of David increased, "and Saul was yet the more afraid of David; and Saul became David's enemy continually" (1 Samuel 18: 29). In chapter 19 there is an account of how Saul attempted to have David killed, and how David fled for his life. Some sort of a reconciliation seems to have been arranged, for in chapter 20 we find David back at the court of Saul, but still suspicious. Though Jonathan insisted that his father had no evil intentions, David determined to put Saul to the test. How this was to be done is told in verses 5 to 10. After an earnest conversation "Jonathan said unto David, Come, and let us go out into the field." The object of this was to talk and make their plans where there would be no risk of being overheard.

12. "Jehovah, the God of Israel, be witness: when I have sounded my father about this time tomorrow, or the third day, behold, if there be good towards David, shall I not then send unto thee, and disclose it unto thee?" Amer. R. V. This is clearer than the Authorized Version.

13. "Jehovah do so to Jonathan, and much more also should it please my father to do thee evil, if I disclose it not unto thee and send thee away, that thou mayst go in peace." Amer. R. V. This, again, is much clearer than the common translation. Jonathan's adjuration ends here. The meaning is, that if he finds all is well, he will tell David; but if evil is likely and he does not tell David, then let a curse come upon his (Jonathan's) head.

14, 15. It is evident from these verses that Jonathan was convinced that David would some day be king. It was customary in the East when a new

dynasty seized a throne to put all the family of the preceding monarch to death. (Compare 1 Kings 15: 29; 2 Kings 10: 6, 7; 11: 1.) Jonathan, therefore, asked David to show mercy to his family in the future. David kept this covenant with Jonathan in showing kindness to Mephibosheth. (See 2 Samuel 9: 1-13; 21: 7.)

16. This verse, as it stands, is not very clear. It seems to mean either, if David broke the covenant, Jehovah would punish him by means of his enemies, or it may be a remark of the historian saying that Jehovah would thus punish him.

17. Jonathan now asks another oath from David. He evidently wished to bind David in the strongest way possible.

18. See verses 5, 8, 25 of this chapter.

19. "Three days." According to the Hebrew method of reckoning this might be one complete day and parts of two. "The place." Possibly Bethlehem (verse 6). "The business." Either the incident related in verses 1-7 or something not recorded. "The stone Ezel." This means "stone of departure." This may have been some well-known stone, or the word may not be a proper name, for the Septuagint has it "beside this heap of stones." It was near this stone, probably in a cave, that David was to await the signal from Jonathan.

20. The arrangement was made in case Jonathan should be watched and kept from meeting David personally. "The general sense of the verse must be that Jonathan will choose some object by the side of David's hiding place as a mark at which to shoot."

21, 22. "The lad." The boy taken to bring back the arrows shot while practicing, like a "caddie" in golf. The signal was well conceived, and it was impossible for one who did not have the key to understand it. If Jonathan said, "This side," all was well, and David could return with safety; but if he said, "Beyond thee," then David must fly.

23. "The matter." The covenant of friendship mentioned in verse 16. "The Lord is between thee and me forever." As a witness of the covenant and as an avenger if it is not kept. Compare verse 42 and Gen. 31: 49, 53. The remainder of the chapter should be read, to learn how the arrangement was carried out, and how David and Jonathan parted. So far as recorded David and Jonathan only met once after this in the wilderness of Ziph (1 Samuel 23: 16).

PRACTICAL THOUGHTS.

1. True friendship is founded on the recognition of good qualities in others.
2. True friendship is unselfish.
3. Reciprocity is the joy of friendship. Prov. 18: 24, first part.

How often we cry mightily to God, as if He were far away, resident only in the starry heavens, when, if we would drop into silence we would find Him near at hand in the sweetness of our solitude.—"United Presbyterian."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR EIGHTH MONTH TWENTY-THIRD.

LESSONS FROM PAUL: HOW TO MAKE OUR LIVES COUNT LIKE HIS.

2 Tim. 1: 6-8; 2 Cor. 11: 23-28.

Second-day, Eighth mo. 17.—"Fervent in spirit." Rom. 12: 11-17.

Third-day, Eighth mo. 18.—Filled with the Spirit. Rom. 8: 12-17.

Fourth-day, Eighth mo. 19.—Living for Him. Mark 8: 34-38.

Fifth-day, Eighth mo. 20.—Suffering if need be. Col. 1: 24-29.

Sixth-day, Eighth mo. 21.—"Instant in season." 2 Tim. 4: 1-5.

Seventh-day, Eighth mo. 22.—Faithful through all. 2 Tim. 2: 1-5.

A young woman who was being urged to use her influence to change the vote of her father who resided in an adjoining State, was asked, "What is your father? What does he do?" "He is a Quaker preacher," was the reply. "Well," said the unchristian politician who was talking to her, "You needn't say anything to him, then, for he'll vote the way he says he's going to." It is good to have the reputation that one is so sure to maintain and testify to his convictions that he can be counted on as soon as the proposition is defined.

Peter stood for one thing in the presence of Gentile Christians alone, and for another when the Jewish party appeared, and we can but feel that Paul was right to "withstand him to the face." But with which is our own record more comparable? We can learn, if we cannot glory; and the lesson of Timothy's early training and the persistent need that he stir up his gift encourages us to the effort to attain even where we are conscious of present shortcomings. If God became discouraged with us as quickly as we frequently do with one another, this would be a gloomy world. But the opportunity of the new day offers hope, and our record can be bettered as we learn to live more and more perfectly by the rule of alert faithfulness.

It is so easy to admire the grandeur of martyrdom or the heroism of a conspicuous sacrifice that we are apt to be led into a disregard for the opportunities of our own lives. We may need to be shown—not for self-satisfaction, but for encouragement—how some very quiet routine is really our contribution to a valuable result. One who is called to give up a chosen career to make possible a home for the parents' declining years has a service often much more difficult and as much more worthy of approbation than one whose work is before the public, and is thus supported by a wider sympathy and interest.

Not the deed alone, but the doing—the spirit—counts. And even a small deed done faithfully may be progenitor of undreamed of successors. One of the books of my earliest recollection was a faded, pink-covered copy of "The Dairyman's Daughter," a religious story, which, more than fifty years ago, had reached a circulation of four million copies in fifty languages. The life of Leigh Richmond, its writer, was influenced by Wilberforce's "Practical View of Christianity," and he in turn, the great

champion of the enslaved negro, became a Christian from reading "The Rise and Progress of Religion in the Soul," written by Philip Doddridge. Doddridge was a valiant and effectual worker for Christ, having been brought to Him through the perusal of "A Call to the Unconverted," by Richard Baxter, author also of "The Saints' Rest," a book widely known after more than two centuries of usefulness. And all this tree whose branches reach to heaven had as seed a little tract written by one Richard Gibbs, a copy of which was handed by a peddler to Baxter when he was yet an unconverted lad.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

WORK IN CEYLON.

[The following extracts are taken from a circular letter sent out from the mission at Clodagh, Matale, Ceylon, dated Sixth month, 1903.]

As we look back over the work here for the last six years we see in all of its details the parable of the Sower. I will not dwell upon the disappointments of "the fowles of the air," "the thorns," or "the stony places," but I shall in gratitude to, and for the glory of the "Lord of the Harvest," make mention of some of the seed which has fallen on good ground. Last month we began with three lads of from 18 to 21, the training of our own teachers. We should have had four, but one was sick, and is still not well enough to leave his village and come to Clodagh to begin his studies. These four young fellows are all the fruits of seed sowing during the early days of the Mission, and have been brought to Christ while in our schools. Three of them have, we believe, been true Christians for about four years, and have lived consistently, so we trust, with God's blessing, they will have useful lives before them, and will, in their turn, become seed sowers in the future.

E. P. Fonseka, who, some Friends will remember, joined our Mission lately, having been a Wesleyan minister for about 28 years, and who for the last five years has felt drawn to the Friends' Mission, and has come to us at considerable sacrifice of worldly prospects, has opened what we should call a Sunday School, only that it is held on a week-day, at a village called Golahauwatte, about three miles from our old location at Aluwihare. He began with boys, then girls wanted to come, so his wife and daughter began teaching them; and the older people came also. They are putting up a shed to hold the school in, with a little help from us, in one of the villager's gardens. This is the village which the Monitor in Aluwihari School lives in, and he is, I believe, a Christian, which shows how wide the influence of a Christian school is.

Last month we started another colporteur to work. His name is William Hendrick, a Sinhalese. He is chiefly supported by the British and Foreign

Bible Society, but is under my charge. Stephen, our Tamil colporteur, is supported chiefly by our native Christians, those in Clodagh being at present the largest subscribers. We are hoping soon to have a Sinhalese evangelist, also supported by the native Christians, and we expect those in the other stations will then take up more of the burden; in fact, they have promised to do so.

Our two boys are greatly interested in the engine and machinery in the Tea Factory at Clodagh, which has now been working for some time, and just lately in the building of the Cocoa Store, and in the two elephants, which are working for us sometimes, carrying big stones which ten men could hardly carry, to build the retaining wall of the barbecue (a large flat place where cocoa is to be dried in the sun). I think the little people at home would be interested in seeing them too. Around the stone is put a piece of chain strong enough for the cable of a ship of 200 or 300 tons, and then a thick rope tied to that. The elephant takes this rope in his mouth, taking hold of it with his trunk to put it in, and walks away with the stone. The elephants are so careful that, though the path where they carry the stones goes through the tea, and is less than three feet wide, they have, I think, only broken one plant all the time they have been working. Though we are using these big stones which it takes an elephant to carry the wall could not be well built without lots of little stones too to fill in the spaces between the big stones and keep them tightly in their places, and these can be carried by the little boys and girls; so in God's building there is a lot of work the little people can do, and those of us who know how God answers prayer value their prayers, and Jesus, who sat over against the treasury, and saw what was put therein, still sees and knows about every gift, and rejoices when He sees children as well as grown-up people love Him well enough to do and to give that which costs them much. In God's building there are many "costly stones," and it is not always the big ones that are the most costly. The widow's mite was small, but she cast in "more than they all."

JOSEPH MALCOMSON.

Things of Interest Among Ourselves.

Professor R. C. Root has returned to Berkeley, Cal.

Levi Rees, wife and daughter, arrived in Whittier, Cal., the 25th ult.

Thomas Armstrong and wife have changed their residence from Long Beach to Whittier, Cal.

William Penn Angell is located in the meeting at New Castle, Ind., and is doing efficient work.

Whittier (Cal.) Friends are glad to welcome George Taylor and family back from their trip to England.

Absalom Rosenberger and wife, who have been in Whittier, Cal., for some time, have returned to their home in Oscaloosa, Iowa.

Scranton Quarterly Meeting was held at Paton, Ia., the 25th and 26th ult. Fred Coppock was present at two sessions, and definite work was done. Two young people professed conversion in the afternoon meeting on Sabbath.

Short Creek Quarterly Meeting of Friends will be held at Smithfield, O., the 15th instant. Select meeting on the day following, at 2 p.m.

Edgar S. Nickolson, of Baltimore, Md., preached a temperance sermon at First Friends' Meeting, Indianapolis, Ind., on First-day, second inst.

Thomas J. Kiphart, of Cincinnati, is expecting to attend Wilmington College and take the Biblical course. At the same time he will do religious work in nearby meetings.

Irvin and Margaret Taber, Sarah Baldwin, Isaac Kenworthy, Theodore Jessup, Brother Johnson and wife and Stella Edwards attended Pasadena Quarterly Meeting the 25th ult.

Bennet Shugart, of Jonesboro, Ind., gave three temperance lectures in Barbers Mill Monthly Meeting, Indiana, 1st and 2d instant, which were very instructive and highly appreciated by all that heard him.

President E. Stanley, while engaged in the work of increasing the endowment fund to Friends' University, attended Kansas City Meeting, Sabbath morning, the 19th ult., and dispensed the Gospel to the edification of those present.

Traverse City Friends have a public missionary meeting once a quarter in place of the regular Sabbath evening meeting. A carefully-arranged program is prepared, and the meetings are very popular. An offering is taken on these occasions for the Friends' African Industrial Mission.

W. A. Freeman and wife, Mary C., of Sheffield, Ala., visit the meeting at Mountain Home, Ala., regularly on the second and fourth Sabbaths in each month. They attended the Mountain Home Monthly Meeting on the 25th ult., and the ministry of W. A. Freeman was very helpful and encouraging.

Those wishing to attend Western Yearly Meeting who desire information with reference to board and lodging, can obtain the same by addressing Evan Hadley, Plainfield, Ind. Parties can reach Plainfield from Indianapolis on the Interurban cars, leaving corner of Illinois and Washington Streets at any hour of the day. There is no small-pox at present in Plainfield.

Western Quarterly Meeting was held at Spring, N. C., the 24th, 25th and 26th ult. The ministry of Thomas Newlin from Guilford College, and Rufus King and Thomas Anderson, from Deep River Quarter, was very much appreciated. The annual reports from the monthly meetings, together with the report of the Educational Committee show that some progress is being made in church work, and the unity of feeling and harmony of sentiment give evidence that there is a growth in the spirit of the gospel.

J. L. Spicer was with the Children's Home of Cincinnati, as superintendent of home-finding and placed-out children something more than four and one-half years. During this time he traveled 115,127 miles and put children in 615 homes. He entered upon the work of superintendent of the evangelistic and church extension work of New York Yearly Meeting the 5th instant. He expects to attend Butternuts Quarterly Meeting the 15th. His present address is at 106 Montgomery Street, Poughkeepsie, N. Y.

Adrian Quarterly Meeting was held at Raisin Valley, near Adrian, Mich., the 1st and 2d inst. Josiah Pennington, a minister from Traverse City, Mich., was present, and his ministry, with that of the home ministers, made it a time of blessing. In the business meeting on Seventh-day the report of the trustees of Raisin Valley Seminary was an item of interest. Many improvements have been made the past year, and Professor Jonathan Dickinson, Jr., with his wife and an able corps of assistant teachers, give promise of a prosperous year of school work the coming year. On First-day afternoon an interesting and profitable Christian Endeavor meeting was held, and various topics discussed pertaining to the work.

In view of the fact that James B. Unthank and wife expect soon to leave their old home, Wilmington, O., a pleasant surprise reception was tendered them by his Sabbath School class at the home of A. S. Bailey and wife, on the evening of the 30th ult. About fifty guests were present, most of whom had enjoyed the rare privilege of being members of President Unthank's Bible class. They expressed their love for him and appreciation of his work in appropriate sentiments inscribed on the backs of calling cards strung on a ribbon which, together with a handsome leather chair, were presented by Lola Street.

In simple and heartfelt language she voiced the gratitude of the class for his earnest efforts in their behalf, and their deep regret at losing so efficient and helpful a leader.

Portland, Indiana, Monthly Meeting was held Seventh month 25th. The attendance was larger than usual, and quite a good interest manifested. The statistics for the quarterly and yearly meetings were prepared and read. The additions and losses in membership were just equal, leaving the membership 448; two meetings had a net gain of 21; one meeting and two unorganized neighborhoods the same number of net losses. The total accessions and total losses were 32. The local meeting at Pike gained 3 and lost 3. Total, 75. The Friends at Portland are repairing their meeting house by giving the outer wood work much-needed paint, replacing loosened slate and re-papering the inside. The Ladies' Aid Society has reorganized and is at work to furnish some of the needed finances. The meetings all appear to be revived and manifest a good degree of spiritual life.

Eleanor Wood sailed from Montreal on the steamer "Ionian" on the 25th ult., for Liverpool, thence to York, England. She is to attend the Summer School at Birmingham, in which she is to read a paper on "Social Settlement Work in Chicago." She is then to take up work as "Social Secretary" at the Rowntree Cocoa Works at York, working among the employees for their social elevation. As her father, S. Adelbert Wood, was taking her to the train at Adrian, Mich., en route to Montreal, Fifth-day evening, the 23d ult., they were attacked by two highwaymen, one of whom seized the reins and tried to tip the buggy over. Meanwhile the other man hit S. A. Wood twice on the back of his head. But for her screams and the providential coming of another buggy, which frightened the men away, the results might have been serious. Although the wound on S. A. Wood's head was quite severe, no lasting injury was sustained.

MARRIED.

COPELAND—BARRETT.—At Spiceland, Ind., Eighth month 5th, 1903, Albert Luther Copeland and Alice Hiatt Barrett. They will be at home at the Indiana Boys' School, Plainfield, Ind., after Ninth month 1st.

TABER—CLARKE.—At the Friends' Meeting House, Milton, N. Y., Seventh month 29th, 1903, Charles Russell Taber, son of Solomon B. and Kate A. Taber, and Helen Birdsall Clarke, daughter of Edgar M. and Caroline H. Clarke.

DIED.

BARRETT.—At her home, Milton, N. Y., Seventh month 17th, 1903, Margaret Barrett, aged 73 years. She was for many years an esteemed and useful member of Milton Meeting.

DILLON.—At his home at Northbranch, Kan., First month 25th, 1903, Dillon Haworth Dillon, in the 57th year of his age. The deceased was a minister and was active in his home meeting until death. A few years ago he attended London Yearly Meeting and visited Egypt and the Holy Land.

HUNT.—At the home of his daughter, Mattie Hadley, Northbranch, Kan., First month 23d, 1903, Asa Hunt, aged 72 years. He was a Friend and an earnest Christian.

MABBS.—At Deadwood, South Dakota, Sixth month 22d, 1903, Eliza Mabbs, in her 80th year. She was a minister in Deadwood Monthly Meeting of Friends, and was one of the prime movers in establishing and maintaining the meeting. She was active in reform movements, having done much in the anti-slavery and temperance work. Evangelistic and missionary efforts claimed her attention in later years. She was thrice married: First to Elias H. Heacock, in 1843; then to Francis L. Frantz, 1851, and finally to Austin Mabbs, in 1893.

TALBERT.—Near Liberty, Ind., Sixth month 4th, 1903, Asa Talbert, son of Richard and Rhoda Talbert, aged 79 years. He was a lifelong member of Friends and for many years he acceptably filled the station of elder.

WEST.—At his home, near Martinsville, Clinton County, O., Sixth month 28th, 1903, James H. West, aged 82 years. He was a lifelong member of Newberry Monthly Meeting of Friends, Ohio.

WILSON.—At the home of Robert and Eunice Wilson, near Fairmount, Ind., Eighth month 2d, 1903, Russel Dean, son of Paxton and Amanda D. Wilson, in his fifth year.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

Canada's population now stands about 5,500,000, and her foreign trade per capita is more than twice that of the United States.

King Edward declares, in answer to an inquiry, that he will feel just as much honored when his health is drunk in water as when it is drunk in wine, and that he will be glad if his sentiments in this matter are made known privately. This is good sense, and will no doubt help conscientious teetotalers to combine loyalty to principle with loyalty to their king.

The shrinkage of over one and three-fourths billions of dollars in the estimated wealth of Americans during the last few months is checking lavish expenditures for banquets, dress, jewelry and other extravagances which were becoming a discredit to the nation and an injury to its people. This is a large item to the credit side in the great decline of stocks.

The "Times" correspondent at Odessa says that vast crowds, estimated at between 500,000 and 600,000, flocked to Saroff to witness the canonization of a monk known as Saint Seraphin. The newspapers publish marvelous tales of the miracles performed at the Saint's shrine, the blind made to see, the lame to walk, and the infirm cured of incurable ailments. Intense religious enthusiasm seems to prevail.

The special train bearing Henry P. Lowe, Chief Engineer of the United States Steel Corporation, recently completed a run from the Atlantic to the Pacific, a distance of more than 3,200 miles, in 73 hours and 21 minutes. The time from Chicago to Los Angeles was 52 hours and 51 minutes, an average speed of 42.7 miles an hour, including all stops. This run clips 5 hours and 5 minutes off all previous records.

The first practical test overland of the Deforest wireless telegraph system was made last week. Signals were received at Cleveland from Buffalo, 180 miles distant, three-fourths of this distance being overland. The experiments extended over a period of several hours, the communications received consisting of cipher

and the wireless code messages. The messages received were sent a longer distance overland than had heretofore been accomplished.

Government reports show that 5,217,000,000 pounds of sugar, valued at more than \$100,000,000, were brought into the United States in the fiscal year just ended. Adding to this enormous importation 600,000,000 pounds as the domestic production, would give a total sugar supply of 5,817,000,000 pounds for the year, or sufficient to furnish an average of seventy-two pounds for each individual in the United States, estimating the present population at 80,000,000.

Western railroads running out from Chicago have for some years sold a 1,000-mile mileage ticket for \$20, good on any lines within the passenger association of that region; but it has been accompanied by such restrictions regarding purchase and use as to cause much complaint. Now the Chicago Great Western road plans the issue of a mileage book of its own at the two-cent rate on which anybody besides the purchaser can ride, and the effect of the step will be to compel the general adoption of such a ticket by western roads.

The consumption of spirits of all kinds increased 9,615,820 gallons during the past year, and the consumption of fermented liquors increased 2,171,898 barrels over the previous year and 9,157,427 barrels over the consumption of 1898. Tax receipts from tobacco during the past year amounted to \$43,514,810, a decrease of \$8,423,114 as compared with the previous year; but the number of cigars smoked during the year reached the enormous total of 6,786,390,533, an increase over the previous year of 682,823,268; and the number of cigarettes smoked during 1902-1903 was 3,031,893,732, an increase of 388,931,788 over 1901-1902.

Secretary Root refuses to accept the resignation of three young lieutenants of the artillery unless they give better reasons for desiring to leave the service than a mere desire to engage in other pursuits. The government, according to the Secretary, is entitled to the benefit of the services of officers who have been educated and trained by the government at considerable expense. Ten years ago young West Pointers were almost driven out of the service because of the few opportunities to employ them to advantage in a small army. Now they are denied the unrestricted right to leave it whenever they choose to resign their commissions.

Prof. Langley's ideas in aerial navigation are about to have practical tests on the Potomac River, upon which a large float has been built as a base of operations. The Langley aeroplane appears to be different from Prof. Bell's new kite structures. Both, however, dispense with gas-bags, such as Santos Dumont uses in his voyages in the air. Prof. Langley has the support of the government in his experiments, and a government appropriation has enabled him to defray the large expense attending the construction of his aeroplane and the experimental use of it on the Potomac. The professor anticipates many failures before final success is attained.

A marked increase in evangelistic work by tent meetings in cities and in places of resort is noticeable in many parts of the country. Philadelphia probably has more of this work than any other city. By request of the Presbyterian Evangelistic Committee, statistics were gathered Seventh month 26th, in all parts of this city by the chief of police and his assistants. It was found that 127 meetings were held with an aggregate attendance of about 25,000 people. These meetings were conducted by 22 organizations, representing almost as many denominations. While no exact results can be tabulated from this giving the message of the gospel to those outside the usual bounds of church work, there is evidence that it is fruitful in conversions.

Secretary Cortelyou has decided to select a limited number of women from eligible lists furnished by the civil service commission for appointment as "matrons" in the immigration service. The societies interested in the welfare of the women who come to this country without friends, and who need them sadly enough, have all protested against the unfair treatment and the summary dismissal of the women inspectors. It is unfit that men should have the only influence in respect to these women; they should have the help of those of their own sex; a fair opportunity should be given, and the women, whether called "matrons" or "inspectors," should meet assistance and support instead of the disfavor and discourtesy to which the pioneers of last spring were subjected.

Baron d'Estournelles de Constant, who headed the French Parliamentary arbitration group on its recent visit to London, in his letter to Foreign Minister Delcasse, sets forth the results of the recent exchanges of views in London and Paris between members of the British and French Parliaments and the leading Ministers of the two Governments relative to the settlement of the outstanding Anglo-French difficulties by arbitration and the reduction of the navies. The new policy has three essential objects: First, the conclusion of a reasonable arbitration treaty, similar to that negotiated between Great Britain and the United States, and in accordance with clause 19 of The Hague International Arbitration Convention; second, a reduction in the overwhelming naval expenses, in agreement with France and Russia, concerning which the Baron claims to have received categorical verbal and written assurances; third, a friendly settlement of the outstanding differences which, for twenty years, have vainly exhausted the resources of diplomacy.

Sixty-three out of sixty-four cardinals participated in the election of Leo XIII.'s successor. Ceremonial preparation for the task having been perfected, on Eighth month 1st, the formal, secret balloting began, and on the 4th inst., on the seventh ballot, Cardinal Joseph Sarto, Patriarch of Venice, was elected. He was born in Treviso, Sixth month 2d, 1835, and hence is well on in years. Most estimates of him which have been volunteered by those who have speculated on the succession have described the new Pope, who has chosen the name of Pius X. as that by which he hereafter will be

known, as an opportunist, a man of tact and prudence, fairly liberal in his views, correct in his manner of living, and unusually popular with Italians. His relations with the Italian Government have been more cordial than have those of most of the Italian cardinals, and his election presumably betokens the coming consummation of a thorough understanding between the Vatican and the Quirinal. He has scholarship, preaching power and administrative skill.

The speculative manipulation of the market here, aided by short crops, is stimulating cotton production abroad. England, Germany and France have been experimenting in cotton culture in their colonies, and associations have been formed in each of these countries to secure economic independence with respect to this important product. American cotton experts have been shrewdly selected to examine the colonial field and determine what shall be done. A large fund has been raised by the British Cotton Growing Association for experiments, and the Colonial Office is actively co-operating in the movement. The German Government is operating on

A BACK NUMBER,

The Milk and Egg Diet.

Starving the patient who has a sick stomach is an out-of-date treatment and no longer necessary with the predigested and nourishing food Grape-Nuts that the weakest stomach can handle and grow strong upon.

There is plenty of proof of this: "I had suffered from stomach trouble for six years, and for most of the last two years had been confined to my bed, the trouble having become chronic in spite of the very best medical attention. I had always been a coffee drinker, but for the past year I could not drink it at all because it made me so nervous I could not sleep, and my appetite was almost entirely gone.

"Then some friend advised me to try the predigested food Grape-Nuts, and about three months ago I did so and since that time my improvement has been so rapid that my customers and friends are astonished, and every day some one remarks upon my changed condition. I have gained 15 pounds, sleep well, my appetite is good and my digestion is perfect. Where I have lived on milk and light diet for years I now eat most anything I want and don't suffer any inconvenience, either. The way Grape-Nuts food has built up my stomach and strengthened my nervous system particularly is just wonderful.

"I drink your food-drink Postum, too, and no longer feel the want of coffee. There is absolutely no doubt that leaving off coffee and using Grape-Nuts and Postum has brought me out of my bed from an invalid back to fine health." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and that reason is plain to any one who will spend a few minutes investigating in the interest of health.

Send to the company for particulars by mail of extension of time on the \$7,-500.00 cooks' contest for 735 money prizes.

the same lines. The American experts report that cotton can be produced in the German West African colonies in great quantities, and that only capital is required for the development of the industry. The French manufacturers have founded a Colonial Cotton Association, and are about to send an expedition to the Soudan and the Valley of the Niger to study the conditions of cotton culture there. It will be some years, however, before the industry can be developed in these new fields sufficiently to bring about any great change in the markets of the world.

YEARLY MEETINGS IN 1903.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 13th. James B. Unthank, clerk, Wilmington, O.

Ohio Yearly Meeting, at Mt. Pleasant, O., Eighth month 27th. W. Mahlon Perry, clerk, Central City, Neb.

Iowa Yearly Meeting, at Oskaloosa, Iowa, Ninth month 8th. Wm. Jasper Hadley, clerk, 109 South Ninth Street, Marshalltown, Iowa.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 6th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

MORE WORK FOR INVENTORS.

With wireless telegraphy to stimulate the mind,

We ought to set to work at once, nor rest until we find

A lot of undiscovered things to amplify our joy.

And do away with many cares that bother and annoy.

A trackless railway route would save a mountain of expense,

A boatless line of steamships, too, would surely prove immense;

And let some mind evolve for us a go-less kind of go,

So we can travel round the world, yet stay at home, you know.

And since it costs so much to live, we scarce can save a cent,

A foodless dinner is the thing some genius should invent;

And after that, if we would have existence truly cheap,

Some grand philanthropist should make a bedless kind of sleep.

To-day the trouble is that things are as they have to be,

Whereas we'd rather have them as we'd rather have them; see?

(These verses seem so tangled that the author here explains

It's all because they're fashioned from a brainless kind of brains.)

—Nixon Waterman.

REDUCED RATES TO SAN FRANCISCO AND LOS ANGELES.

Via Pennsylvania Railroad, Account National Encampment, G. A. R.

On account of the National Encampment, G. A. R., at San Francisco, Cal., August 17th to 22d, 1903, the Pennsylvania Railroad Company will sell excursion tickets to San Francisco or Los Angeles from all stations on its lines, from July 31st to August 13th, inclusive, at greatly reduced rates. These tickets will be good for return passage to reach original starting point not later than October 15th, inclusive, when executed by Joint Agent at Los Angeles or San Francisco and payment of 50 cents made for this service. For specific information regarding rates and routes, apply to Ticket Agents.

"A SUMMER FAIRYLAND."

To those who are planning a summer outing and seeking "green fields and pastures new," some place where they may cast care aside and commune with primitive nature, where, though the sun shines ever brightly, cooling breezes always blow, and great heat is unknown, it is safely promised that among the rocks and lakes of the Muskoka district, about 100 miles north of Toronto, situate in the Highlands of Ontario (1,000 feet above sea level), they will find enchantment.

Handsomeness, illustrated, descriptive publications will be sent free to any address on application to Mr. F. P. Dwyer, E. P. A., G. T. Ry., 290 Broadway, New York.

No man should be entrusted with power who will not use it for some good.

LIFE OF STEPHEN GRELLET BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street

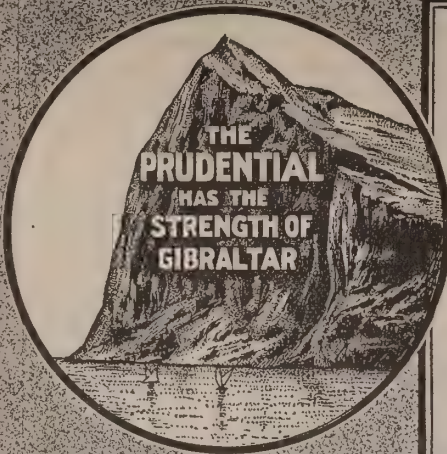
Germantown, Pa.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.



The Pulpit and the Press

have both pointed out the benefits to be derived from Life Insurance. The thing for you to do is to get these benefits for yourself and your family.

WRITE FOR INFORMATION

The Prudential

INSURANCE COMPANY OF AMERICA

JOHN F. DRYDEN,
President

Department 67.

HOME OFFICE:
Newark, N. J.

300% Yes, It's an Actual Fact. NOT INTEREST, BUT SECURITY.

Two hundred per cent, sound, improved realty, and a Deposit of the Gold Coin, dollar for dollar, for the repayment of the debt. In our 27 years' experience we have tested our Sinking Fund for the past eight years. It has proved to be the highest development of the real estate mortgage. Send for descriptive circulars and full information free. Highest references.

PERKINS & CO., LAWRENCE, KANSAS.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone Spruce 33-55.

Clerk.



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.
Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes to lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 62d & Media Sts., Philadelphia

An Opportunity

is offered to subscribe to the stock of a company which should pay a very satisfactory dividend during the current year. There are numerous safeguards thrown around this stock to protect the investors. I can prove to any one who is interested and who wishes to invest their money with the maximum of profit and with the least chance of loss, that this company has unbounded merit.

I shall be pleased to furnish full information on request, and will gladly give references.

J. B. MEREDITH

520 Drexel Bldg., Philadelphia

NEW ORLEANS, ATLANTA, FLORIDA
AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

There is no niche in the temple of immortality for the things we meant to do.



Used by American
Physicians since 1844.

The Cooling Effervescent

For Prickly Heat, Stomach Disorders, Headaches, Constipation.

"It's good for children too"

The Tarrant Co., New York

Dressing Sacques and Kimonos

A loose-fitting garment is always cooler and more restful than one that fits tightly. No doubt that is one reason why Dressing Sacques and Short Kimonos are so popular. Especially good values in these:

Women's Dressing Sacques

Of plain white lawn; plaited back, yoke front; collar and sleeves trimmed with ruffle—75 cents.

Women's Dressing Sacques

Of plain white or colored lawn; plain back, loose front; collar, front and sleeves trimmed with ruffles—\$1.00.

Women's Dressing Sacques

Of sheer lawn, plaited back and front to yoke line; sailor collar; sleeves trimmed with inserting and band of pink or blue border; were \$2.00—now \$1.50.

Women's Short Kimono Sacques

Of white lawn; plaited back, yoke front; collar, revers and cuffs trimmed with band of inserting—2.00.

Women's Dressing Sacques

Of white lawn; plaited back; front tucked and trimmed with inserting; sleeves and bottom of skirt also trimmed with inserting; ribbon at neck; were \$3.50—now \$3.00.

Women's Dressing Sacques

Of Persian lawn; back and front tucked and trimmed with embroidery; short sleeves and V-shape neck, trimmed with Hamburg and ribbon; were \$6.00—now \$4.50.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

ESTERBROOK'S

• THE STANDARD PENS EVERYWHERE.

STEEL PENS



150 Styles Fine, Medium and Broad Points.
Sold by All Stationers.

Works, Camden, N. J. The ESTERBROOK STEEL PEN CO. 26 John St., New York.

The American Friend

Vol. X

EIGHTH MONTH 20, 1903

No. 34

	PAGE
EDITORIALS.—Editorial Letter.—The Measure of a Life's Work . . .	563-564
Early Quakerism an Evangelical Movement.—V.	564
Charles M. Woodman.	
The Place of Religion in Our Colleges .	566
Rufus M. Jones.	
Letter to a Young Friend Leaving Home for School	568
Henry van Dyke.	
SOME VIEWS ON PRESENT TOPICS:	
A New Responsibility	569
Thomas Newlin.	
THE INTERNATIONAL LESSON	571
Lesson for Eighth month 30, 1903.	
CHRISTIAN ENDEAVOR	572
Topic for Eighth month 30, 1903.	
MISSIONARY DEPARTMENT	573
CORRESPONDENCE	574
THINGS OF INTEREST AMONG OURSELVES,	574
MARRIED.—DIED	576

*Speak, Father—in the awful stillness speak,
Speak human-wise to one so human-weak;
For if I look above the sky is dumb,
Or to the nearer Earth, there is but hum
Of other souls as freighted with the sense
Of their despair, of Thine omnipotence,
Beyond, Beyond.*

*Thou canst content the nestling in the nest;
Or if disquietude be Thy behest,
Teach me to see those beacon lights afar,
Where the Amens of mortal longings are!
So to keep constant watch, nor find my soul
Turning forever to some new-found goal
Beyond, Beyond.*

*Find it I cannot. Lead me through the dark!
Suffer the outstretched Angel of the Ark,
Close at the end, to lean o'er me and say:
"He whom thou seekest is Himself the way!
Dimly through earth fogs thou hast sought Him—See
How on the other side He waits for thee
Beyond, Beyond."*

—C. C. FRASER-TYTTLER.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

FLOWERS AND SHRUBS.—You should plant this Fall. Send for our new Floral Guide, just out.
The Conard & Jones Co., West Grove, Pa., Box X

FOR SALE.—5000 of Amos Kenworthy's "Never fail to bear" Hardy Northern Grown "Friday" peach trees. Write me. **JESSE OVERMAN, Knights-town, Ind., successor to Amos Kenworthy.**

WANTED.—Nursery Governess or Mother's Helper to take charge of three young children; sewing required. Address by letter only, giving experience and references, Mrs. Minturn T. Wright, Haverford, Pa.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry, 22 South Second Street, Philadelphia.**

WANTED.—A young or middle-aged person for general housework and store. Box 75, Malvern, Pa.

WANTED.—Two young or middle-aged women (sisters or friends) as Mother's helper, and for general housework. Address R. S. F., Box 176, Malvern, Pa.

Acker has them—those 80c. Chocolates at 39c.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. **W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.**

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial
Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and unswerving profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

BOME CORRESPONDENCE SCHOOL, Philadelphia

WABAN SCHOOL, WABAN, MASS.

A Superior Preparatory School for Boys.
J. H. PILLSBURY, A. M., Principal.



Castile soap is supposed to be made of olive oil, hence its presumed purity. Some Castile soap is made of olive oil and some is not. Some Castile soap is good and some is bad. In purchasing you can not tell which kind you are getting.

In buying Ivory Soap you are always getting a vegetable oil soap of known purity. It is also more attractive in form, lathers more freely and is therefore more convenient to use.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By **ISAAC SHARPLESS, LL.D.** The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages. \$1.50

HAYKESFORD EDITION, two volumes, profusely illustrated, half morocco, deckled edges, gilt top. \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia. Monthly Meeting of Friends. Extracted from the original records and edited by **ALBERT COCK MYERS, M.L.** 12mo, cloth. \$1.25

The Quaker: a Study in Costume.

By **AMELIA M. GUMMERE.** A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half ooze-sheep, with a cover design by Miss Amy Otis. \$3.00

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by **ALBERT COCK MYERS, M.L.** 12mo, cloth, 224 pages. \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, EIGHTH MONTH 20, 1903.

No. 34.

EDITORIAL LETTER.

I HAVE shared so much with the readers of THE AMERICAN FRIEND during these last ten years, that I must share with them now the unutterable grief which has fallen upon me. My dear little son, my only child, has been taken. Every parent knows, through bitter experience, or by the thought of such a possible calamity, what those words mean; but after all every sorrow, when it comes, has its own peculiar depth and is unlike any other in the world. Our two lives were woven all together. For years I had been to him father and mother both. We prayed our simple prayers together, and we were always thinking of each other and planning for each other. It had never seemed that one could go on living without the other. Of all the influences which have come upon me since my mother's, none have so changed and shaped my life as has the influence of this boy, with whom I have learned what fatherhood, both human and divine, must mean.

And now the beautiful life which has so marvelously blessed me has gone beyond my reach and sight, and I must go on trying to live without the daily joy of it. I am deeply versed in sorrows. I have sounded many hard experiences which have left wounds that no lapse of time can cure. But no other suffering makes this last suffering any easier. It only makes life ever more mysterious and unfathomable. The one comfort which breaks out through the dark is the overwhelming sense of God's love. It has been steadily growing more real through all these years of struggle and pain, and now in the moments of crushing loss it blazes out like a new star in the sky. I have lost much and I have been sadly stripped, but I have found God. I know Him as one knows a lifelong friend, and it is this which makes life still endurable; yes, much more than endurable—really good. I shall have two persons' work now to do, though I can but imperfectly do what my little companion, with his love of everything beautiful, might have done, but through the years that are left there must be no slackness in showing the infinite love and goodness of God which we have learned together. He *knows*

it now face to face. I see it dimly, but enough to take a lifetime to tell.

I am not sure how long I shall be able to go on with THE AMERICAN FRIEND work. I have a burning passion to serve our branch of the Church. I drew in a love for it with my mother's milk, and every year the love for it and the desire to serve it have grown. The greatest issue in the world to-day is that between spiritual Christianity and formal, traditional religion. Friends ought to be in the forefront with shoulders together, but they are not at all awake to the real battle. They are hardly aware that the trumpet of advance has sounded. Our little differences and contentions seem very petty to one who sees all the time before his eyes the great world issues and who wants to speak his straight ringing word for the truth. If Friends could be brought to enter really into the work of to-day, and could be lifted to their old-time devotion to making spiritual Christianity prevail in the world THE AMERICAN FRIEND would be the best field of service one could wish, but alas such a hope is so slow of fulfillment, and the ten years of work have produced such meager results! But *this* is certain, whether through these pages or in some other way, my life, baptized in sufferings and taught by fellowship with Him who suffered for us all, is henceforth to count as far as it can in making the religion of Jesus Christ a power in men's lives and in the world.

R. M. J.

THE MEASURE OF A LIFE'S WORK.

IN all our undertakings, whether with the purpose of earning a livelihood or of contributing something to the progress of society, the question of the effectiveness of methods seems most vital. It is in large part because men have not agreed what is the best and surest way to overcome evil that so much still exists. We pray for the coming of the kingdom of God because Jesus taught us that petition. Some specific forms of the evil which hinders its coming were condemned by Him while on earth; others have sprung up in the newer developments of society, but all come under the same rule. We must oppose what

opposes Him. When it is once seen that there in an antagonism, there is no room for choice. But we will still consider the questions, What is practical? What methods will be effective? How will results be most surely and promptly secured?

The temptation is to be impatient of slow processes. We desire a finished work. We like movement and recognizable achievement. One man will yield to this impulse and circumscribe his life with a circle of small radius, that its completeness may be early realized. Another's life moves on so far ranging an arc that obviously it will never return upon itself. His work will never seem complete; but he has traveled on a gradient that leads up to the eternal verities, a real Jacob's ladder, on which the angels of God ascend and descend. In some such way as this, perhaps, does the point of view of the politician differ from that of the reformer. Garrison and Phillips seemed for a long time to be making far less progress than the compromisers on the question of the restriction of slavery. To-day their work is built into the constitution of every commonwealth of the union, while the compromise laws are as obsolete as hieroglyphics.

Problems of society touch every citizen. Some seem far from solution, yet the side of righteousness is unmistakable. Can I justify myself in such case by saying that another generation will have to settle this, that I must work where I can see results? No one man is bound to perfect the social, economic and moral adjustments and maladjustments of to-day; nor is it necessarily to his best interests to affiliate with the most popular religious organization; neither is it required of him to cast his ballot with an office-filling political party. What is required of him is to apply the rules of Christian living to these and all other questions that confront him. The Christian is bound to be convinced that Christianity is the true philosophy of life here and hereafter, and that no department of life is exempt from its influence. To choose to do less than to seek the establishment of the kingdom in its entirety is like choosing to build a hovel because one can complete it in a month, when the opportunity is offered to build a few stones into an imperishable temple whose completeness will appear only to coming generations.

Moses endured as seeing Him who is invisible. Isaiah describes the heavenly Canaan as "a land of far distances." The measure of an effective life's work may well be the standard set by One who could see beyond meager apparent results, beyond what His enemies reckoned an ignominious defeat, to a victory

that increases with the passing years, because His work was based on the changeless principles of uncompromising right.

L. D. C.

FOR THE AMERICAN FRIEND.

EARLY QUAKERISM AN EVANGELICAL MOVEMENT.

BY CHARLES M. WOODMAN.

V.

THE GROWTH OF QUAKERISM.

That early Quakerism was evangelical in spirit and action has already been shown; that it was a movement of more or less power and efficiency has also been hinted at, and may be inferred from the previous discussion. To make this latter point clear, however, and to further substantiate the fact that Quakerism was truly a great movement it is necessary to examine in a general way the results accomplished by their strenuous activity, a description of which has been given in a previous section. For the sake of simplifying the discussion these results will be examined from two standpoints, first the work in England and second the work in other countries.

(1.) The Movement in England.

That there was great activity in England on the part of the Friends during the first half century of their existence has already been made evident. That this activity brought definite and abundant results can be shown by the study of a few statements. George Fox began to preach about 1644, commencing his itinerant missionary ministry about four years later. From his own pen there is found a statement which best summarizes the work of these early years: * "The truth sprang up first to us so as to be a people to the Lord, in Leicestershire in 1644, in Warwickshire in 1645, in Nottinghamshire in 1646, in Derbyshire in 1647, and the adjacent counties in 1648, 1649, and 1650; in Yorkshire in 1651, in Lancaster and Westmoreland in 1652, in Cumberland, Durham and Northumberland in 1653, in London and most of the other parts of England, Scotland and Ireland in 1654." These facts give an idea of the scope of the work geographically. They would mean very little as signifying growth, were it not possible to fill in the enumeration of these places with figures or estimates of the response which such activity met, for otherwise they might mean simply that Fox went alone to these different counties, all of which he might have visited in those ten years, and preached without getting any remarkable results. Such, however, was not the case. His message met with response on every side. Meetings were held in which multitudes of people came together. Thousands during that time accepted the gospel he preached. Many became ministers and some began an itinerant ministry similar to that which Fox was carrying on himself. In 1652 there were twenty-five of these travel-

* "Journal," Vol. II., p. 251.

ing preachers; in 1653 the number was increased to thirty, and in 1654 sixty ministers were going up and down the country preaching. Soon after this seventy-three preachers were traveling at one time. The people who were reached through this means naturally came together, and very soon meetings were formed. Fox devoted much of his time after the earliest years in establishing meetings and caring for the government of the Society. By 1654 most of the Friends in Northern England had settled meetings. In the year 1716 there were not less than four hundred meetings of Friends in Great Britain. As to membership, in 1678 there were ten thousand Friends in the city of London. At the end of the century it is estimated that there were sixty thousand members of the Society in England and Wales. * Robert Barclay speaks as follows in reference to the increase of the early years: "Then probably no Dissenting Church was increasing its membership so rapidly or attracting so large a number of the public to its gatherings. John S. Rowntree has computed that in 1660 one in every 130 of the population was a member of the Society of Friends."

The rapid growth of Quakerism is further substantiated by a study of the feeling in the nation at that time. This feeling may be illustrated by the following quotations which are isolated instances of great masses of material bearing on this subject. The treatment of the Quakers often came up as a subject for discussion in Parliament, and Burton's "Parliamentary Diary" gives a reflection of these discussions. From the discussion of December 18th, 1656, the following will illustrate the point in question: † "Alderman Tigh: 'I have received a letter from Dublin desiring me to represent unto you the growing of the Quakers there.' Colonel Coker said he had a letter to the same purpose from Dorset. . . . Alderman Foot proposed that all these petitions might be referred to the same committee, for they increase in other places, and ought to be taken a speedy course with."

"Lord Chief Justice Glynn: 'It is high time to take a course with them, . . . for they grow to a great number.'"

‡ "Sir Christopher Pack: 'Though you have no petition from London, yet ye are no less infested with them than other parts of the nation.'"

The following from the "Diary" ¶ on a discussion which took place May 5th, 1657, reveals the feeling against this growing people: "Major-General Desbrowe: 'There is a short Bill before you touching vagrants, which is engrossed. I am informed out of Somersetshire, that a sort of people called Quakers did meet in meetings there, and for want of a Bill there might be danger in it.'"

"Mr. Barupfield: 'I am informed from my county (Devonshire) that Quakers grow numerous and dangerous, especially toward the sea-coast.' . . .

"Sir Christopher Pack: 'I move that the Bill be read, for if there is not a speedy course taken with them, they will grow to a great height.'"

Turning from the opinions expressed in Parliament, a quotation from a pamphlet of the time dated 1656, and one from Richard Baxter will serve to illustrate the feeling of the religious elements in England in reference to the spread of Quakerism.

* "But of all the enemies of Truth in this age none are more proud and wicked (though extremely ignorant) perverters thereof than that generation of men called Quakers, who seem the most numerous and prevailing party of all the rest." Again speaking of their work, he says, "Some that once go to hear them are hardly kept back from being their disciples."

† "Baxter said that the Quakers 'empty the churches of the Anabaptists and Separatists—the young, unsettled—and those who have no religiousness,' and 'therefore I would do all that I can to hinder such an emptying of their churches as tendeth to the more certain filling of Hell.'"

From the State papers of 1660 come such phrases as these, which testify to the same feeling: "Anabaptists and Quakers swarm in every corner of the country." "They are still forced to raise trained bands for the safety of the city, which abounds with Quakers and Anabaptists."

The feeling throughout the nation on the part of those who were not in sympathy with Quakerism was one of grave apprehension and fear. Of the numerous religious sects of the time this was one which on account of its rapid growth seemed to these people to threaten the existing forms of religious belief and worship.

The Quaker uprising was beyond all question a great movement, so great indeed that many careful students of history are coming to believe that in view of the population of England at that time it equalled in importance and effect the great Wesleyan movement which swept over the country in the next century.

(2.) The Movement in Foreign Countries.

The early Quaker believed that the message he had received was universal in its scope. It necessarily followed, if this belief was sincere, that he should manifest it in some way by endeavoring to proclaim his message to all men, irrespective of racial or geographical distinctions. Beginning with one man, it has been shown how Quakerism naturally reached out to others whom it could touch. Beginning with one location, a limited section of England, it extended in ever widening circles until the whole of England, Scotland and Wales were touched by the influence of Quakerism. In keeping with the import of his message the Quaker did not stop with the limits

* "A full discovery and Confutation of the Wicked and Damnable Doctrines of the Quakers," Clapham Epistle to the Reader.

† "Commonwealth," Barclay, p. 331.

* "Commonwealth," p. 639. † I., p. 169.

‡ I., p. 171. ¶ II., pp. 113, 114.

of his homeland, but with a naturalness which revealed the true missionary spirit he passed beyond the seas to other lands and different people. This movement abroad began about ten years after the beginning of the Society. * "In 1655," says Fox, "many went beyond sea, where truth also sprang up, and in 1656 it broke forth in America." In 1655, Mary Fisher and Anne Austin, two Quaker preachers, arrived at Barbadoes. During the next year they went to New England. In 1658 two women started for Egypt to proclaim the gospel in Alexandria. They distributed books in Italy, and arrived at the Island of Malta, where they preached, and as a result were imprisoned for three years. John Stubbs, Henry Fall and Richard Castrap, in 1661, started for China. They went to Holland because they were refused passage from England. Failing again to secure passage for China, John Stubbs and Henry Fall embarked for Alexandria, intending to go by caravans from there. They were driven out of Alexandria by the English consul, and after preaching among the Turks and Grecians returned to England. Thus did the missionary spirit drive these people forth until France, Belgium, Holland, Germany, Italy, Venice, Turkey, Egypt, the West Indies and North America heard the Gospel from the lips of Quakers before the death of George Fox. So remarkable was the growth and development of the meetings abroad that in the year 1689 London Yearly Meeting held correspondence with twenty-six yearly meetings scattered in all parts of the world.

The spirit manifested by these missionaries was similar to the spirit which was shown by the early preachers at home. The effort (mentioned above) put forth by John Stubbs and Henry Fall to reach China is a case in point. Another illustration of this spirit is seen in the story of how Quakerism was introduced into New England. It has been claimed by some that Quakerism began in America through the lives and preaching of those who came out here not primarily to preach the Gospel, but to profit by trade or to avoid the persecution to which the Society was subjected in England. The reverse of this, however, is the truth. Anne Austin and Mary Fisher were the first two Friends who came to America, and they came for the express purpose of promulgating their conception of the Gospel; in other words, to convert the Puritans and bring them to a true spiritual conception of Christianity. This is shown not only from the knowledge of their work as history records it, but also from the declaration of the Council, in Boston, July 11th, 1656, which Council convened for the purpose of passing judgment upon the Friends. The statement referred to is as follows. † "They do also acknowledge that they came here purposely to propagate their said errors and heresies, bringing with them and spreading here sundry books, wherein are contained most corrupt, heretical and blasphemous

doctrines, contrary to the truth of the Gospel here professed among us."

The second company of Friends which came to New England came likewise to preach the Gospel as their own words testify. * "They had been brought here in the will of God, having been made sensible of the cries and groans of His seed, which was crying out unto Him for help and deliverance under cruel bondage." The treatment received by the Friends in America was even worse, if possible, than that which they received in England. The first few companies were returned after severe suffering to the mother country, and shipmasters were forbidden, under penalty, to bring any Quakers to New England. So great, however, was the zeal of these people, that many of the very ones who had been persecuted and cast out of New England banded themselves together with others, and, building their own ship, brought again the Gospel to the land which had rejected it before, and this in the face of the severest kind of persecution.

The missionary spirit of those who went abroad was no less a characteristic of the Church at home. The Friends were a missionary Church, and their great aim was the spread of the Gospel in its essential spiritual nature to all nations. The missionary Church of to-day manifests its interest mainly in two directions aside from the producing of missionaries—first, in a prayerful concern for the work abroad, and second in giving for the support of that work. These two things characterized the early Friends. In their general assemblies much time was spent in considering the work of their brethren "beyond the seas," and there is abundant evidence to show that they practiced method and liberality in the financial support of the workers abroad.

Thus abroad and at home early Quakerism attested by the scope and greatness of its development the genuineness of its evangelical characteristics in their efficiency, and thereby laid rightful claim to the title "Evangelical Movement."

THE PLACE OF RELIGION IN OUR COLLEGES.†

BY RUFUS M. JONES.

In the period of mediæval faith the devout Christian believed he could glorify his God in the highest way by piling up marvelous Gothic cathedrals, with airy spires and carven saints. In the new world the aspiration of faith found a new outlet for devotion. Instead of cathedrals our men of faith built colleges. The oldest institution in the land still bears the motto which its founders gave it, "For Christ and the Church." The foundations of *all* our colleges were laid with prayer, and the inspiration of religion built them. They were built to make *men*, through whom

* Bowden, "History of Friends in America," I., p. 31.

† Bowden, I., p. 33.

* Bowden, I., p. 43.

† Delivered at Earlham College, Sixth month 8th, 1903.

a fuller light of truth could shine than had ever been in the holy place of shrine or temple. They were built to produce effective citizens both of the earthly and the heavenly commonwealth.

Even beyond the expectation of its founders the American college has proved an incalculably potent factor in the development of manhood, in the widening of the intellectual horizon, in the creation of ideals, and in the formation of sinewy moral fiber. In a thousand ways it has done yeoman service in the making of America. But we must admit at once that it has not taken its true part in the religious training of the race. It has put sufficient emphasis on the development of the body and the culture of the mind, but it has not dealt wisely or greatly with spiritual development. As Josiah Royce has said, "No other great issue of life has been so badly managed as has religion."

A man is only a part of a man, even after his body is at its best and his mind has been informed with facts and trained to interpret them. The true end of education is not knowledge, but character, personality, power to make one's life count. Education has missed its aim if it has discovered how to do only the former service and blunders in the presence of the final task.

Religion is as much a fact of human history as civil government is. It is one of the most controlling and determining facts which a student can ever face. But it has almost no place in the college curriculum. The most influential book which now is or ever has been in the world is practically ignored in the college course. The literature of Greece and Rome, of France and Germany, of the ancient and the modern Anglo-Saxon peoples, is carefully studied. The Bible, which contains the sifted literature of a race which has influenced the world certainly not less than Greece or Rome is left to volunteer Y. M. C. A. classes, is read publicly in little blocks cut out of their connection, and is practically never made to live again in the thoughts of the students as the poems of Homer, Shakespeare and Goethe do. The college is the only place where the Bible can be properly studied, and it ought to take its place in every such institution along with the other great departments of human learning. Christianity, again, is a fact. It is the supreme fact of civilization. No man's education is finished until he knows at least as much about the rise and significance of Christianity as he knows about the combination of elements in chemistry, or the reduction of quadratic equations in mathematics.

And now to-day the college is face to face with a new duty, which it cannot dodge and which it must take up calmly and reverently. The development of science and of historical investigation has raised questions which have brought perplexity to all serious-minded men and women who cherish the faith of their fathers. Those who think at all are asking questions which they must be helped to answer. If

the college is to teach what its learned men have discovered, if it is to take its students fearlessly wherever truth leads, then it becomes an imperative duty of the college to show them how they are to interpret the spiritual legacies of the ages in the light of these new discoveries, and how they are to adjust the facts which they learn to the faith by which they are to live and die.

This work is too large to be done in twenty-minute sermons on one day of the week. More and more the work of the Church is growing practical. To the Church belongs the task of carrying Christianity into the lives not only of its own members, but also into the fiber of the community. Its work is to call men to positive decision and to make Christianity an actual living force in society. As the Church rises to these clear duties, the great work of religious education, the work of training persons through the truth, will devolve upon the colleges.

It has slowly dawned upon men that truth is a unity, an organic whole. It cannot be cut apart into fragments. The institution which teaches the laws of nature, the facts of history and the ideals of literature must go farther and show how all its branches of truth converge, how each aspect of life throws its light on the whole of life, and how the facts in all the departments of knowledge call for an attitude of heart and will, as well as a theoretical interpretation. The tremendously important work of showing that the religious life is grounded in eternal reality, and has as solid a foundation as the laws of nature and mind will in the future be one of the duties of the college, for this is a work which from the nature of the case cannot be satisfactorily done by the Sabbath School or in Church services and only partially in the home.

A high spirit of patriotism has always prevailed in our colleges, and every national crisis has found shining examples of daring, of sacrifice and of devotion in our halls of learning. To-day we are moving toward a crisis which is all the more serious that it does not come with the roll of drum and challenge of war. The selfishness of labor and capital, the gathering of power of sordid commercialism, the prevailing heresy that the first article in the creed is "I believe in the power of money." All these things call for men who kindle with passion for the higher ideals of life. Dooley has shown his fine irony in dealing with the materialism of our time. "What has it done f'r the wurr'd?" says he. "It's done ivry-thing. It's give us fast ships and an autymatic h'ist for the hod, and small flats, and a taste iv solder in our peaches. If anybody says the wurr'd aint better off thin it was, tell him that a masheen has been invinted that makes honey out iv pethrolyum. If he asts ye why there aint any Shakspeare to-day, say: 'No, but we no longer make sausages be hand.'" It is better for a country to lose some of its territory than to lose its ideals, to have its borders contracted than to have its spiritual outlook narrowed.

The situation now before us calls for persons who

have had the whole quality of their lives raised and exalted by the years of their college work, so that they will approach all the problems of life, whether civic or social, with a devoted purpose to *serve*. Our new volunteers must go out with a patriotism which is rich and redolent with a faith in the things of the Spirit. But such faith does not drop out of the clouds into men's lives. It must be nourished and cultivated, fed and watered. It must be fostered with the same patient care which is now bestowed to produce the scientific spirit.

In a word, my claim is that the college must deal with the whole of life. It shall not be allowed to become a place for training football champions alone, and men "whose spirit works lest arms and legs want play." Nor again shall it become a mere place for fashioning the subtle skill of intellect, whose soul task is to think, and think, and think. Nor, again, is it to be a place for training practical money-getters, for teaching the secrets of manipulating the great material forces for personal ends. No, it was not founded for that! It was the college which taught us that life is an organic whole, and that every part must function to its full; it must now take up the practical work of developing and training every part of the being. A man who has received no clear intimation of spiritual realities, and who has not learned that life is more than meat and more than thought has not had a fair nurture in the truth. We want no scholar who has not grown in reverence. We want no college which is not consecrated to the task of making its students feel the *worth* of goodness and the value of a completely fashioned character, and that demands a college which gives religion its true place among the other forces which constitute the whole of life.

LETTER TO A YOUNG FRIEND LEAVING HOME FOR SCHOOL.

My Dear Friend:—A good many years ago I did what you are doing now. Since then things have changed a little in our American schools and colleges. The term opens later in the fall and closes earlier in the summer. Students' rooms are finer and warmer. "Entrance requirements" are larger and stiffer. Tallow candles have gone out, electric lights have come in, and even kerosene oil has been refined to astral brilliancy. You are going to have more teachers, more elective courses, more expenses, more athletic trainers, more "modern advantages," including probably more kinds of food, than I had. But, after all, these changes do not make any real difference in the meaning of the fact that you are going away from home to get an education. Your outfit may be better than mine, and the road may be a bit smoother; but you are starting on the same journey, and you have to face the same question: What goal are you going to make for, and how are you going to travel, straight or crooked?

To answer this question rightly you must, first of

all, remember that you are now a member of a privileged class. You are old enough to earn your own living. Under ordinary conditions, you would have to do it. But you are going to be exempt from that necessity, in all probability, for four years, seven years, ten years,—as long as it may need to complete your course. During all that time you will be let off from the common duty of taking part in the world's work. Even if you should do something to help pay the expenses of your education by laboring in vacation and between times, you would give far less than you would get; and the opportunity to do at least that much has been made possible only by the generous benefactions and endowments of unknown friends.

Yes, you owe it to yourself to look the fact in the eyes. You are a person set apart; a guest at the world's table; a consumer, not a producer. No one will ask you what your trade or your business is. All that will be asked of you is how you are getting on with your education. You will be permitted to devote all your time and energy to yourself, and somebody else will pay for your living.

Who is going to do this generous thing for you? Well, a good many people will have a share in it. First of all, your parents will do the greater part of it. You know something of the sacrifices and gifts that they will have to make in order that you may enjoy your years of privilege and opportunity. Then, the community to which they belong has a part, indirectly, in making it possible for them to give you an education. Then, the people who have given the money to found institutions of learning and keep them going for the sake of you and others like you, contribute directly to your benefit. Then, the great army of teachers who are spending their lives in hard work for small pay make an offering on your behalf. Finally, the State, the nation, by its appropriation of public money for educational purposes (which are all really bound together and interdependent), makes you its beneficiary.

Now, your own sense of honor must tell you, at once, that you cannot fairly accept such benefits as these without incurring great obligations. Why have these people put you into a privileged class? Why does the world, in effect, agree to pay for your living while you go on with your education? The question comes up to you.

The answer is plain and straight. The world pays for your living in order that your life, through education, may become of more value to the world. That is the essential fact, the point of honor, which you must never forget. You are taken care of and provided for during a period of years when you are (or at least you ought to be) able to provide for yourself, with the definite design that your intelligence, your character, your purpose and power of doing good work may be so developed that you may be worth more to your fellow men than you are now—and worth enough more to pay for what it is going to cost to educate you. If you accept your place in a privileged class on this condition, it is all right.

You are not an idler, a burden, a pauper. You are an investment. But if you take the privilege and refuse or dishonor the obligation, you are an object of misplaced charity, a cheat, a fraud.

What you have to do, then, is to make up your mind that you will get out of your education the thing for which it is given to you—a richer, fuller, stronger life, of which the world shall receive the benefit.

The general scheme and system of education, with the improvements suggested by experience, and the variations needed to adapt it to different individuals, is waiting for you. If you are wise, you will put yourself into it, not with flabby indifference, nor with blind resignation, but with the clear and steady purpose of making it give you just as much as possible for the training of your mind and for the increase of your power as a person and of your worth as a member of society.

Take your studies as they come, but make them count for something before they go. They will be of two kinds: those that you like and those that you dislike. Use the former to develop your natural gifts, and the latter to correct your natural defects. There is a great difference in minds. Some are first-class, some are second-class, and so on. You can never tell what kind of mind you have got unless you test it thoroughly by hard work. Even if it should appear to be second-class, do not be discouraged. A second-class mind well cultivated will yield a great deal more than a first-class mind left fallow. All that you have to do is to make your own garden (not some other man's) give the best crop of which it is capable. Examinations and grades and class-room marks are "government crop estimates." As a rule, they are fairly accurate. But, after all, it is not the estimate, but the crop itself that comes to market and feeds the world. You know what you have learned. And you have learned just as much as you know.

Make your friends with a purpose of enlarging your life, your tastes, your sympathies, your hopes. Follow your inclinations in forming acquaintances, but keep your eyes open, and see where they are leading you. Unless you enjoy a friendship it is not likely to be of much good to you. But, on the other hand, unless it really does you good, your joy in it will soon grow barren, or turn to pain. Have some friends to whom you look up, and some who look up to you. Be a grateful receiver as well as a generous giver. Let the secrets you share with your friends be such as will make you not ashamed but glad to look deeper into each other's eyes.

Play the out-of-door games that suit you and give you honest pleasure. They will suffice to give you all the physical training that you need. The object of athletic sports among amateurs is two-fold: first, to relax and amuse the mind; second, to keep the body in good condition for the real work of life—which is not athletic sports. There is no advantage in cultivating more muscle than you are likely to have any use for unless you are going to be a professional

athlete. On the contrary, it is a burden and a danger. What you want is a body that will be a ready, cheerful and capable servant to your mind.

Do not starve or neglect the spiritual side of your nature. The best and wisest men of the world have all agreed that a full and noble life is not possible for a man without religion. It would be a poor outcome for you and for the world if your education should end in that half-knowledge which, as Lord Bacon says, tends to atheism. But even atheism, it seems to me, is better than the dead and dry religion which exists without praise, without good works, without personal prayer. Give your best thought, your deepest feeling, to the subject that means most—the true and immortal life that is brought to light in Jesus Christ.

A hundred questions, and some of them very perplexing, are sure to meet you as you go on with your education. Do not try to anticipate them. Do not try to answer them now. Let yourself go, with a good heart and a cheerful courage, into the course that opens before you. Take your privilege with its obligations. Let the world pay for your living now. But make sure that your education fits you to pay the world back for all you have received, in a life equipped and disciplined for fine service among men.

Fraternally yours,

HENRY VAN DYKE.

—"The Interior."

Some Views on Present Topics.

A NEW RESPONSIBILITY.

BY THOMAS NEWLIN.

With the exception of about 10,000 members, all of the 93,000 Friends in America are living and working under the Uniform Discipline, which says "Children of members are enrolled as Associate members." Not only a new responsibility is added, but a splendid opportunity is offered, by the recent study of childhood and the changed attitude toward children. This new knowledge has given a changed view of religious growth. This is to be expected, for, as the good old pastor, John Robinson, said to the Pilgrim Fathers, as they were setting sail for America, "I am convinced that the Lord hath yet more light and truth to break forth from his holy Word." Steadily the light has been breaking, and most Friends have been saying, with Whittier, "And all the windows of my heart I open to the day." How sad that any should close their hearts to light and truth, and consider them closed volumes! It has been clearly shown that children are not merely small adults. Education is a process of adjusting the individual to his surroundings, physical, mental and moral. If this is true, our problem is to adjust the children to the religious elements of life. More study is given to childhood now than ever before. As a people our work has been very deficient with the children within our reach. This may seem like a grave charge, but I believe the facts will justify it. We have depended

upon birthright membership, but from this source our increase of active workers has not kept pace with the birth rate. The loss has been through negligence, indifference and ignorance. We have not been paying enough attention to the religious life of the children. The best methods of child study should be applied in the realm of religious culture. We are now forced to a new point of view. The Associate members bear a different relation to us from that of the Birthright members. This disciplinary change is no innovation or arbitrary enactment, but it is a necessary result of the onward progress of the times. The new light of psychology, and the new methods in pedagogy have forced us to take these steps. This new attitude does not depend upon the disciplinary change, but it is just as binding where there is no such law. If we fail to recognize it and to adapt ourselves accordingly, we shall lose very much in the next few years.

In the first place, then, it is necessary that we get the right notion of religion. What is it to be religious? Some of us can tell precisely what we once thought it meant. It was to wear a certain kind of clothes, speak a certain kind of language, go to certain places and abstain from going to certain others, have certain forms in worship and bear testimony against those who believe in or practice any other form. There are some people who seem to hold a similar view of religion yet. The true essence of religion is in the response one gives to the supernatural, and such response will soon pass into voluntary worship and action. The things named above are important elements in our lives, but they are never more than accidents or accessories in religion. The thought of God is a large factor in the life of every child, brought up in a Christian home, or in a Christian community, and He is ever seeking recognition. What a privilege it is to lead the child to give this response, and when this is done from the heart his language, dress, conduct and service will fall into safe channels. All other worship and service must needs be cold and formal. On the contrary, the true and humble response to God can never be formal or vain.

To teach the theological notions about Christ to young children is, in my opinion, an educational mistake. The Christ as a boy, as a young man, and as a real, historic character, is intensely interesting to children. The Christ is a man first, and something more—*infinitely more*—but the latter idea will come naturally to the child, after he thoroughly knows the man Christ Jesus. This is no change of theology, but a changed point of view, and a rational way of presenting the subject. Likewise, to have in our meetings for worship only forms and exercises fitted for mature minds, and for the more contemplative moods of mature minds, is both an educational and religious mistake. If we enlist our children and young people as active members, our methods and procedure in some cases will have to be changed. The changed social and economic conditions in family life in the present day have made it quite impossible

to rear children now as the last generation was brought up. Whether we like all these changes or not we must live with them. We may not like railroads in certain places, or trolley cars, or automobiles, but it is much safer to keep out of their way, and make all our arrangements in full view of the fact of their existence. Isolation is now almost impossible, and the social life is the rule and the secluded life the exception.

Now, how can we utilize these surroundings for the church, and for the promotion of religious culture? Certainly the old procedure, and the old methods will not answer when so many of the relations in life are new. It is often remarked by elderly people on festive occasions that they enjoyed certain sports and recreations because the children and young people enjoyed them so much. These things were not necessary for them, nor would they personally have chosen them, but they entered into them for others' sakes, and therein found their enjoyment. Let those who are interested in the religious culture of the young take a lesson from this. In religious matters we pay relatively too much attention to adults, and think too little what the children will enjoy and what their natures demand for growth. In the Church, Sabbath School and Young People's Society we have members in all stages of physical and intellectual development. The child mind develops gradually, and his religious life falls into periods, ranging from the spontaneous period of infancy, through the intelligent questionings of youth, to the years of adolescence and maturity. These are critical periods in every young person's life; much wisdom and sympathy are needed by those who guide the young through these wandering paths. Failure in any of these stages will dwarf and stunt the whole life. Though the child finds himself weak and depraved by heredity, yet he is not born a sinner. Depravity is not sin until consciously and freely chosen. This weakness gives a tendency toward sin, and makes sin easy, but it is not sin, nor does it make sin necessary. This distinction should be clearly held in mind. We should strive to enable the child to come into his estate unprejudiced toward sin. The plan of associate membership gives a method and organic action to the free will. Otherwise we were members without our willing. I am not discussing the wisdom or folly of the change in our discipline as to membership, but only trying to show our duty as facts exist. No amount of investigation will change the great and essential fact of conversion, but we must understand what we mean by the term. We generally refer to adult conversion when the term is used, but I trust we all believe that conversion is possible and natural before the years of full moral responsibility, which comes with the dawning of adolescence. Now, there are great changes in the child's physical life before that time, and there are changes as great in his mental and emotional life during these years. If the child of tender age is taught to respond to the touch of God, he is in a state of acceptance, and will remain so as long as he responds to the will of God.

I care little for names, and perhaps we would better reserve the term conversion for the more mature changes, but the facts and states of experience will not change with names. I have here simply stated the old idea of "Infant regeneration" in the language of present thought. A thing is none the less divine because gradual, and it can only be wrought by the power and grace of God. The years between twelve and twenty seem to be nature's appointed time for the conversion of those who come to these years in negligence and waywardness. This does not mean that this is the best time for conversion. The most natural thing would be for young people to claim their inheritance near the beginning of these years, and thus come into active Christian fellowship. Fewer striking conversions will occur when the home, Sabbath School and Church fulfill their true mission.

Because we differ in temperament as well as in training, the religious experiences will be of various types. Souls differ, and the elements that make Christian character are hereditary endowments, temperament, training in habits and general surroundings. The basis of any kind of character is habit, and the basis of habit is in our physical natures. We see from this that the motor side of religious training is very important. Religious feelings arise from suitable actions. This is the only reason for the kneeling posture and reverent attitude in worship. If we lead the child to assume proper religious attitudes, the proper religious feelings will result. We need earnestly to seek for proper methods of religious activity for the early years of childhood. Much can be done in these early years to fasten the child in active Christian character, or to estrange him from the Church. The means of grace in the home, prayer, family worship, singing, social converse are all ways suited to train the growing child in religious activity, for religious feeling is a social product to a large extent. We laugh with those who laugh, and weep with those who weep. Children more than adults are imitators, and they will easily learn to do what others do in their presence. It is very important to cultivate the emotions along right lines, for any child can be taught to love good and hate evil. But the unconscious influence of the personality of the parent, teacher and minister, will have a powerful influence upon the growing child. If these, or any of them, tend in the wrong direction, the child may be led far astray in forbidden paths of sin. How we need to study these things and make wise selections. A noisy teacher will have a noisy school; irritable parents will have passionate children, more from training than heredity; an emotional preacher will have an emotional congregation, and a reverent, devout and polite parent or teacher will be copied by the average child. What kind of leaders do we need, then, for the infant classes, primary schools and children's meetings? These, with the parents, are giving the formative trend to our future church life.

This is written that we may see something of the problem before us in our church life. We must be careful and thoughtful that no traditional ideas about

our church work, our Sabbath Schools or our meetings for worship, prevent us from taking good care of the children. We must remember that in normal cases the large majority of attenders in any general congregation are children and adolescents. What do they need? What will they enjoy? What will tend to fix them in love for the Church? What will aid this larger number in giving a response to the Spirit of God? These are the questions we should be asking, rather than philosophically and theologically discussing what a Friends' meeting should be. I believe in the children and the young people, and I believe the Church should spend more time in seeking to save them and to engraft them into active Christian service, than in planning to please those who are already saved and firmly fixed in Christian character.

Guilford College, N. C.

The International Lesson.

THIRD QUARTER.

LESSON IX.

EIGHTH MONTH 30, 1903.

DAVID SPARES SAUL.

1 Samuel 26: 5-12, 21-25.

GOLDEN TEXT.—Love your enemies, do good to them which hate you.—Luke 6: 27.

DAILY READINGS.

Second-day, Eighth mo. 24.—David spares Saul. 1 Sam. 26: 1-12.
Third-day, Eighth mo. 25.—David's expostulation. 1 Sam. 26: 13-25.
Fourth-day, Eighth mo. 26.—Safety of the godly. Psalm 91.
Fifth-day, Eighth mo. 27.—The righteous deliverer. Psa. 37: 7-22.
Sixth-day, Eighth mo. 28.—Our duty to forgive. Matt. 5: 21-26.
Seventh-day, Eighth mo. 29.—Christ forgiving. Luke 23: 33-43.
First-day, Eighth mo. 30.—True repentance. Acts 3: 17-26.

The chapters which intervene between the last lesson and the present, record the incidents of David's flight to Nob, a little north of Jerusalem, where was the tabernacle in which the ark was kept. David here met the high priest and told him a falsehood. Psalm 52 is supposed to refer to this incident. From Nob David fled to Gath. Feigning madness he managed to escape from the Philistines. Then he took refuge in the cave of Adullam, which was about six miles southwest of Bethlehem. Here he was joined by the discontented of all sorts. Again he leaves this place of refuge and goes to the wilderness of Engedi, west of the Dead Sea. While at Engedi he spares Saul in a manner like that described in the present lesson. About this time Samuel died. David, by the unabated hostility of Saul, was compelled to continue his wandering life. The incident of Nabal, David's marriage with Abigail, and with Ahinoam, also took place at this time. How long a period is covered by these chapters is not recorded. It was probably not many months. He was now in the country of the Ziphites, which was west of the Dead Sea, in the hill Hachilah, the exact location of which is doubtful. David hearing that Saul was come in pursuit of him, sent out spies and "understood that Saul was come in very deed."

5. "And David arose," etc. After he was satisfied that Saul was in the neighborhood. "Abner"

was a first cousin of Saul and a brave and skillful soldier and general. "And Saul lay within the place of the wagons, and the people were encamped round about him." American Revised Version. This translation is perfectly clear.

6. "Ahimelech the Hittite." He is mentioned only in this place. "Abishai the son of Zeruiah." Zeruiah was David's sister, so Joab and Abishai were David's nephews (see 2 Sam. 10: 10; 21: 17; 16: 9; 18: 2.)

7. "Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head." American Revised Version. The spear was a symbol of authority, and was always kept near the king.

8. "To the earth with one stroke." American Revised Version. The temptation to David was great. He might well believe that Saul had been providentially given into his hand, and his nephew was ready to act for him.

9. "The Lord's anointed." The divinely appointed king. David would not allow another to do that which he would not do himself.

10. David seems to be revolving the case in his mind. His conclusion is that all must be left in the hands of Jehovah. Saul will be smitten with some sudden disease as Nabal (1 Sam. 25: 37, 38); or he will die in accordance with some fixed decree; or he will be slain in battle. "In any case David refuses to take the matter in his own hands."

11. "Cruse." A small cup or jar.

12. "No man saw it." Sentinels do not seem to have been employed. Both David and Abishai had been trained by the life they had led to become skillful spies or scouts. "Because a deep sleep from the Lord was fallen upon them." So sound were their slumbers that it was ascribed to the work of the Lord. David took these things to show that Saul had been in his power.

Verses 13-20 tell how David and Abishai went a safe distance from Saul's camp and then shouted to Abner, deriding him for his lack of watchfulness. Compare Judges 9: 7. Saul recognizes David's voice in the darkness and calls to him. David answers, affirming his own innocence by calling upon Saul to give his reasons for persecuting him. He calls attention to the spear and cruse as evidence of the truth of his statement. Saul is for the moment touched by David's words.

21. "I have sinned." He acknowledges his cruel persecution of David as a sin. Compare 1 Sam. 24: 16-21. "I have played the fool," etc. There is no reason to doubt that Saul's penitence was sincere for the moment, but it was simply sorrow, not a change of heart. It was like the drunkard who is sorry and ashamed for being drunk, and yet will drink and get drunk again.

22. David was too wise to take or send them. He felt that Saul could not be depended upon.

23. "And Jehovah will render." American Revised Version. David is expressing his confidence

that Jehovah will some day recompense him for his right action. There is no boasting intended. Compare Ps. 7: 8; 18: 20.

24. A continuation of the sentiment of the previous verse.

25. Notwithstanding Saul's words, "David went his way." This seems to have been the last meeting of David and Saul.

PRACTICAL THOUGHTS.

1. "Resist the devil and he will flee from you."
2. "Overcome evil with good."
3. Penitence is not necessarily true repentance. To repent is to forsake.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR EIGHTH MONTH THIRTIETH.

OUR DUTY TO THE STRANGER.

Deut. 7: 7, 8; 2 Chron. 6: 32, 33. (Home Missions.)

Second-day, Eighth mo. 24.—Not our own. 1 Cor. 7: 21-24.

Third-day, Eighth mo. 25.—"Other sheep." John 10: 14-18.

Fourth-day, Eighth mo. 26.—The stranger's Sabbath. Ex. 20: 8-10.

Fifth-day, Eighth mo. 27.—Promise to Abraham. Rom. 4: 13-18.

Sixth-day, Eighth mo. 28.—Jesus and the stranger. Matt. 25: 34-40.

Seventh-day, Eighth mo. 29.—Their share in the lamb. Ex. 12: 43-49

The day is not entirely past when men leave their homes to find freedom of worship, but the proportion of our immigrants who profess that motive is very small. Temporal prosperity and the opportunities of a free and growing country are the attractions. Why do we differ so much from other lands not crowded, and where enterprise and industry can find wide fields? Mexico and Brazil and Argentina have salubrious climate and vast domains and unexploited resources; but in them the light of Christianity has been obscured. Spiritual degradation prevails, and it is safe to say that that fact in itself answers the question why they so lack in progress within and additions from without. Without recognizing the fact, the Italian and the Pole and the German are coming to a land that is a land of opportunity because in it is spiritual enlightenment.

But our attainments are far from complete. We need home mission work to make our own people such agencies and witnesses that they shall each be an epistle read by the observant alien that works for or with him. And we need to shape every possible instrument to lay hold upon those who come to us freed for the first time from the repressions and restraints that made them practically inaccessible to Protestant influence in their own land. We need to remember that they are likewise freed from those checks and influences that operated in some measure at least to turn their thoughts toward religious considerations and observances.

Our Appalachian natives have come before us recently as much in need of religious and educational work. The sparsely-settled country district, old or new, needs to be provided for, so that those who

would go a mile but will not go five may have opportunity for Bible study and for worship. And the unprecedented mass of foreign immigration settling in congested areas in our cities need "settlement work" to reach them in their homes and influence them day and night.

The Japanese gentleman who said, "What we need in my country more than any other one thing is the Christian home," spoke from his observation in America, and laid his hand upon the keystone of our structure. With the Christian home our country stands or falls. The establishment and protection and maintenance of such homes is the vast and fruitful field in which we may every one be home missionaries.

ANNUAL STATISTICAL REPORT, FRIENDS' INTERNATIONAL C. E. UNION.

Total numebr of societies	437
Total number of members	13,867
Number of new societies organized during the year.....	14
Number of societies disbanded during the year	19
Total number of persons who have joined during the year	1,607
Number of accessions to the church from societies	246
Number pledged for two cents or more per week for Missions	881
Number who tithe their incomes	605
Number who give systematically not included above	142
Number who pursue systematic religious or missionary reading	214
Amount of money raised for Home Missions	\$628.99
Amount of money raised for Foreign Missions	5,771.11
Amount of money raised for other purposes	2,332.74

Total amount of money raised\$8,732.74

New England Y. M. Union has organized the greatest number of Societies (6).

Indiana reports the largest number of new members added (462).

London has the greatest number of accessions to the church from societies (35).

Indiana reports the largest number who give two cents per week for Missions (248).

Ohio has the greatest number of tithe givers (159).

New England has given \$1,479.39 for Foreign Missions, an increase of \$200 over last year. Ohio has given \$1,429.03, an increase of \$150. New York has given \$1,162.90. New York Endeavorers give an average of \$2.20 each in the total amount of money raised.

MYRTLE S. LIGHTNER, Secretary.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

PROGRESS AT THE TOKIO MISSION.

The readers of THE AMERICAN FRIEND may remember that last Twelfth month the Girls' School building belonging to the Friends' Japan Mission in Tokio was destroyed by fire, the teachers and scholars escaping with little beside the clothes in which they were dressed. A small part of the furniture, desks, etc., were saved by prompt efforts of those near by, but were in a damaged condition.

The Foreign Missionary Association of Friends of Philadelphia, in the First month of the year, deputed its newly-elected president, Asa S. Wing, and the corresponding secretary, M. W. Haines, to go to Japan and confer with the missionaries on the field about the general aspect of the work, and its future possibilities; also to consider the advisability of rebuilding the school and dormitories.

Our friends, while thus engaged, received abundant testimonials from neighboring missionaries of other boards and from the Japanese to the valuable work heretofore done by the school, and to the wisdom in placing such a school in this location, where it seemed needed, and they all expressed the hope that it should be rebuilt. Thus encouraged, after conference with our own missionaries on the ground, the deputation felt that it would be right to proceed with arrangements and plans for rebuilding and to enlarge the accommodations of the school, as there seems to be an increasing demand for girls' education. Our friends felt much gratified to note the friendly interest expressed by other missionaries when they learned of the decision to rebuild, and they were especially grateful to Mr. Landis, of the Presbyterian Board, who lives near our mission, for his constant aid and helpful suggestions in making plans, contracts, etc., as he has had much experience in such work. The plans finally selected provide for three buildings. Of these we are informed, in recent letters, that the dormitory, built in Japanese style, to accommodate about fifty girls, with rooms for one foreign teacher and the Japanese matron, is completed sufficiently to be occupied by a caretaker. The residence for the foreign lady teachers, connected with the dormitory by a covered passageway in the second story, is already under roof. The school building, with class rooms, and an assembly room capable of seating one hundred girls, and quite separated from the other buildings, is well on its way toward completion, though, of course, inside work is yet to be finished in all. The last two buildings are of frame and built in foreign style.

By their liberal contributions to the building fund Friends have made it possible to erect these buildings, but thus far there has been no provision for furnishing and equipping the same. We hope that mention of this urgent need will be a sufficient appeal to

the further generosity of those who desire the prosperity of this work in Japan.

The visiting Friends were much pleased to note that the regular branches of work at the mission were continued with but little interruption on account of the fire. They attended the monthly mothers' meeting, held at the mission residence; the several Bible classes, at the meeting house and school on First-day mornings; the afternoon First-day schools for children, held in several places and taught by the teachers and older pupils from the Girls' School; the King's Daughters and Christian Endeavor meetings, as well as the meetings for worship, held in the meeting house on First-day mornings and evenings and in the middle of the week.

The young people connected with the mission seem much in earnest in their endeavors to spread the knowledge of the gospel among their fellow men. Three of the most helpful workers in the various departments were teachers in the school and were our own graduates. One of these has since been married, but, with her husband, is hoping to spend her life in active Christian service.

The deputation attended the annual meeting held this year at Mito, Fourth month 3d to Fourth month 6th. It proved to be an occasion full of interest and spiritual blessing. About fifty or more Japanese and foreigners were in attendance. Reports were presented from the several stations, showing the progress and condition of the work in each, the number of regular and special meetings held, and the results, the First-day School work, woman's work, etc. At other sessions special topics were considered and an address on "Sabbath Observance," and one on "The Ideal Home," were much appreciated. Of course all communications were in Japanese, or if in English were translated into the language of the people. The last evening session was a mass meeting for gospel preaching, held in a large lecture hall, with over three hundred persons in attendance. The audience listened attentively to the several speakers, and at the close two or three decided in favor of Christianity, and others became "inquirers."

After the sessions of the annual meeting had closed our Friends remained a few days longer at Mito, in order to visit the mission stations and "preaching places," Tsuchiura and Ishioka, and four smaller villages, in two of which there are a few who are connected with our mission. Very precious were the meetings held with the Christians in several of these villages, and as the little company, so different as to the outward, gathered to worship the one true God whom they all wished to serve and honor, He seemed to be in their midst to bless. The four Japanese brethren on whom devolves the burden of the work of the Church are "strong in the faith," and are used of God in the upbuilding of His Church among their countrymen. They were ever ready to do all in their power for the furtherance of the spread of the gospel.

As our Friends went up and down through the land they felt that Japan was awakening as never before to the light of the gospel. There seemed to be a readiness to hear on the part of the people, but so many have never even heard of Christianity that there is yet "very much land to be possessed" for the Master. Many are ready to hear and only waiting to hear in order to accept the message of the gospel. Are we ready and willing to do our part and provide the ways and means by which our workers can send it to them?

M. W. H.

Three things to love: Courage, gentleness, affection. Three things to admire: Intellect, dignity and gracefulness. Three things to hate: Cruelty, arrogance and ingratitude. Three things to delight in: Beauty, frankness and freedom. Three things to like: Cordiality, good humor and cheerfulness. Three things to avoid: Idleness, loquacity and flip-pant jesting. Three things to cultivate: Good books, good friends and good humor. Three things to contend for: Honor, country and friends. Three things to govern: Temper, tongue and conduct. Two things to think of: Death and eternity.—Henry van Dyke.

Correspondence.

Dear Friend: I wish to call attention of Friends to the matter of Book of Meetings, and say that a large number of meetings have not yet been heard from. Early attention to the subject will not only hasten the appearance, but will lighten the labor of preparing the book. If the questions sent out by the committee are carefully answered we can soon have a Book of Meetings which will be of great value to Friends. I shall be glad to answer any questions that will facilitate the work.

Very truly,

LEVI GREGORY.

Things of Interest Among Ourselves.

HARRIET GREEN MEMORIAL FUND.

Amounts received by THE AMERICAN FRIEND since last report:

Esther Pugh	\$2.00
William H. Perry	2.00
Elizabeth H. Shelley	2.00
Felix Valby von Brun	2.00
On hand, ...	1,104.02
Total	\$1,112.02

Reuben Riggs, who is located in the meeting at Barclay, Kan., fell and broke his collar-bone recently.

The Bible School and Christian Endeavor Assembly of Western Yearly Meeting was in session the 11th to 13th instant at Noblesville, Ind.

Morris H. Moore, superintendent of the West Side Mission Sabbath School at Emporia, Kan., is recovering slowly from a severe spell of sickness.

John Franklin Brown, of Iowa University, and Marianna Brown, of Colorado College, are spending the summer at their old home at Carmel, Ind.

Susie Fox, a minister from Leavenworth, recently visited Friends in La Crosse Monthly Meeting, Kansas. She is laboring in evangelistic work as the way opens.

Wm. P. and Abigail Haworth, who have served in the meeting at Kansas City with success for the past three years and a half, will close their labors there with Ninth month.

Friends at Emporia, Kan., will enjoy the services of Asher Mott for another year. His address is 622 Cottonwood Street. The latest statistical report gives the membership as 315.

The County Institute Instructors of the State of Indiana recently effected a permanent organization, to the presidency of which they elected President Robert L. Kelly, of Earlham College.

Susan Berry Sisson, formerly of Maine, has been laboring for a few months at Paton, Ia. Several souls have been blessed in conversion and a revival spirit is manifest in the meeting.

Ex-President J. J. Mills called at THE AMERICAN FRIEND office the 14th instant on the eve of his departure for Europe. All his mail should be addressed care of Isaac Sharp, 2 Bishopsgate, Without, London, England.

William A. Freeman, of Sheffield, Ala., had two very helpful services at Mountain Home, Ala., the 9th instant. There is a great need of doctrinal teaching at that point, and his discourse in the evening was on women's ministry.

The \$500 appropriated by the yearly meeting has enabled the committee of Oak Grove Seminary, Maine, to make preparations for many needed improvements. Among others is a new steel ceiling for the school room. The prospect for an excellent attendance this year is very encouraging.

George A. Barton has been asked to write the commentary on "Ecclesiastes" in the "International Critical Commentary," the commentary in which Driver's "Deuteronomy," Moore's "Judges," and Sanday's "Romans" have appeared. We understand that he has accepted the invitation.

The prospects of Spiceland Academy are brightening. New departments have been added. Excellent teachers have been secured. A new interest has been aroused. Everything seems to point to a successful year. The work of Spiceland Academy is so important that it is hoped a good endowment may be secured.

The next term at Friends School, Providence, R. I., will open Ninth month 9th. There will be no change in its teachers. Charles M. Woodman will continue as minister next year at the school. A full school is expected. The new gymnasium is proving quite an attraction. There will be two recognized ministers among the students.

A very large number greeted J. L. Spicer in his last meeting in Cincinnati. Many not Friends were present. He preached at Wilmington, O., and gave his lecture, "The Quaker of the Olden Time and His Message," at New Castle, Ind., recently. The prayers and best wishes of many go with him to his new field of labor in New York.

Nathan and Esther Frame, ministers from Caesar's Creek Monthly Meeting, Ohio, attended Friendsville Quarterly Meeting, held at Friendsville, Tenn., the 25th ult. They continued in a series of meetings for ten days thereafter. In these Christians were greatly strengthened and edified, and sinners were constrained to turn to Jesus Christ.

Pleasant Plain Academy, Iowa, is situated in a quiet village of about 300 inhabitants. There are no saloons or billiard halls in the town, while the religious surroundings are good. The school for next year has been placed under the charge of R. H. Williams, A.B. (Penn College), as principal, and Bessie Q. Smith, A.B. (Penn College), as assistant.

Muncie Friends' Meeting, Indiana, extended a unanimous expression of their desire to Charles E. Hiatt that he remain in the meeting for the ensuing year, which begins Tenth month 7th. At a recent monthly meeting the annual statistical report showed a net gain of fifteen members; additions, 43; loss, by death, 7; by certificate, 20. Total membership, 419.

D. H. Holt, principal-elect of Lowell Academy, Lowell, Kan., reports that the outlook for the coming year is quite encouraging. On account of the establishment of a county high school the attendance has fallen off considerably for the past two or three years, so that it has been difficult to maintain the Academy. W. E. Morgan will assist him the coming year.

George H. Moore, from Paoli, Ind., had very acceptable service at the meeting at Westfield, Ind., on Sabbath evening, Ninth instant. George Moore is yearly meeting superintendent of Christian Endeavor work in Western Yearly Meeting.

Those wishing to attend Western Yearly Meeting who desire information with reference to board and lodging, can obtain the same by addressing Evan Hadley, Plainfield, Ind. Parties can reach Plainfield from Indianapolis on the Inter-urban cars, leaving corner of Illinois and Washington Streets at any hour of the day. There is no smallpox at present in Plainfield.

Stella Quarterly Meeting is to meet at Friends' Valley Ninth month 4th, 5th and 6th. Any one coming by rail on the Rock Island should stop at Pond Creek, O. T. Please correspond with N. Brown, Pond Creek, O. T., R. R. 1, stating whether on morning or evening train. Those coming on the Frisco should stop at Hunter, O. T. Please write Henry B. Lynes, Pond Creek, O. T., R. R. 1.

Alice Mendenhall discontinued her work in the meeting at Newberg, Oregon, after a year of faithful service. She preached her last sermons the 26th ult. On the evening of the 27th a very pleasant farewell reception was given her at the home of E. H. Woodward. After a pleasure trip up the Columbia and a few days' restful outing at the Yaquina Beach, she expects to return East.

Rufus M. Jones and wife have returned to the United States, arriving in New York the 12th instant. Their stay in England was cut short by the sad news of the death of his little son, Lowell. Excellent reports reach us through the columns of the "London Friend" concerning his work there. The sad spirit of their home-coming is echoed in the editorial letter which appears in this issue.

Levi Gregory, Superintendent of Evangelistic Work of Northern California, writes: "As requests are coming to us to go out to other places to hold religious services, and as we are now well supplied with ministers and workers, we hope soon to be able to report new fields entered. Already good work is being done at the Crittenton Mission, County Hospital, Old People's Home and Aguear Asylum."

One of the most interesting things in connection with the prospective opening of Earlham College in Ninth month is the fact that so large a number of young ministers and workers are planning to take work in the Department of Biblical Study. The college aspires to be an instrument in God's hands in aiding our young people to equip themselves for delivering the message of Quakerism during this generation.

Gilbert Farr is located for the time being in High Point Meeting, Gargen Grove, Ia., Carrie Butler, the local minister, having been called away from the meeting by the illness of her mother. In a recent letter Gilbert Farr writes: "I find an interesting company of Friends here. Not more than two or three of them had ever known Friends. The nucleus of the little meeting came out from among other denominations."

The outlook for a good attendance and a successful year were never better at Oakwood Seminary, Union Springs, N. Y. The number of applications thus far for entrance is greater than it has been at this time for many years. Lindley M. Stevens, the superintendent, and wife, are now taking their annual vacation. They will spend the greater part of the time in Canada. The matron has returned from a visit to her home in Indiana.

The Alumni of Haverford College propose to erect a cricket pavilion on Cope Field. The main room, about 20x40, will be decorated with the names of the cricket elevens from the beginning of the college, and with portraits of noted English and American cricketers. Above will be a grandstand for spectators. The principal summer improvement has been the completion of the ducts to carry heat and light from the power plant to all the buildings.

After several weeks of religious service in Westfield, Blue River and New London Quarterly Meetings, Indiana, Tilman Hobson leaves for similar service in Iowa, where he will occupy the time till Iowa Yearly Meeting, Ninth month 8th. He spent three weeks this summer in delivering gospel temperance addresses under the auspices of the temperance superintendent of Western Yearly Meeting. The Nicholson law is being enforced, and many towns are now free from saloons.

Friends' School at Chapel, Mo., taught this summer by Royal P. Bogue, was a success. Royal P. Bogue will remain as principal, and the prospects are bright for a large attendance this winter. The assistant teacher for this year has not yet been employed.

The ninth annual convention of Indiana Yearly Meeting Christian Endeavor Union was held at Earlham College, Richmond, the 28th and 29th ultimo. Earlham is a good place for Quaker Endeavorers to be; it is especially beautiful at this time of the year. The attendance was not large, but the grade of work presented throughout the convention was highly commendable. The Endeavorers of the yearly meeting seem to be thoroughly alive, and much good is certainly being accomplished for Christ and the Church, as shown by the many letters received.

Fairmount Academy, Ind., is entering upon its 18th year under favorable auspices. The endowment fund started last year has reached \$13,000, and will doubtless grow materially during the ensuing year. A department of music has been made a permanent part of the school. One additional teacher has been added. Gertrude Mills, daughter of ex-President Mills, of Earlham, retires from the department of Latin, and Frances Sheppard, of Earlham, has been elected to fill the vacancy. Principal Tyler has been taking an advanced course in literature in Harvard this summer.

Ferrisburg Quarterly Meeting was held at South Starksboro, Vt., the 8th and 9th inst. A goodly number attended, considering the weather. On First-day, though raining, the meeting house was more than filled at both morning and afternoon sessions. The meeting enjoyed the acceptable services of Lindley Stevens and wife and Walter Aldrich; also of Carolina Wood, who on Seventh-day evening gave a lecture on "Our Mexican Missions," illustrated with magic lantern pictures and Mexican curio. She also gave her lecture at North Ferrisburg and Monkton Ridge.

Penn College has formed an alliance with the city Y. M. C. A., by which all students, members of the Young Men's Christian Association of the College will have the use of the splendidly-equipped gymnasium in the city. Not only this, but they are to have instruction by the physical director, a Christian gentleman, and one specially and thoroughly trained for the work. Each student entering the work will have a careful physical examination, and work prescribed according to his needs. This gymnasium is one of the best-equipped in the State and good results are expected.

This is to be a summit year at Friends' University. The closing up of the first endowment fund of \$50,000 is to be completed, and the school, which has so rapidly gained a firm college rank, is enjoying an encouraging prospect. President Stanley is spending the summer in the endowment field, and Professor Jay has put forth untiring efforts in behalf of the advertising and general educational interests. The faculty for the coming year is composed of six men and five women, besides assistants, and all are persons of excellent preparation and fine talent for their respective positions.

On the 2d inst. seven new members were welcomed into the meeting at San Jose, Cal., six of whom came by their request and one by certificate. At the evening service an earnest appeal was made for the unsaved to accept Christ, and two women, past the meridian of life, came forward and sought and found the Saviour. Under a feeling that perhaps all the members had loved ones, out of the fold, a blackboard was brought into the mid-week meeting, and a prayer list was made. The board is left in a prominent place, and reference is made to the list at every meeting. Already there is a deeper interest awakened, and many feel that good results will follow.

"The Central American Bulletin" of Seventh month 15th contains the following: "Since the issuance of our last 'Bulletin' our young brother, Joseph M. Purdie, has returned to the United States to complete his college course, and take a course of study in the Scriptures. While we miss him in the work of this mission, where he proved to be a faithful messenger and endured hardness as a good soldier of Jesus Christ, still we think he is taking the right course, especially in seeking to become well grounded in the Word. We trust our friends may keep him on their prayer list, and that he may still keep his eyes on this or some other foreign field, where the need for consecrated young men is so great."

E. W. Weesner has located in the vicinity of Bishop, Cal., in the Owens River Valley. He is well pleased with the location, the climate being especially healthful. He writes: "Three families of Friends are living in and near Bishop. Two families near Big Pine and a few families at the Friends' Colony, sixty miles south of us. We advise Friends who are seeking a good climate and cheap homes to visit this section before locating elsewhere. We need a few more to be able to establish a Friends' meeting. Is not God calling some of His ministering servants this way? There is surely a good opening for Friends to work."

Southland College, Southland, Ark., is the oldest and one of the best organized schools of the South for the education and training of the negro race. It is under the management of the Missionary Board of Indiana Yearly Meeting. The school has an endowment fund of \$36,000, interest of which, with benevolent donations, is used in the running expenses of the school, and by which it is made possible for a good education to be extended to many who never would have enjoyed the blessing of an education if left to their own resources. The school has a good reputation for the training of teachers, hundreds of whom have been and are now teaching. Great stress is placed on the moral and industrial training, and that success crowns personal effort. The school opens Tenth month 5th.

Joseph Stanley, notice of whose death is given this week, was till in later life a member of Ohio Yearly Meeting. He was recorded a minister by Goshen Monthly Meeting and Alum Creek Quarterly Meeting in 1861, and later was a member of Damascus Monthly Meeting, Ohio. Friends in these meetings bear grateful testimony to the value of his life and labors amongst them. In 1885, declining health led him and his esteemed wife, Lydia Stanley, to Florida, where they settled with a colony of Friends on Lake Kerr, and for twelve years were, as it were, the mainstay of the little meeting. After the death of his wife in 1898 he visited in Gospel love many of the Friends scattered through the State of Florida, and following, as he believed, the leading of the Spirit, he delivered his message of love in many meetings of California and Oregon Yearly Meetings, and returning visited in Baltimore and North Carolina Yearly Meetings.

The Friends at New London, Ind., are just ready to begin the building of a new meeting house. On Seventh-day, the 8th inst., was held the last monthly meeting in the old house. Murray S. Kenworthy, a former member of the meeting, but now of Kokomo, Ind., was present, and was blessed in the preaching of the Word. On Sabbath a basket meeting was planned by the local minister, John Reagan. At the morning session Emily Ellis preached an excellent sermon on "The Ideal Church." In the afternoon the farewell service was conducted by James Newlin. Many took part in this meeting, especially the old people. There were six present who helped to build the old meeting house fifty-two years ago. Many spoke of the blessings of the past, and of the sacred and pleasant memories that cluster about the old place of worship and its surroundings. The Lord has wonderfully blessed New London Meeting, and many have gone forth from there to labor in His vineyard.

MARRIED.

MARTIN—HOLLINGSWORTH.—At Newberg, Oregon, Sixth month 23d, 1903, Calvin Martin, son of Evangeline Martin, to Frances Hollingsworth. Their home is Newberg, Oregon.

STOUT—WADDELL.—At the home of the bride's parents, Galveston, Ind., Sixth month 11th, 1903, Howard M. Stout, of New London, Ind., to Tessa Waddell. They go to Worcester, Mass., where Prof. Stout will teach.

DIED.

HOLLINGSWORTH.—At his home, New Sharon, Ia., Seventh month 30th, 1903, Eli Hollingsworth, aged nearly 72 years. He was a lifelong member of Friends, and died trusting his Saviour.

STANLEY.—At the home of his daughter in Brookhaven, Miss., on the 7th of Sixth month, 1903, Joseph Stanley, aged 84 years. The deceased was a minister of more than forty years' standing, and at the time of his death was a member of Whitewater Monthly Meeting of Friends, Richmond, Ind.

PERSONALITY OF THE TEACHER.

In these days of smokeless powder, horseless carriages and wireless telegraphy, we are waiting for a suggestion of teacherless schoolrooms. Teacher and pupil could work out of sight of each other, and just as much information be imparted and received. What a relief to the instructor! Why not? Simply because the pupil's education consisteth not in the abundance of the things that he knoweth. It is important that he should learn some things which the teacher can impart. It is more important that he should gain elements of character which he cannot acquire in a teacherless schoolroom. The impress of personality, the largest and most lasting element in education, comes from direct every day contact. The State is supporting our system of public education, not to make experts in grammar, geography and arithmetic; but to educate the youth to be good citizens. Whatever can be said for machine-made clothes, we must have hand-made citizens.

In colleges and universities where the world-leaders are trained for their task, character is an element of at least equal importance, and the personality of the lecturer repeats itself in the generations of students who unconsciously absorb principle and motive while they are becoming skilled in philosophy, language or science. College studies are forgotten, but the impress of the instructor remains. Knowledge shall pass away, but the increments of character, gained daily, are immortal. The great Teacher, while saying much of the importance of

WON'T MIX.

Bad Food and Good Health Won't Mix.

The human stomach stands much abuse, but it won't return good health if you give it bad food.

If you feed right you will feel right, for proper food and a good mind is the sure road to health. "A year ago I became much alarmed about my health, for I began to suffer after each meal no matter how little I ate," says a Denver woman. "I lost my appetite, and the very thought of food grew distasteful, with the result that I was not nourished and got weak and thin. My home cares were very heavy, for beside a large family of my own I have also to look out for an aged mother. There was no one to shoulder my household burdens, and come what might I must bear them, and this thought nearly drove me frantic when I realized that my health was breaking down.

"I read an article in the paper about some one with trouble just like mine being cured on the food Grape-Nuts, and acting on this suggestion I gave Grape-Nuts a trial. The first dish of this delicious food told me I had struck the right thing. My uncomfortable feelings in stomach and brain disappeared as if by magic, and in an incredibly short space of time I was again myself. Since then I have gained 12 pounds in weight through a summer of hard work, and realize I am a very different woman, all due to the splendid food Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Trial will prove.

truth, added, in addressing his disciples, "Ye are the light of the world." A high moral purpose can be implanted in the pupil only by the personality of a teacher in whom that purpose is incarnate. Precepts, rules, printed exhortations are all good, but they are only the letter. The spirit is the life. Without this purpose in the student, education is worse than a mistake. Its presence often largely atones for lack of mind and manners, but no superiority of the other two can atone for the lack of this. It is the greatest thing in the world—the school world.—E. T. Jeffers, in "United Presbyterian."

WHEN JOHN COMES HOME.

When he comes home from college, why,
I cal'late John'll know
'Bout all there is worth findin' out, if
what he writes is so.
He sort o' intimates it won't be worth
our while to look
Fer things that he can't tell us, 'twixt
the covers of a book.

Last week an agent come along an'
wasted half a day,
An' done his best to make me buy a cy-
clo-pe-di-a
In thirty-five big volumes; but I told
him from the start
My boy'd be home from college soon an'
knowed 'em all by heart.

I sort o' snap my fingers now at every
gazetteer
An' dictionary an' the like, fer John'll
soon be here,
An' then instead o' havin' fer to study
out the fac's
Our John'll up an' tell us, fer I s'pose
he's sharper'n tax.

But Mandy—she's his mother—well, she
sort o' shakes her head,
An' says some boys ain't much improved
by bein' college-bred;
The more the brain develops an' the
more the head expands,
The less o' homely strength there is fer
workin' with the hands.

Concernin' hands that may be true, but
with the legs I know
A thorough college trainin' is the thing
to make 'em grow;
Fer Jones's boy from Harvard hit the
barn-door every shot
In kickin' all the pumpkins from a big
three-acre lot.

I don't jest understand it, but I've
heard from two or three
That John's the best at fencin'; well,
that suits me to a T,
Fer half the fences round the farm need
buildin' over new;
So jest the minute John arrives I'll give
him lots to do.

In highly educatin' him, I hain't spared
no expense;
Says I, "I'll get the dollars, John, if
you'll jest get the sense;"
An' one thing I'm convinced he's learned,
an' got it very pat,
Is how to spend the money; I can tes-
tify to that!

—Nixon Waterman, in "The Christian
Endeavor World."

HOTEL
EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.
Fireproof, Accessibly Located. Large Library.
Moderate Rates.
Orchestral Concerts every evening.

All Cars Pass the Empire.
Send for Booklet. W. JOHNSON QUINN.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone Spruce 33-55. Clerk.

WILLIAM S. YARNALL
Manufacturing OPTICIAN

118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.



50c. & \$1.
The Tarrant Co., 21 Jay St., New York

The Effervescent
always reliable
Morning Laxative

cures sick stomachs
and aching heads.

An Opportunity

is offered to subscribe to the stock of
a company which should pay a very
satisfactory dividend during the cur-
rent year. There are numerous safe-
guards thrown around this stock to
protect the investors. I can prove to
any one who is interested and who
wishes to invest their money with the
maximum of profit and with the least
chance of loss, that this company has
unbounded merit.

I shall be pleased to furnish full
information on request, and will gladly
give references.

J. B. MEREDITH
520 Drexel Bldg., Philadelphia

"Sally Wister is one of those charming maidens whose memory has been preserved,—like that of Dorothy Osborne or the Jessamy Bride,—by a fortunate accident. . . . We profess ourselves her devoted servants." THE ATHENÆUM (London).

Sally Wister's Journal

although a strictly historical document, is also a romance of unequalled charm. "The Journal has in many respects the attractions of a work of fiction. In fact, we have had considerable difficulty in persuading ourselves that we are not dealing with a wholly imaginative work. It throws many side lights upon the history of the times, giving interesting pictures of the society of the Revolution. . . . It is one of those books that one needs to read in order to get rid of the unreality that is apt to hang about the pages of history," says the *Baltimore Sun*. "A most delicious piece of literature," says the *Philadelphia Inquirer*. "The love-story is very pretty. This little scene has the color of an artist's interior,"—says the *Hartford Courant*.



SALLY WISTER, 16 years old, daughter of Daniel Wister, merchant, of Philadelphia, kept a journal of her experiences during the winter of 1777-1778, while exiled from Philadelphia during its occupation by the British. The family lived with relatives in an old farm house on the Wissahickon, which was occupied at times by various prominent officers of the Continental army. Sally saw much of the officers and heard much of the fighting, and comments on both freely and quaintly. Gen. Smallwood is "tall, portly, well-made: a truly martial air, the behaviour and manners of a gentleman"; Capt. Furnival, "the handsomest face I ever saw, a very fine person"; Captain Finley is "wretched ugly"; Maj. Stoddert, "very reserved" but has "an engaging countenance and address," etc. Later the Major grows much less reserved. Another officer who throws off his reserve is Capt. Alexander Spotswood Dandridge, of Virginia, a relative of Martha Washington. Sally calls him in the Journal "the handsomest man I ever beheld."

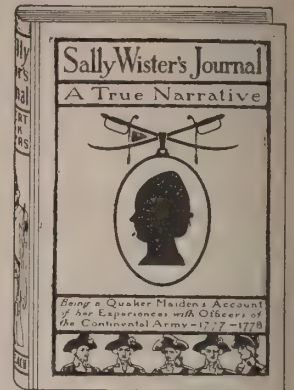
For a picture of this period from another standpoint read

"The Quakers in the Revolution"
By Isaac Sharpless, LL. D.

The second part of "A Quaker Experiment in Government."
12mo, cloth, \$1.50.

Carefully edited from the original manuscript by Albert Cook Myers, M.L., who has collected a great mass of material elucidating the text, and also many portraits, relics, documents, signatures and pictures relating to characters appearing in the Journal. Beautifully printed on deckle-edge paper, profusely illustrated, and bound in antique style with a cover design by Walter Whitehead. \$2.00 postpaid.

FERRIS & LEACH, Publishers, Phila.



We are learning that the chief functions of our schools are to educate citizens. We are comprehending that something more is needed than the impartation of mathematics, the sciences, the languages, and chiefest of all the mastery of our own tongue. We are having it impressed upon us that a young man or young woman may have all of these and yet add nothing to the true welfare of the State. To do that demands the building up of character. To do that requires that the principles of integrity, and political honesty and personal purity be woven into the very fibers of the soul. To do that makes it imperative that our school system somehow shall impart to the boy and girl a something that shall enable them to say to the boddler, I am beyond your reach, and to political trickery and chicanery, you can have no lot in me. To do that needs that there shall be trained-up men and women who love country more than their own gain, respect the law even in the teeth of their own passions, and who can learn in the largest sense to sink and second personal interest in the larger area of the public good.—"The Baptist Commonwealth."

The advantage of a well-trained mind does not lie in the amount of things one knows, but in the use that one makes of them. Knowledge is useful only when directed to right ends.

"Education is the leading human souls to what is best, and in making what is best out of them: and these two objects are always attainable together and by the same means. The training which makes men happiest in themselves also makes them most serviceable to others."—Ruskin.

OKLAHOMA FARMS.

Any one desiring to come west wanting to locate among "Friends," and near Stella Academy, will do well to write us for price-lists of bargains in farms and town property.

Cherokee is a Quaker town, located in the center of a very rich valley country, on the main line of the K. C. Mexico and Orient Railroad, is a thriving young place of a little more than two years, and will soon have a population of 1,000 people. Has many good general stores, two banks, two elevators, a large mill of 300 barrel capacity, four churches, splendid schools, and is a clean temperance town. We have a strong Friends' Meeting here, and the Stella Academy furnishes a splendid place for educating and training your children for life and Christian service.

We desire especially to have Friends come and let us show you what we have as good bargains and a pleasant climate. Our principal products are wheat, oats, corn, alfalfa hay, potatoes and fruit of most all kinds, and is one of the best

stock countries known. Come to a warm climate, where you can pasture your cattle on the wheat all winter; then harvest 15 to 35 bushels per acre; and cut 4 tons of alfalfa hay per acre, besides harvesting a seed crop paying in all \$25.00 to \$35.00 per acre each year. Farms improved are selling \$25.00 to \$50.00 per acre; town lots, \$20.00 to \$50.00. Write us to-day for special price-list.

References: First National Bank, Cherokee; pastor Friends' Church.

Address: Votaw & Setzer, Cherokee, Woods County, Okla.

HAY FEVER UNKNOWN.

Certain it is, and many years of careful experience are back of the statement, that hay fever, and kindred annoying and troublesome summer affections distressing to so many thousands all over the country, recurring as regularly as July and August, are absolutely unknown in the "Highlands of Ontario." Thousands of people go to Muskoka, Georgian Bay or the Lake of Bays every year for nothing else but to avoid hay fever, and find perfect immunity from the ailment, and many by going there regularly for a period of a few years are said to be permanently cured.

Hay fever booklet can be had free for the asking by applying to F. P. Dwyer, E. P. A., G. T. Ry., 290 Broadway, New York.

THE BOY SCORED.

A Philadelphia paper relates this story, which is credited to a prominent lawyer at Pottsville, who was once a high school principal. The former pedagogue said:

"One day at school I gave a very bright boy a sum in algebra, and, although the problem was comparatively easy, he couldn't do it. I remarked:

"You should be ashamed of yourself. At your age George Washington was a surveyor."

"The boy looked me straight in the eyes and replied:

"Yes, sir, and at your age he was President of the United States."

He who rears up one child in Christian virtue, or recovers one fellow-creature to God, builds a temple more precious than Solomon's or St. Peter's, more enduring than earth or heaven.—Channing.

YEARLY MEETINGS IN 1903.

Wilmington Yearly Meeting, at Wilmington, O., Eighth month 13th. James B. Unthank, clerk, Wilmington, O.

Ohio Yearly Meeting, at Mt. Pleasant, O., Eighth month 27th. W. Mahlon Perry, clerk, Central City, Neb.

Iowa Yearly Meeting, at Oskaloosa, Iowa, Ninth month 8th. Wm. Jasper Hadley, clerk, 109 South Ninth Street, Marshalltown, Iowa.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 6th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

NO SUBSTITUTE

not even the best raw cream, equals Borden's Peerless Brand Evaporated Cream for tea, coffee, chocolate, cereals and general household cooking. It is the result of forty-five years' experience in the growing, buying, handling and preserving of milk by Borden's Condensed Milk Co.

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

ARMSTRONG & McELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FARNESTOCK Pittsburgh.
ANCHOR } Cincinnati.
ECKSTEIN }
ATLANTIC }
BRADLEY } New York.
BROOKLYN }
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

IF there is an impression in the minds of any that Mixtures of White Lead and Zinc are better than Pure White Lead, it has been created by the manufacturers of the Mixtures, because a much larger profit can be made from the sale of these than by grinding and selling either White Lead or Zinc pure.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

JOSEPH G. FOGG
UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W. PHILADELPHIA.

Suburban orders promptly attended.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 524 & Media Sts., Philadelphia

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAS. HARTSTORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

Oak Grove Seminary

AND BAILEY INSTITUTE

Vassalboro, Maine

LOCATION. The location of the school is one of great natural beauty. In a remarkably healthful locality, on a hill of moderate height, but commanding to the south and west an extensive view of farmland, river, forest, and distant mountain ranges; on the north and east large forests of hemlock, pine and oak. It is doubtful if the lover of nature and outdoor life could find a more attractive school-home.

RELIGIOUS LIFE. Oak Grove Seminary was founded by members of the Society of Friends in order to give their children a thorough education under Christian influences, and in the forty-six years of its existence, the aim of the school has remained unchanged. The majority of the graduates leave the school earnest Christians, imbued with the idea of personal duty and service.

COURSES OF STUDY. The Courses of Study are carefully arranged. The College-Preparatory is strong and thorough. The Literary-Scientific is based on the modern elective method, and offers opportunity for a selection of such studies as are best suited to the needs and conditions of the individual pupil. The Commercial Course, covering two years, is thoroughly up-to-date.

ATHLETICS. The value of athletics in school life is thoroughly recognized, and all forms of pure, healthy sport are encouraged. There is ample opportunity for all kinds of out-door games and recreation.

EXPENSES. Through the generosity of many interested friends, it is possible to make the price for board and tuition very low. The total necessary expense for the year varies from \$130 to \$150. This can be reduced in many cases, if early application is made, by labor on the part of the pupils, or by income from funds.

Year opens Ninth month fifteenth. Catalogues on request.

GEORGE L. JONES, PRINCIPAL.

MOTTO.—Christian training combined with thorough education.

NEBRASKA CENTRAL COLLEGE

Founded September, 1899.

THE SCHOOL OF
THE NORTHWEST

Strong curriculum and reasonable expenses

A good place for Friends to locate.
School year opens September 15th.
Correspondence solicited. Address,

E. E. HADLEY, President
CENTRAL CITY, NEB.

Bryn Mawr College for Women

is situated in the suburbs of Philadelphia, five miles to the west of the city, on the main line of the Pennsylvania Railroad. The college grounds cover fifty acres and include tennis courts, golf links, and a large athletic field and skating pond. The gymnasium, fitted with Dr. Sargent's complete apparatus and open to the students at all times, contains a swimming tank seventy feet in length.

Full graduate and undergraduate instruction is offered in Greek, Latin, English, German, French, Italian, Spanish, History, Political Science, Philosophy, Mathematics, Physics, Chemistry and Biology, and graduate and elective courses in Sanskrit and Indo-European Philology, Old French, Gothic, Teutonic Philology, Old Norse, Old High German, Middle High German, Old Saxon, Anglo-Saxon, Celtic and Slavonic Languages, Hebrew, Aramaic, Assyrian, Biblical Literature, Education, History of Art, Experimental Psychology, Physical Chemistry, Geology, Mineralogy, Palaeontology, and Physiological Chemistry. The laboratories are well equipped with apparatus. The college library contains an excellent working collection of thirty-nine thousand volumes, all purchased within the last fifteen years; three hundred and twenty-five periodicals and reviews are taken by the library.

Graduates of all colleges of good standing are admitted to the graduate school without examination. All undergraduates must pass the entrance examinations of Bryn Mawr College. Eight competitive scholarships, four of the value of three hundred dollars, and four of the value of two hundred dollars, are awarded annually to the eight candidates passing the best entrance examinations.

One scholarship of the value of two hundred dollars, renewable for four years, is awarded each year to the Member of the Society of Friends needing assistance passing the best entrance examination. A graduate scholarship of four hundred dollars is awarded each year to the best woman graduate of Earlham, Penn and Guilford Colleges respectively, and two additional graduate scholarships of the value of two hundred dollars each are open for competition to graduate students who are members of the Society of Friends and need financial assistance. These scholarships were established by the Trustees in accordance with the desire of the founder of the college to promote the advanced education of women in the Society of Friends.

There are also open each year for competition to all members of the graduate school eleven resident fellowships of the value of five hundred and twenty-five dollars each, two European traveling fellowships of the value of five hundred dollars each, and eight resident graduate scholarships of the value of two hundred dollars each.

Applications for the program of studies and all inquiries may be addressed to the Secretary's Office, Bryn Mawr College, Bryn Mawr, Pa.

GUILFORD COLLEGE

Location in the Healthful Piedmont Section
of North Carolina

Five large brick buildings conveniently
located and well equipped.

Water Works and Electric Lights.

Twelve members of the Faculty.

Four Courses of study, besides a two
years' Bible Course.

Charges, including board, tuition and laundry,
\$160.00 for the year.

Next term will open September 1st.
For further information, address

L. L. HOBBS, President
GUILFORD COLLEGE, N. C.



WILMINGTON COLLEGE opens Sept. 9th,

excellent. Boarding in halls for boys and girls at low rates. Recitation rooms heated by furnaces and lighted by electricity. Tuition is low. **Personal attention given to each student.** Write for catalogue. WILMINGTON, OHIO.

in its thirty-third year. Three courses, Classical, Scientific, Latin Scientific, four years each. A high standard of work is demanded of both teachers and students. The situation is beautiful and healthful. The moral and religious influences are

Friends' University WICHITA, KAN.

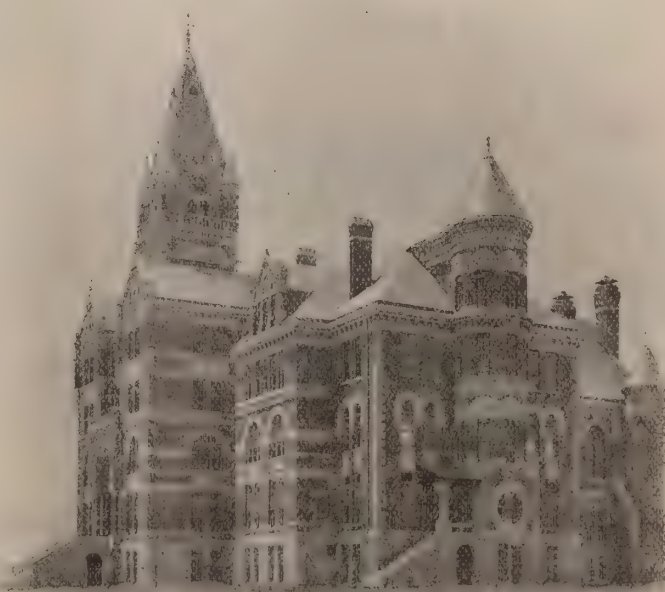
FRIENDS' UNIVERSITY consists in (1) the College of ten departments, and (2) the following schools: Biblical School; School of Education; School of Music; Commercial School.

All advantages are modern and first-class. Social and religious influences the best. Faculty consists of eleven professors and four assistants.

Students from all States are invited to write for catalogue or other information.

Address all communications to

Friends' University
WICHITA, KAN.



WHITTIER COLLEGE

The College Department is now complete, offering classical, scientific and literary courses, with as high requirements as any Friends' School in America.

Well equipped laboratory.

Near the great Los Angeles library.

Whittier is largely a Friends' community. A morally clean city, with no saloons or kindred evils.

Students unable to continue their studies in more rigorous climates, may do so here with comfort and renewed health and vigor.

Natural Advantages

CLIMATE the best for study in the world.

Tropical equipment of summer and winter with invigoration of ocean and mountain breezes.

BIOLOGY finds unrivalled privileges in Pacific waters.

GEOLOGY in the Sierras.

BOTANY, a varied field, embracing both land and sea plants.

ASTRONOMY in pure atmosphere and clear and cloudless skies.

Write for Catalogue to
CHARLES E. TEBBETTS, President

EARLHAM COLLEGE

RICHMOND, INDIANA



THE MEASURE OF A COLLEGE

Suppose a college is splendidly furnished with material equipment. Suppose it has excellent Buildings, well-equipped Laboratories, a splendid Museum, large and well-selected Libraries, Athletic Field, Gymnasium, many courses of study, and a Faculty of men and women of high scholarship and character. *Earlham College has all these. What else is required?*

Colleges are being scrutinized pretty closely these days. Here are some of the standards by which they are being measured.

COLLEGE IDEALS. In a recent address at the college, Superintendent J. W. Carr, of the Anderson schools, said: "If the college hero is the center rush on the football team, if the college journal is filled with athletics, with accounts of bets on the side, if college spirit manifests itself with flaunting colors and cat-calls and boisterous yells, if college victories are celebrated by giving night-shirt parades through the campus and streets of the city, if college discipline is set at naught and the college students engage in all sorts of horse-play, even to downright lawlessness—if if these things come to high school pupils as college ideals and be accepted by them as high school ideals, then the glory of the high school will soon depart." *These signs of rowdyism, unfortunately so common in many institutions, are conspicuously absent from Earlham College.*

COLLEGE ATMOSPHERE. President Faunce, of Brown University, says: "The most important thing about a college, after all, is that subtle thing called atmosphere." It is a subtle thing, indeed, and often not taken into account by those choosing the place where young men and young women are to spend the most critical period of their lives. Prof. William James, of Harvard, calls it "the spiritual tone" of a college. *There is no doubt but that an exceptionable choice company of young men and young women is to be found in Earlham.*

THE COLLEGE HOME. Earlham cannot answer the old conundrum as to how to both eat your cake and keep it, but she does offer an answer to the question, "How may one go away from home to college and at the same time be surrounded by healthy home influences?" This is a problem not many colleges have fully *appreciated*, much less *solved*. *Earlham would emphasize the meaning of her beautiful and clean home life.*

BIBLE STUDY. The Bible is used as a text book at Earlham. A student may take a strong four years' course in Biblical Literature and Interpretation. For those who are unable to spend so long a time, a one year's course has been outlined. *The earnest Christian student would find even one term of incalculable benefit to him.*

THE EXPENSE. This question is always bobbing up sooner or later. A student can pay all his college expenses except books and stationery, at Earlham, for a full year for \$215. This includes his tuition, room, light, heat, bath, board, laundry and attendance of a trained nurse in case of sickness. A business man of large experience recently said: "*I do not see how you do it.*" Then, many students who cannot even meet these charges are helped each year by liberal scholarships.

Fall term opens September 14th. Allow us to send you some literature.

Address the President,

ROBERT LINCOLN KELLY.

Haverford College

IS SITUATED IN A BEAUTIFUL SUBURB OF PHILADELPHIA ON A TRACT OF 225 ACRES



ABOUT sixty of these were laid out seventy years ago as a park for the new College. They have been improved since then, and now supply every facility for healthful retirement and recreation. Cricket, football, tennis, golf and skating are the outdoor sports for the students, and for these there is every advantage. On this tract there are (a) Founders' Hall, opened in 1833, now containing the scientific laboratories and the dining rooms; (b) the Library, containing 42,000 books, and ample space for reading and study, with 273 periodicals and many pamphlets; it is open all day for free use; (c) Barclay Hall, a dormitory for eighty students, opened in 1877; (d) Chase Hall, for recitations; (e) Whitall Hall, for mechanical work and draughting; (f) the Observatory, with two equatorials and a full line of minor instruments; (g) Lloyd Hall, a new dormitory; (h) the Gymnasium, a new building, costing \$50,000, containing a main room 60x90 feet, swimming pool, bowling alley, reading room and trophy room; (i) Roberts Hall, just completed, containing college offices, an auditorium seating one thousand persons, and fireproof rooms to house the valuable autograph collection of the late Charles Roberts. In addition to the above the College is now fitting up the old Grammar School building for a new dormitory.

The Faculty contains the following, all men of learning and experience:

ISAAC SHARPLESS, Sc.D., LL.D., PRESIDENT,
and Professor of Ethics.

ALLEN C. THOMAS, A.M., LIBRARIAN,
and Professor of History.

LYMAN BEECHER HALL, Ph.D.,
John Farnum Professor of Chemistry.

SETH K. GIFFORD, Ph.D.,
Professor of Greek.

LEVI T. EDWARDS, A.M.,
Professor of Mechanics and Electricity.

FRANCIS B. GUMMERE, Ph.D.,
Professor of English and German.

ERNEST WILLIAM BROWN, Sc.D., F.R.S.,
Professor of Mathematics.

WILFRED P. MUSTARD, Ph.D.,
Professor of Latin.

WILLIAM H. COLLINS, A.M., PREFECT,
and Director of the Observatory.

JAMES A. BABBITT, A.M., M.D.,
Instructor in Physical Training.

RUFUS M. JONES, A.M., Litt. D.,
Associate Professor of Philosophy.

OSCAR MARSHALL CHASE, S.M., COLLEGE SECRETARY,
and Instructor in Drawing.

ALBERT S. BOLLES, Ph.D., LL.D.,
Lecturer on Commercial Law and Banking.

DON C. BARRETT, Ph.D.,
Associate Professor of Political Science.

ALBERT ELMER HANCOCK, Ph.D.,
Associate Professor of English and German.

LEGH WILBER REID, Ph.D.,
Associate Professor of Mathematics.

WILLIAM WISTAR COMFORT, Ph.D.,
Instructor in Romance Languages.

Instructor in Physics.
(Chair not yet filled for 1903-1904.)

The annual cost of maintaining this Faculty is over \$40,000, which is about one-half the total running expenses of the College, including the board of students. The charges, including board, room rent and tuition, are as follows:

Lloyd Hall \$575.
Barclay Hall \$500 and \$450.
Founders' Hall \$400.
New Dormitory . . . \$350.

Board for all students is the same, irrespective of the position of the room. Scholarships, won in open competition, may reduce the above expenses.

Haverford is especially a Friends' College, though one-half of its students are members of other denominations, received on equal footing. Its managers desire to make it a headquarters for Quaker scholarship and ideals, and invite the co-operation of all favorable to this conception.

For Catalogue and other Information address the President, Haverford, Pa.

The American Friend

Vol. X

EIGHTH MONTH 27, 1903

No. 35

	PAGE
EDITORIALS. — Yearly Meeting Business.—The Crown of Life . . .	587-588
The Obligations and Privileges of Citizenship	588
Francis R. Cope, Jr.	
North Carolina Yearly Meeting	590
Wilmington Yearly Meeting	592
THE INTERNATIONAL LESSON	593
Lesson for Ninth month 6, 1903.	
CHRISTIAN ENDEAVOR	594
Topic for Ninth month 6, 1903.	
MISSIONARY DEPARTMENT:	
Friends' Africa Industrial Mission,	595
CORRESPONDENCE	596
THINGS OF INTEREST AMONG OURSELVES,	596
MARRIED.—DIED	597
EVENTS AND COMMENTS	598

ENDURING SCHOLARSHIP.

From the days of the Hebrew Prophets until now the men who have been the leaders of the race in its upward struggle have been men to whom has come the vision of God incarnate in human society. So it shall be in the time to come. In all fields of social and moral reform, in its bearing upon the life and destiny of human souls, in its dealing with the individual and collective rights of man in the realms of industry and trade, and in its influence upon the civil and political relations of men, that scholarship and that alone, will abide and bear beneficent fruit which subordinates investigations and conclusions at every step to the controlling concepts of the Gospel of Jesus Christ. The pattern and spirit of the historic Christ must be received as a factor in every scientific solution of the social and spiritual problems of the age.

—JOSEPH JOHN MILLS.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.LINDLEY M. STEVENS,
Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

Acker has it—that hygienic
Mo-Kof-Fee Pot.

The Tonic
Par Excellence.



QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza
and as a specific remedy for
Typhoid
and **Malarial Fevers.**
E. FOUGERA & CO., 26-30
N. William St., N.Y.

OSTEOPATHY

EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

S. F. BALDERSTON'S SON

Wall Paper and
Decorations

Windows Shades Made to Order

602 SPRING GARDEN ST., PHILA.

The PRUDENTIAL

THE
PRUDENTIAL
HAS THE
STRENGTH OF
GIBRALTAR

When Your Policy is Issued by this Company
You Know That its Payment is Guaranteed by

One of the Strongest Life Insurance Companies of the World

THE PRUDENTIAL INSURANCE CO. OF AMERICA

JOHN F. DRYDEN, Pres. Write for Information, Dept. 67. HOME OFFICE, Newark, N. J.

SUBSCRIBERS' WANTS.

FLOWERS AND SHRUBS.—You should plant this Fall. Send for our new Floral Guide, just out.
The Conard & Jones Co., West Grove, Pa., Box X

FOR SALE.—5000 of Amos Kenworthy's "Never fail to bear" Hardy Northern Grown "Friday" peach trees. Write me. JESSE OVERMAN, Knightstown, Ind., successor to Amos Kenworthy.

WANTED.—Nursery Governess or Mother's Helper to take charge of three young children; sewing required. Address by letter only, giving experience and references, Mrs. Minburn T. Wright, Haverford, Pa.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

WANTED.—A young or middle-aged person for general housework and store. Box 75, Malvern, Pa.

WANTED.—Two young or middle-aged women (sisters or friends) as Mother's helper, and for general housework. Address R. S. F., Box 176, Malvern, Pa.

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE CO., Miami, Ind. Ter.**
Please mention this paper when writing.

The New Century

TYPEWRITER

does the **BEST WORK** and lots
of it, **EASILY.**



Strong, Thoroughly Built,
Superior in results to any other.

Write for **"THE BOOK OF THE NEW CENTURY."**

AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By ISAAC SHARPLESS, LL.D. The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages. \$1.50

Haverford Edition, two volumes, profusely illustrated, half morocco, deckle edges, gilt top. \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by ALBERT COOK MYERS, M.L. 12mo, cloth. \$1.25

The Quaker: a Study in Costume.

By AMELIA M. GUMMERE. A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half ooze-sheep, with a cover design by Miss Amy Otis. \$3.00

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by ALBERT COOK MYERS, M.L. 12mo, cloth, 324 pages. \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

**STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.**

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, EIGHTH MONTH 27, 1903.

No. 35.

YEARLY MEETING BUSINESS.

THE great object of the Church is to bring men into the kingdom of God and then to help them grow in the likeness of Jesus Christ. The chief agencies for this are instruction in the gospel and the testimony of believers. The latter includes the example of Christian living as well as the word of testimony. But the work in all its relations to the world has many divisions and is complicated with many interests. These require regulation and direction for their efficiency. Hence the Church, of necessity, has much "business" to attend to, and for this special meetings are provided which, in a regular progression, reach that of the highest authority in the yearly meeting. The proper transaction of the business of that meeting is, as a matter of course, of great importance, and its best direction requires sound judgment.

One of the points requiring careful consideration is the division of time between the devotional services and the transaction of business. All these are alike religious services to be performed under the divine guidance. Upon this apportionment of time there is often considerable difference of opinion. To some minds the business is of secondary importance, while the preaching of the gospel should be given the first place, for which the yearly meeting gathering furnishes a splendid opportunity. Others would not belittle this while they insist that, as the Church must have its business attended to, and the meeting is held, primarily, for this purpose, and it is truly the service of God, it should have the first consideration. To properly balance these is often no easy matter.

Meetings for worship are held at stated times with the one definite object. Usually there are regularly-appointed devotional meetings at some specified hour each day. Each business session is opened with a devotional period. It is manifestly improper to use the last-named occasions for lengthy discourses. They are for silent waiting before the Lord, for vocal prayer or brief exhortation. They are not time for teaching, but for inspiration for service. All these occasions should be under the watchful care of a special committee, whose members are selected because of their sound judgment and spiritual discernment. While the opening period of the business sessions is

within the jurisdiction of the clerk, he should be assisted by others who are as keenly alive as he to the proprieties of the time. But during the transaction of the business there are occasions when some one feels that he or she has a message to deliver, and then a serious question arises. Shall the time then be taken to deliver what may prove to be of considerable length? We think there can be but one rule, everyone who speaks must "speak to the business." If the concern properly belongs to the business before the meeting, opportunity should be given for its deliverance within reasonable limits. But any other matter, however good and important it may be of itself, should not be introduced, and general "preaching" should be excluded. It is within the prerogative of the clerk to control this, and, however disagreeable it may be to him, at times, to exercise this duty, he should, in the service of the meeting, do it without hesitation.

In the transaction of business care should be taken to do it in a businesslike way. Some yearly meetings have grown into the habit of wasting much valuable time in disposing of questions that cannot be justified from any point of view. Every person who wishes to speak should be given an opportunity to do so, and there should never be any haste in reaching a decision; but when the mind of the meeting is apparent it is useless to protract the discussion further, and the record should be promptly made. In this one point the efficiency of a good clerk is demonstrated more than in any other. Now, more than in former years, the conserving of time is a duty. At no yearly meeting can the membership be held beyond a reasonable period, and this period seems to be steadily shortening. For the best preparation for the work of the new year the best use must be made of the time while the greatest number are in attendance. W.

THE CROWN OF LIFE.

THE mystery of death is immemorial. It has puzzled and baffled men ever since there were men. Not a syllable ever comes back to tell us of the new scenes and the changed activities upon which a departed loved one has entered. Not a breathed whisper is

granted which might make us know the joy of being a heavenly inhabitant.

"Where wert thou, brother, those four days?"
There lives no record of reply;
Which, telling what it is to die,
Had surely added praise to praise.

Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that evangelist.

The age-long secret is kept from us, and in vain our eyes try to follow beyond these shores of time and place and sense.

The imagination cannot picture a scene except with the material which it has received through the eye and ear and touch; therefore we are unable to construct the scenery and circumstance of a newly-parted soul, for we have no sense relations with that realm. We walk here, truly, "not by sight."

But yet we are not left in hopeless confusion. A great spiritual prophet tells us that those who overcome receive "the crown of life." This takes us into the very heart of mystery, and if we are only spiritual enough to *see*, it solves our problem.

We know a little what it means to "overcome." There are all kinds of struggles going on in this world for all kinds of victories and prizes, but the supreme struggle is that of a redeemed inward self, a pure heart, a life victorious over sin, and a nature in which selfishness is completely replaced by love. We do not need now to tell how this supreme battle is won, for that would be to tell the whole gospel story. But it is enough to know that men—any man—in the very midst of temptation and sin may *overcome*. What shall come to him as a result—what does he "get" when he has overcome? What could he receive in a spiritual world but a crowned and complete life? Anything else would be commercial, not spiritual. What does the scholar get for his years of patient study and persistent toil? Not merely degrees after his name; not simply prizes and temporal rewards; not primarily a professorship somewhere. He has the reward of *knowing*; he finds his chief reward in his enlarged capacity for truth. For him who overcomes the hard intellectual problems there is a crown of education, which means increased capacity. The reward for doing anything faithfully and well is the ability to do it better and to do harder things. The reward for bravery is greater courage to face the difficult things that ought to be done. The reward of any virtue is *more virtue* of a higher order.

Now we come back to our mystery of the life beyond, and we ask our immemorial question, How

fares it with our beloved dead? Whatever else heaven may be, it is the crown of life. The spirit that has fought selfishness, as Paul fought beasts at Ephesus, for the love of Christ; the soul that has learned to give itself to others out of pure love, as Christ gave Himself; the heart that loves God's will, no matter through how hard a path it may sometimes lead, can have but one goal in God's spiritual universe. There can be but one result if God is God.

It must be a divine law that such a life enters into larger life. Every spiritual victory through the earthly life increases the capacity of the soul for more life; every expression of love adds to the power of loving; every pulse of sympathy makes the heart larger and so life's crown comes. We cannot follow the course of a dear soul who drops the visible to enter the invisible; we cannot picture or imagine the new activities or forecast the daily life of the heavenly saint; but we do know that that life completes this and crowns it, as the wise thought and trained intellect of the white-haired scholar crowns the honest effort of the young student who solves the problem before him; as the noble spirit, the four-square character and the perfect deed crown the first right choices which shaped the boy's life.

THE OBLIGATIONS AND PRIVILEGES OF CITIZENSHIP.*

BY FRANCIS R. COPE, JR.

All relationships in life bring with them obligations of some sort, and I trust there are none here to-night so high and none so low as to imagine that they do not owe the duty of service. But before any of us can properly appreciate our obligations and privileges as citizens it is absolutely necessary that we understand the nature of the civic conditions which confront us. Perhaps in the present case this ought not to be necessary, and yet I believe that today Philadelphia justly deserves her title as one of the most corrupt cities in the country, simply because a large majority of her citizens have persistently refused, either consciously or unconsciously, to open their eyes to the nature of the moral and political evils which surround them. I use both the adjectives "moral" and "political" because the two are in my mind essentially complementary. The character of the one is the natural result of the character of the other; and if, for instance, we, as members of the Society of Friends, were convinced that the root of the

* This article is part of an address delivered before a Germantown Tea Meeting by Francis R. Cope, Jr., on the eve of the city election, Second month 16th, 1903. It gives such a vigorous picture of the corruption in Philadelphia, its causes and its possible cure that it deserves the notice of Friends everywhere. The writer of it is a student of social, moral and political conditions in civic life, and his words carry weight.—EDITOR.

political corruption which is cursing this community to-day is at bottom a moral corruption due to the moral debauchery both of private citizens and of public office holders, we would be the very last not to appreciate the sacred obligations of good citizenship. Once you persuade the good people of this town to open their eyes and then show them that the disease from which they are suffering is largely one of moral degradation, I am convinced that they will not be long in applying the proper remedy.

What, then, are some of the political and social conditions which we as citizens of Philadelphia are now facing, throughout the entire community?

The first fact which is most apparent is that many of us are neglecting to appreciate and therefore to exercise that right which must ever be the cornerstone of good government in a democracy—the right to vote. But perhaps some one will exclaim: “Why, I thought the trouble with Philadelphia was not lack of votes, but too many votes, that it is always a city of large majorities.” Very true, to be sure, if we take into account the large number of fraudulent ballots that are thrown in by the “Machine.” Yet if we glance at the size of the vote and the character of the voter here in our own ward (the Twenty-second), we shall find that during recent elections from one-third to two-thirds of the better class of citizens never even went to the polls at all.

And what, pray, is the inevitable result of this immoral laziness—this criminal neglect of a most sacred duty? Why, a condition of fraud, dishonesty, moral degradation on the part of our political office holders which has made the fair name of this city of “brotherly love” a synonym for all that is most foul and corrupt in democratic government!

At the last November election not a single honest, intelligent citizen was willing to act as a watcher at the voting booth. As a result the only minority inspector, who is a Democrat, was permitted to go home to his work as soon as the polls had opened. Thus, entirely contrary to the law, the booth was left without any minority inspector or clerk; the returns were sent in with forged signatures, and nobody knows how many fraudulent votes were cast.

In another division a policeman, who was not a resident of that division, and therefore not entitled to vote, came to the booth and demanded a ballot. He was promptly challenged; but the judge, being a mere tool of the “Machine,” although an officer theoretically chosen by the people, overruled the challenge and permitted him to vote. In both these cases the offender was arrested, and in the latter instance indicted by the grand jury. But for some unknown reason the trials were indefinitely postponed.

In my own division, where I acted as a watcher at the last election, the “Machine” feared that they were going to lose, and accordingly in the last half hour before the polls closed tried to vote a crowd of negroes, thereby swelling their own majority and preventing several men on the other side from getting into the booth before it was too late. Fortunately,

in this case, the judge did not have the courage of many of his “ring” associates, and by a little moral firmness on the part of the minority watchers he was compelled to heed the challenges and at least ten illegal votes were thrown out. Later, by a further show of what the “Machine” calls “—reform spirit,” we even succeeded in persuading the judge to throw away the large bottle of whiskey with which he attempted to treat his colleagues before the vote was counted. And finally, when the minority watchers continued to stand firm and the last opportunity of manipulating the ballots was lost, the “gang” abandoned its efforts, and the day was won!

Many other instances of gross misconduct on the part of our election officers might be cited, but I must pass on to a far more serious result of the moral lethargy which at present seems to hold so many honest Philadelphians in its grasp. This is the very evident demoralization and corruption of the police force—that body of some 4,200 men and officers who may become a mighty tool for good or bad in this community largely as its citizens shall decide. For here in Philadelphia the Mayor appoints the Director of Public Safety, who in turn names his Chief of Police, and as is the character of the chief so in large measure must be the discipline and efficiency of his men. If, then, the average police officer of this city is compelled to openly intimidate voters, or worse yet, to countenance the vilest forms of vice and sin in our very midst, we as citizens have, in the last analysis, nobody but ourselves to blame.

Yet I wonder how many of us fully appreciate the magnitude of this evil as it exists in Philadelphia to-day. Do I need to tell you of the many cases of brutal police interference and intimidation at the recent city elections? Do I need to tell about the election judge in a Fourth Ward polling booth who was shot at by a lot of drunken negroes and then assaulted and illegally arrested by a police sergeant because, strictly in accordance with his rights, he refused to let the men who attacked him receive outside assistance in casting their votes? Nor ought it to be necessary to remind you of the innumerable instances where police officers have illegally interfered at the polls when the law says they shall not come within thirty feet of the booth; or of how, at the last election, several anti-machine watchers who were trying to faithfully perform their duties were forcefully ejected by policemen, and then arrested and locked up on the charge of creating a disturbance.

Yet these demoralized men are but taking their orders from headquarters, and they dare not disobey so long as we leave them in the clutches of the political “ringsters.”

Nor is this the worst result of a police force which is honeycombed with political corruption. For mark now, how in the very midst of our own city there are openly flourishing to-day the foulest of gambling dens and houses of ill-fame, which would not be tolerated for a single moment were our policemen performing their proper duties. If any evidence were

needed as to the existence of this "white slave traffic," as it has been justly called, it could be found in the carefully-planned and successful police raids two months ago on disorderly houses in the Seventh and Eighth districts. And although the lieutenants who were responsible for these precincts were temporarily suspended for neglect of duty, it is now generally admitted that the resorts had long been known at headquarters and that the recent raids were only carried out to allay popular feeling by making scapegoats of the lieutenants and thereby relieving those higher in authority from all responsibility.

At any rate, we Philadelphians may as well make up our minds that so long as the present political machine remains in control of the city we need expect no real reform in the police force, and therefore no substantial improvement of moral conditions. For the raids just alluded to proved conclusively two things: first, that the police if they so desire can put a stop to this awful traffic; second, that, as at present organized, they do not intend to put a stop to it.

I cannot go into further particulars here, but if there be any who still doubt the truth of my assertions I can tell them where they can see these dens of iniquity with their own eyes. I can show them resorts in certain parts of this city which will sicken them with shame—resorts which pay our police captains large sums of money every month for the privilege of remaining open in defiance of the law, and for the privilege of destroying the sanctity of many a Christian home! Yet many of us still continue to close our eyes to this worst form of all civic corruption and to the remedy which lies within our power. For depend upon it, these are but fair examples of the general moral and political conditions which confront this community at the present time.

And notice, I have not said a single word of many another misdeed of the present city officials—of how our debt has doubled, while at the same time the Mayor and Councils have deliberately robbed Philadelphia of valuable franchises for which a reputable citizen offered to pay \$2,500,000, and which were later reported sold to a transit company for \$7,000,000; of how contracts are invariably awarded to the highest instead of to the lowest responsible bidder; of how a regular yearly tribute is levied upon the salaries of our city employees, from professors in the High School down to the lowest grade of office holders, in order to swell a political corruption fund for the pollution of the ballot; or again, of how a small gang of politicians publicly dictate to the citizens who shall be their next Mayor, and to the fifteen judges of our courts who shall be the next District Attorney. All these vital facts I pass by, simply for lack of time and because I want to show that the things of which I have spoken to-night relate to questions of morality rather than to cold cash.

(To be continued.)

Liberality consists not so much in giving a great deal as in giving seasonably.—Bruyere.

NORTH CAROLINA YEARLY MEETING.

The 106th annual convocation of North Carolina Friends convened at Highpoint, N. C., from the 4th to the 10th of Eighth month, 1903.

The visiting ministers peresent with minutes were John M. Watson, of Indian Territory, Kansas Yearly Meeting; Samuel R. Neave and George C. Wise, of Maryland, Baltimore Yearly Meeting; Allen Jay and Irene Hunicutt, Indiana; Anna May Pemberton, Ohio, Indiana Yearly Meeting; Willis Hotchkiss, Ohio, missionary from African Industrial Mission; Martilla Cox, accompanied by her mother, Emily Cox, as companion, from Indiana, Western Yearly Meeting; and Frank H. Clark, New York. These all received returning minutes, as did Allen C. Dick, a member in attendance from Indiana.

The several meetings on ministry and oversight were marked by earnest gospel messages. A venerable visiting minister quoted "For ye shall go out with joy and be led forth with peace," and discoursed further. A young minister, referring to the same quotation, regarded it as the keynote of the yearly meeting and an augury of the future of North Carolina Yearly Meeting.

The spirit of these words seemed to characterize all the proceedings and exercises of every session, baptizing all in love and grateful thanksgiving. Many were made specially glad when John M. Watson, who had so endeared himself to the members of this meeting in his association and service with Joseph Neave during his labors among us, announced his purpose to visit very extensively the homes of our membership. The same spirit of joyfulness permeated the meeting in considering the duties of ministers, elders and overseers. There was much excellent discussion about the development of the ministry through the use of the Bible School, Bible classes, Bible institutes, and, with all, private, prayerful, personal study and meditation; also about the way to get all the membership to do some sort of religious service.

In the consideration of worship in the family there was exhortation not to let the competition and commercialism of this active age prevent family devotion. Methods for enlisting the interest of children in the devotional reading of the Scriptures were discussed. The occasional asking of questions, observations and explanations were suggested as means for enlisting many who would otherwise be indifferent. It was very apparent that the consensus of opinion was that the future of the Church is so dependent upon the children and young people of to-day that parents, teachers and ministers should be entreated to look after the training and seek the conversion of children as early as possible, and that ministers, in preaching, should seek to so divide the Word as to adapt it to children, and through parental love and general affection which adult people have for children all will be edified. Visiting Friends contributed very largely to the preciousness of these sessions. The import-

ance of impressing children with the probability of a divine call to the ministry was emphasized; especially was this true with reference to girls, since there is a dearth of women ministers in the yearly meeting.

The London general epistle had the very closest attention from all. Far more people expressed high appreciation of this epistle than the writer has noted for thirty years of observation in hearing the responses. It was regarded by many as the best they ever heard, and was highly valued because of its fitness for present conditions. It was directed that the epistle be printed with the minutes of the yearly meeting, and that 2,500 copies be printed in addition, separately, for distribution.

Appreciated epistles were received as usual from the other yearly meetings. It was interesting to note that these emphasized the same subjects that claimed in much the same manner the attention of this meeting.

Education claimed and received a large share of attention. The reports from different departments of Guilford College were well received, showing a larger attendance than ever before. The alumni association is taking active interest in the college, and has been the means of securing funds to establish an electric light plant for lighting, watering and warming the various buildings. This plant is now being installed.

President L. L. Hobbs is to spend most of the year in securing additions to its endowment fund, which is much needed because of the greater demands upon the college for more and better work. There seems to be a growing demand for a first-class Friends' college in the South.

A department of Biblical instruction was provided last spring for the college to begin this autumn. Since then the death of Harriet Green occurred, followed by a movement to endow this department with a fund called "The Harriet Green Memorial Endowment Fund." This fund has been contributed to by individuals and meetings in North Carolina. At the yearly meeting additional subscriptions were made to this fund. There is more activity among Friends in North Carolina on the subject of Education than ever before. The same is true of the general citizenship throughout the State.

The Committee on Peace seemed to have been more active and successful than usual. The progress of peace as reported throughout the world and the settlement by arbitration of difficulties between nations and of labor troubles in this country, and the passage of the Militia Bill by the United States Congress, all elicited inspiring and hopeful utterances from different persons in the meeting. It was especially urged in the committee's report that Friends labor to form peace societies among all citizens, irrespective of denominational lines.

Our interest and activity in the suppression of the liquor traffic is increasing because of the passage by our last Legislature of the Watts Bill, which prohibits distilleries outside of incorporated towns and

allows a vote to prohibit them in incorporated cities and towns. This gives opportunity for agitation, education and probably eventual prohibition.

New inspiration was given the meeting on this subject because the Five Years Meeting issued a call for a conference of all religious denominations in this country.

This yearly meeting feels an increased responsibility in the matter since the Five Years Meeting has taken the initiative. On First-day afternoon E. C. Dinwiddie, of Washington, D.C., secretary of the Department of Legislation for the National Anti-Saloon League, gave a temperance lecture which held the audience for an hour.

Bible School work received the usual attention. The report showed about as many schools as last year, and more money collected through them for their own use, for missions, the orphanage, etc. An encouraging fact was that the yearly meeting made an appropriation this year for the first time to forward this work.

The watchwords seemed to be "more Bible study and better teaching" henceforth.

The Christian Endeavor work is kept in tact and in touch with both the younger and the older people. It is interested in mission work, for which it appropriated \$100.

The orphanage has advanced in its work in the interest of unfortunate children. Since last year a large two-story school house has been erected and one term of school taught in it.

Interesting facts about it are that professional medical attendance has never cost anything, nor has there been a death among the children or the resident officers throughout the history of the institution, which extends through eleven years. More funds are needed to increase its usefulness and to care for more of those for whom admission is asked.

Mission work received the usual attention, and reports show progress in it. Anna Edgerton, a minister of this yearly meeting and missionary in India, is supported by this yearly meeting. She has been there five years. Her health from the first has been good and her work satisfactory. Willis R. Hotchkiss gave one intensely interesting lecture on mission work in India, and one more interesting on the industrial mission work in Africa. The usual appropriation was made and the usual collection taken for missions, and the outlook for next year is filled with hopefulness for greater blessings. The report of the Evangelistic and Church Extension Committee showed continued interest and work done, but not so much apparent good accomplished as heretofore, still it is one of the things for which no specific reason can be given to explain the lack of more work. Much interest was manifest in the work, and great desire expressed that this, perhaps the most important department of the Church's work, be prayerfully prosecuted during the coming year, and the confident expectation is that this will be done and crowned with rich results.

One quarterly meeting failed to send representatives on account of some difficulties and differences. In response to the request from said quarter for help to adjust the difficulties a judicious committee was appointed to visit and labor in the quarter and report next year.

Inquiry being made as to whether persons who use tobacco can be set apart as ministers, elders or overseers, it was agreed by the meeting that all such should be pure in heart, free from the use of tobacco, and a minute was issued, "that in any case the use of tobacco should be considered in some measure objectionable to the appointment of ministers of the gospel, of elders and overseers in the Church."

The attendance of the membership was larger than usual, and an unusual number remained to the final adjournment, before which many stated that this had been the best yearly meeting North Carolina has ever had, and expressed gratitude for the benefit they had derived from it. Visiting Friends expressed very great appreciation of the kind hospitality that had been shown them on every occasion. It has been many years, if ever before, since so much genuine Christian love and business harmony marked so very conspicuously all the exercises and transactions of North Carolina Yearly Meeting.

Meetings for preaching the gospel were held in the tent in the grove as usual each morning at 8.30 o'clock.

On First-day many thousands were in town, and on the yearly meeting grounds. Possibly 1,000 people heard Wilis Hotchkiss and Allen Jay preach at 11 o'clock on First-day in the meeting house, and perhaps as many heard others of the visiting ministers under the tent in the grove. Correspondents to daily State papers reported twice as many people as this report gives. The best of order prevailed.

Some years ago several Friends from Guilford College built a row of one-story houses in the fine grove belonging to the yearly meeting in which to live and entertain their friends during the yearly meetings. These were all full this year, as usual. On First-day evening, just at the close of the meetings, fire was discovered in one of the houses. The buildings were all quickly burned, with some of the contents, clothing, bedding, trunks, etc., but most of the contents were saved. No one was hurt.

Fewer covered wagons were seen this year in the grove than ever before. More people came by railroad, for they get good lodging at twenty-five cents per night, and meals provided by the yearly meeting at twenty cents each.

Visiting ministers went to different parts of the State at the close of the yearly meeting.

Allen Jay came by Guilford College and left for home on the 11th.

Anna May Pemberton and George Wise attended meeting at New Garden, Guilford College, on the 12th inst., morning and evening, and went from there to Deep River.

F. S. B.

WILMINGTON YEARLY MEETING.

Wilmington Yearly Meeting was held in the auditorium on the campus of the College, beginning with its meeting of ministry and oversight, on Eighth month 12th, and continuing one week.

The weather was dry, and the roads exceedingly dusty, yet the attendance was large throughout, and on First-day the campus was thronged by a vast multitude of people, many of whom were deeply impressed by the earnest, searching and powerful preaching heard from the auditorium, from the study room and from two stands on the grounds.

The meeting for ministry and oversight was marked by a deep concern, not only that the sessions of the yearly meeting might be seasons for the saving of souls, and the edification of believers, but that also proper care might be used to provide local ministers who are able to feed the flock of God, and win men for Christ.

The consideration of the state of the Church, brought the meeting into a solemn sense of responsibility, as it was shown that the meeting has made little if any growth in the year, and that many friends are careless and remiss in attendance of meetings, that many meetings make no adequate provision for pastoral care, and that we have few young people coming on in the ministry. It is said that the average age of our ministers is in excess of sixty years. Yet the meeting was encouraged by the fact that among the visiting ministers there was an unusually large number of young men.

The duty and necessity of cheerful and liberal giving for the carrying on of our Lord's work was earnestly and strongly preached.

The ministers and workers from other yearly meetings, mostly with minutes, were: From Indiana, Professor Elbert Russell, Elwood Scott, Daisy Barr, Anna Russell and Leona Wright; from Western, David Hadley, Richard Haworth, Leanna Hobson, Murray Kenworthy and William Pyle; from Ohio, Emma Malone, S. Adelbert Wood, Willis Hotchkiss and Rebecca Pickering; from Kansas, Achsa Kenyon, and from New England, William J. Sayres.

Among these there was great unity of purpose and an earnest desire to be helpful in their services and expression, and much good of a permanent character was done by their preaching and presence in both the meetings for worship and those devoted to business.

David Hadley and Emma Malone were in attendance by arrangement of the Evangelistic and Church Extension Committee of the yearly meeting. They had charge of an "inquiry room" in the College.

Professor Russell, of Earlham College, addressed the sessions devoted to Sabbath Schools and to peace and arbitration. At the former he spoke on "Education as a Training for Christian Belief and Work." At the latter his subject was "The Conquering Christ." He also preached a sermon on the "Vicarious Sacrifice," in which he made interesting allusion to the London general epistle, and undertook to show

that the death of Christ is not the unique thing in experience that science has been wont to regard it.

The meeting on temperance, as usual, called out a very large attendance. It was addressed by Edwin C. Dinwiddie, national secretary of the Anti-Saloon League. His speech called forth a resolution favoring certain legislative measures. The resolution was carried by a unanimous vote.

College Day also called out a large attendance. The address of the afternoon was given by Albert J. Brown, president-elect of Wilmington College. His subject was, "What Education Does for People." His definition of an educated person was "one who has the abundant life." Robert Pretlow then made some remarks on the necessity of giving for the support of this branch of the Lord's work. He superintended the taking of a subscription in money and scholarships amounting to \$705.

As shown by the report, the work of the College is in a satisfactory condition. The outlook is hopeful.

The session devoted to Home Missions was addressed by John Kittrell, who made some interesting allusions to the work in Tennessee, with which he is familiar, and earnestly appealed to Friends to occupy for the Master the fruitful fields at their very doors.

The report of the Evangelistic and Church Extension Committee told of the organization of a new and interesting meeting at Blanchester, O., and of the building of a new meeting house at Grassy Flats, in Tennessee. Joseph Hoskins was re-appointed superintendent of evangelistic and church extension work, and a subscription of \$500 was raised.

A committee was appointed to visit the quarterly meetings, except those in Tennessee, and as way opens co-operate with them in making proper combinations of meetings for the more convenient providing of local ministers.

The local meeting in Wilmington held a reception on Second-day evening at their meeting house in town for the visiting Friends.

Richard Haworth had a concern which led him to ask for a meeting with those young people who felt called to some special Christian work. The meeting brought out the interesting and important fact that we have a number of young people who are being thus called and who are seriously concerned to heed and obey the call.

The meeting on Christian Endeavor was a large and interesting one. Edgar Strannahan presided, and a valuable address was given by Murray S. Kenworthy, of Western Yearly Meeting. His subject was the parting advice of David to Solomon.

The session devoted to Foreign Missions was addressed by Edgar Strannahan and Willis Hotchkiss. The former spoke of his recent visit to Cuba and of the great need of mission labor, and of the great door wide opened there by means of the mission station selected and started there under the direction of our own yearly meeting this year. Willis Hotchkiss spoke of the darkness and death where Christianity is not known and of the wonderful opening for the

truth in Friends' Mission station in the heart of the Dark Continent.

Emma Malone spoke with much earnestness to the Women's Foreign Missionary Society of the yearly meeting, and aroused a feeling of deep maternal concern that the new-born child, the Cuba Mission, might be duly cared for and cherished. She also had a special meeting for girls and young women.

Emma Townsend and Edgar Strannahan were appointed on the Bible Institute Committee, and at a subsequent session E. Strannahan tendered his resignation, in favor of Albert Brown, to take effect when President Brown's right of membership, which is now in transit between Western and Wilmington Yearly Meetings, is received.

This committee was authorized by the meeting to extend to the Program Committee an invitation to hold the next Bible Institute at Wilmington, if, on investigation, it be found that accommodation can be furnished.

The yearly meeting began with a feeling of unity and fellowship, which grew and developed until all were a marvelous melting together into one spirit and one purpose to live, know and do the blessed will of God.

One of the last acts of the meeting was to give a heartfelt expression of appreciation of the long and faithful service of James B. Unthank as clerk.

The amounts appropriated and subscribed, including subscription obtained by Edgar Strannahan for Cuba, are for the three most important works of the Church, about as follows: Foreign Missions, \$1,500; Evangelistic and Church Extension, \$1,100; College, \$1,300.

J. B. W.

The International Lesson.

FOURTH QUARTER.

LESSON X.

NINTH MONTH 6, 1903.

DEATH OF SAUL AND JONATHAN.

1 Samuel 31 : 1-13.

GOLDEN TEXT.—There is a way which seemeth right, but the end thereof are the ways of death.—Prov. 14 : 12.

DAILY READINGS.

Second-day, Eighth mo. 31.—Death of Saul and Jonathan. 1 Sam. 31 : 1-13.

Third-day, Ninth mo. 1.—Tidings. 2 Sam. 1 : 1-16.

Fourth-day, Ninth mo. 2.—David's lamentation. 2 Sam. 1 : 17-27.

Fifth-day, Ninth mo. 3.—Saul's death. 1 Chron. 10.

Sixth-day, Ninth mo. 4.—The wages of sin. Rom. 6 : 20-23.

Seventh-day, Ninth mo. 5.—The end of the wicked. Psalm 11.

First-day, Ninth mo. 6.—The remedy provided. 1 John 3 : 1-11.

The incidents occurring between the present lesson and the last should be read in the intervening chapters. The points dwelt on are the wanderings of David and the great invasion of Israel by the Philistines. The time for the latter seemed opportune. Saul by his strange behavior had alienated many, and David, who had been the champion of Israel, had taken refuge with the Philistines themselves and apparently might be counted on to remain neutral if nothing else.

The scene of the conflict was the fertile plain of

Esdraelon, which lay east and southeast of Mt. Carmel. The Philistines came northeast until they reached Shunem, about seven miles from Nazareth. Saul, with his army from the south, came to Mt. Gilboa, not far from where Gideon's army had encamped. Saul's army, doubtless, was composed wholly of foot soldiers, while the Philistines had chariots and horsemen (2 Sam. 1: 6). These no doubt contributed to the discomfiture of the Israelites. But the whole tone of the history implies that Saul was cast down and almost in despair. The consultation of the Witch of Endor is also intended to show this. The date of the death of Saul differs according to the chronology accepted. The old places it at 1055 B.C., the more recent at 1017. David was now about thirty years old, and at the time was among the Philistines.

1. "The men of Israel fled." The conflict may have begun on the plain, where the Philistines with their chariots and horsemen would have the advantage; but the chief struggle would seem to have been on the high ground—"the high places." The Philistines were better warriors than the Israelites.

2. "Saul's sons." There was another son—Ishbosheth—who was not present. He was afterwards murdered. When the news reached Gibeah, Saul's residence, the household was terrified and fled, the nurse dropped the child of Jonathan, and the boy of five years was lamed. His name was Mephibosheth (lame in his feet). See 2 Sam. 4: 4-7.

3. "The archers overtook him; and he was greatly distressed by reason of the archers." Revised Version. Saul was apparently recognized and made a mark of. His army was defeated, his sons slain, and he badly wounded by the arrows.

4. "Uncircumcised ones." The Philistines. "Abuse me." "Make sport of me." Compare Judg. 16: 25. He preferred to die at once rather than be tortured and mocked at. "Would not." The armor-bearer would not take the heavy responsibility. Saul then fell upon his own sword and killed himself. It is impossible to harmonize this account of Saul's death and that in 2 Sam. 1: 9, 10, where Saul is said to have been slain at his own request by an Amalekite. Some think the Amalekite lied in hopes of getting a reward.

5. His armor-bearer, either from fear of punishment, or more likely from fidelity, slew himself, unwilling to survive his master.

6. "All his men." His immediate followers.

7. "Other side of the valley." That is, on the Jordan side of Gilboa, that part of Jezreel nearest the Jordan. "They that were beyond Jordan." That is, the panic spread beyond the river Jordan. This seems so very improbable that many commentators think that the text is wrong, as it seems inconsistent with 2 Sam. 2: 8-10. The words may mean "along the river Jordan." The idea which the verse is intended to convey is, that Israel was filled with terror, and that the Philistines seized many of the cities of Israel.

8, 9. This was a common thing to do in those days. Similar deeds are often mentioned in Greek literature. The news was sent all through Philistia, and was carried especially "to the house of their idols."

10. "Ashtaroth." "This was doubtless the famous temple of Venus in Askelon." Compare 2 Sam. 1: 20. "Bethshan." Now known as Beisan, four miles west of the Jordan. The account here differs from that in Chronicles, where it is stated that his head was fastened in the temple of Dagon. (1 Chron. 10: 10.)

11. "The men of Jabesh-gilead, who had special reasons for remembering Saul with gratitude (1 Sam. 11: 1-11), undertook to remove the disgrace."

12. "Went all night." The distance was about twenty miles. "Burnt them there." "Cremation was not a Hebrew practice, but in the present case was probably adopted to avoid the possibility of further insult to the bodies if the Philistines should take Jabesh."

13. "And they took their bones and buried them under the tamarisk tree in Jabesh, and fasted seven days." Revised Version. This tree was probably well known at the time. The fasting was to show their grief. David subsequently had the bones of Saul and Jonathan removed to the sepulchre of Kish at Zelah in Benjamin (2 Sam. 21: 12-14).

Read the lament over Saul and Jonathan ascribed to David, and taken from the Book of Jasher, which seems to have been a book of national songs or ballads (2 Sam. 1: 19-27).

The lessons of Saul's life are obvious.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR NINTH MONTH SIXTH.

THE ALLIED FORCES OF RIGHTEOUSNESS.

John 17: 20-23; 1 Cor. 1: 10-13.

Second-day, Eighth mo. 31.—The Church's Head. Col. 1: 18-23.

Third-day, Ninth mo. 1.—Members of one body. Rom. 12: 5-9.

Fourth-day, Ninth mo. 2.—Christianity's ideal. John 10: 33-38.

Fifth-day, Ninth mo. 3.—God's husbandry. 1 Cor. 3: 4-9.

Sixth-day, Ninth mo. 4.—All working together. Neh. 4: 16-23.

Seventh-day, Ninth mo. 5.—Members one of another. 1 Cor. 12: 12-25.

The dissensions to which sin gave rise caused the race to forget that God had made of one every nation of men. When Cain lifted up his hand against Abel, war and strife began; and we know no nation of antiquity, nor any religion or philosophy that stood for the unity or even the common interest of humanity. The Greek disdained the Barbarian; the Roman enslaved his conquered enemies, and the Jew held the Gentile as unclean. The raveled threads of clan and tribe and nation needed to be gathered up so that man might be brought to realize his oneness, and this work Christ wrought in the new creation.

How many times in this discourse that John records does the prayer for unity recur! And let us note the reason. Reasons are plenty, and not far to seek, from the mere human standpoint. The per-

sonal gain and public advantage in concord as contrasted with the wastefulness of strife and discord, ought to convince, according to the simplest economic reckoning. Then, how it impeaches the wisdom of God to suppose that He would set one body of men over against another to bicker and dispute, or to overreach or undermine in any sort of rivalry, or to condemn and degrade, or to fight and kill! Yet these things have inevitably come to pass where the spirit of Christianity has failed. So that amid all the reasons that the human mind can suggest, we need to remember Christ's reason, "that the world may know that Thou didst send me." The unity of believers is the vindication of our Lord's claim of a divine commission, and disunity brands the hostile camps of His professed followers, by so far as they are hostile, as being just so far separated from the standard set by Him when He prayed that "they may all be one."

It is not necessary to understand that all men should subscribe to a common creed, detailed and explicit as to all points of Christian theory and Christian living; but it is unescapable that all are to find a unity in Christ as Saviour, for there is no other name given; this includes obedience to a righteous God and the acceptance of His will as revealed by the Holy Spirit. These are base principles; men will develop and emphasize various types of superstructure, but without discord, if only it is seen that the differences are the expression of incidentals while the essentials stand in harmonious agreement for us all.

Christian Endeavor has done in twenty years what would have seemed at its beginning impossible. It has a work yet to do along this line of Christian fellowship and Church loyalty that calls for much wisdom and grace, but has for its incentive "that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me."

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

FRIENDS' AFRICA INDUSTRIAL MISSION.

The good hand of our God is seen in the various branches of this work.

Willis R. Hotchkiss has been attending American yearly meetings in the interests of the Friends' Africa Industrial Mission with good results.

The reports from the mission are full of interest and encouragement.

A government official from Mombasa has surveyed the land and found 865 acres.

On April 26th, 1903, Arthur B. Chilson writes: "Since Willis left it has been my privilege to preach the Gospel in Swahili, in the daily services as well as on the Sabbath; and though my interpreter understands less of Swahili than I do, and makes grievous mistakes, still the Spirit is faithful, and I believe the people are beginning to understand a little of the

message. Just to-day one of our men told me that the Kavirondo knew that we loved them and that they loved us. Thus the first foundation stone is laid, the first hook has been taken with which we expect to catch these souls for the Master."

On the last day of March, Arthur B. Chilson met with an accident which disabled him for almost a month. In dislodging a tree it fell and caught his left limb, bruising it badly between the knee and ankle; but in speaking of it he says: "The great Physician had mercy on me and rapidly healed me."

He further says: "As the news of the accident spread, the nearby chiefs came in with their people to see 'the white man with his sick leg,' and this gave me blessed opportunities to tell the Gospel story, and the Lord by His Spirit blessed in it. Every Sabbath that I had to be carried out to the services, great crowds came in. At one time there must have been over three hundred. So we praise the Lord for the accident, and would gladly suffer the same and much more if the Lord could use it to bring the Gospel to more of these I am learning to love so much."

The missionaries are reaching the natives in a variety of ways. In addition to holding regular Gospel services on the station, they are going to the villages preaching to the people as best they can through an interpreter. The number of natives who come for medical treatment is increasing.

Edgar T. Hole teaches a class in Swahili of about eighteen boys who are anxious to learn to read and write. Among these is the ten-year-old chief, Onduso, and his court of six or eight persons. Arrangements were made for him to come to the mission by Bro. Hobley, the sub-commissioner, who wishes him to have a simple education and be a superior chief when he grows older. Two bullocks were given the missionaries for their trouble in addition to his support.

The industrial work occupies a large share of time and strength. The garden is producing well, and the first crop of wheat yielded several bushels, which was threshed by the natives beating it on the ground with sticks.

The building of the iron house has been delayed on account of the accident of Arthur B. Chilson, and because parts of the iron were found to be missing and others had to be purchased. On May 28th, however, it was sufficiently completed for A. B. Chilson to occupy one room. The day which followed his moving was made memorable in Kavirondo by two earthquake shocks, which shook the earth until the iron house rattled. Each shock was accompanied by a low rumbling sound, but no perceptible damage was done to the buildings.

In a private letter, Edgar T. Hole says: "On Friday evening, the day of the shocks, it seemed as if all Kavirondo, as far as we could hear, was turned into wailing and din of beating of shields, etc.—anything to make a fearful noise to appease whatever power had shaken the earth, so it would not happen again. It stirs our hearts to missionary zeal to be here and

see the throngs of wild, untutored, unclothed heathen groping in such awful darkness and knowing not God and His love. My, but I am thankful for the privilege of being here to represent Him who has all power in heaven and on earth, and who desires all men to know of His love to them."

In referring to the services of the following Sabbath, he writes to a friend: "Our Gospel service is over, and I wish thee could have seen the tremendous audience. However, our present church has no limitations but the horizon, so we had room for all."

E. T. Hole and A. B. Chilson have been eagerly looking forward to the time when they would be joined by others. The last letters tell of E. T. Hole going to Mombasa to meet the expected missionaries. There, on June 24th, he had the inexpressible pleasure of meeting his wife and child and sister Virginia, with her husband, Elisha Blackburn. The party had experienced some rough sea, but at that date all were well, in good spirits and thankful for traveling mercies. After a few days at the coast they expected to take the one weekly train to Risumu, and hoped to reach the mission on July 4th; but the time was a little uncertain as trains on the Uganda Railway do not run with the certainty and speed of American flyers. The road is very rough and trains are liable to stop for trivial circumstances, such as a pet monkey jumping overboard and being chased by its owner until caught.

Emory J. Rees and wife are now in America, having returned from South Africa for a needed rest before engaging in work with the Friends' Africa Industrial Mission. They anticipate visiting some of the fall yearly meetings, but hope soon again to be in Africa.

E. B. M.

The true horror of the judgment-day will be the making manifest of hearts. What I have done will fade before the pre-eminent shame of what I have been. Then deeds will take their true places as mere fruits and types of characters.—Phillips Brooks.

God should be the object of all our desires, the end of all our actions, the principle of all our affections, and the governing power of our whole souls.—Mason.

Correspondence.

Ministers of other yearly meetings with minutes for service in Indiana Yearly Meeting are requested to promptly inform the undersigned that suitable homes may be provided in Marion, where Indiana Yearly Meeting is to be held this year, commencing Ninth month 30th.

As the committee resides in Richmond, unusual care on the part of ministers will be necessary. In writing to the undersigned please give present address and (if changed) also your address on the 25th of Ninth month, that, if necessary, we may address you before leaving for Marion; and, when practicable, state the day and hour, and by what railroad you expect to get to Marion.

TIMOTHY NICHOLSON,
Richmond, Ind.

Things of Interest Among Ourselves.

HARRIET GREEN MEMORIAL FUND.

Amounts received by THE AMERICAN FRIEND this week:

Hannah J. Bailey	\$5.00
A Friend	10.00
A. Edward Kelsey	2.00
Mary M. Kelsey	2.00
A Friend	1.00
J. S. Cox	2.00
Margaret Cox	2.00
Cora Cox	2.00
Nereus M. Knight	2.00
Anna Knight	2.00
Nellie Knight	2.00
Carl Knight	2.00
George W. White	2.00
Mary E. W. White	2.00
On hand	1,112.02

Total \$1,150.02

In the statement of Seventh month 23d the total is \$7.00 in excess of the items. The following entries should appear: Hannah Bacon, \$2.00; Jane Moore, \$2.00, and the item crediting L. H. Stevens, \$2.00, should read S. H. Stevens, \$5.00.

Allen Jay has returned to his home in Richmond, Ind., after attending North Carolina Yearly Meeting.

Irving King, of Brooklyn, N. Y., preached at East Main Street Meeting, Richmond, Ind., First-day morning, the 16th instant.

Charles E. Hiatt, who is located in the meeting in Muncie, Ind., expects to continue his work in that place during the coming year.

Frank Marmon, of Richmond, Ind., was acceptably with Friends at Knightstown, Ind., and spoke recently on "Salvation, and What It Means to Be a Christian."

Elbert Russell conducts a Bible Class at Knightstown, Ind., one evening each week. His teaching on the Sermon on the Mount is especially helpful and instructive.

Friends who desire to correspond with J. J. Mills should send mail in care of Isaac Sharp, 12 Bishopsgate Without, London, England, instead of 2 Bishopsgate, as it appeared last week.

The inauguration ceremonies of Albert J. Brown as president of Wilmington College will be held in the auditorium on the afternoon of Ninth month 9th, at 2 o'clock. There will be addresses by President Brown, President Thompson, of the Ohio State University, and others. The public is most cordially invited to attend.

Friends at Cherokee, Okla. Ter., held their special midsummer meeting the 13th to 16th instant. A number of able addresses were given. Among the speakers were Professor J. Edwin Jay, of Friends' University; Fred T. Coppock, of East Des Moines, Ia.; L. Clarkson Hinshaw, of Wichita, Kan., and Nathan Brown, of Pond Creek, Okla. Ter.

Lydia M. Chase, of Kansas Yearly Meeting, who makes her home with her son-in-law, T. A. Wright, of Kansas City, was 80 years old the 16th of this month, but has been privileged to visit, with a minute, Grand River and Spring River Quarterly Meetings, and has had some service within their limits, much to her own peace and the help of the meetings.

On the 15th instant the Friends in San Francisco opened a night rescue mission on the corner of Fourth and Howard Streets. They also carry on an interesting neighborhood work in homes and a hall, where there are special meetings for women and children. The workers are known as Sunshine Workers, and their residence is No. 928 Harrison Street, San Francisco.

President C. E. Tebbetts, of Whittier College, California, is building on the new college villa tract and will reside in Whittier in the future. School opens Ninth month 15th. Another teacher is to be added. The course is now complete, and the first class will be graduated this year. There is a growing number of students coming to Whittier to escape the rigors of Eastern climate.

Hannah M. Hubbard, who has been located in the meeting at Rose Hill, Kan., has resigned on account of business conflicting with the work. She has taken out a minute liberating her for gospel service within Stella Quarterly Meeting. An ice cream social was given her before she left.

Boulder Monthly Meeting, at Boulder, Col., has lately taken new courage and life, but they are few in number, and Friends who are looking for homes in the West would do well to investigate that locality. Its climate and scenery are delightful, its schools excellent. Persons desiring information can write to Estella Wood, 635 Walnut Street, Boulder, Col.

Lynn Grove Quarterly Meeting was held in Lynnville, Ia., the 7th, 8th and 9th instant. Miriam Johnson, John F. Hanson and David M. Edwards, all ministers from a distance, were present. The gospel was preached and the meeting was strengthened for the duties before her. The business was transacted with unity. A. J. Hanson expects to remain in the meeting at Lynnville the ensuing year.

Mable Douglas, F. K. Jones and C. E. Lewis, members-elect of the faculty of Pacific College for the year 1903-'04, have all been taking work the past few weeks in the University of California. Mable Douglas and F. K. Jones, with his wife and child, who accompanied him to California, have returned to Newberg. C. E. Lewis has returned to his home in Colorado, where he will remain until near the opening of the college year.

Short Creek Quarterly Meeting of Friends was held at Smithfield, O., the 15th instant. It was a time of blessing. Lewis I. Hadley preached with much power. There was a number of ministers present. Effie Murry, who spent twelve years in China as a missionary, addressed the meeting on Seventh-day evening on the needs of the mission field. Reports showed twenty-two accessions during the year. The young people are mostly faithful. Some feel a definite call to the work.

West Branch Quarterly Meeting, at Ludlow, O., the 14th to 16th instant, was a profitable occasion. Reports were received from the subordinate meetings showing very encouraging conditions. The items concerning "spiritual condition," "character of ministry" and "family devotions" were especially gratifying. On First-day the Friends and others brought well-filled baskets and remained all day. President Robert L. Kelly, of Earlham College, preached to large audiences both morning and evening. His ministry was helpful and inspiring. In the afternoon Henry Pickett, of Lynn, Ind., spoke, after which many expressed the devotion of their hearts in testimony.

Whittier, Cal., Quarterly Meeting held at Alamitos, 14th to 16th instant, was a time of great blessing. The theme on Sixth-day was "Sonship—Service." On Seventh-day Lindley Wells stirred his hearers with burning words on "Consecration." On Seventh-day evening a Young People's Christian Endeavor service was held, with a good program. On Sabbath morning Thomas Armstrong gave one of his discourses on "The Safe Abiding Place." Many Friends were in attendance from other places. Besides those mentioned were Caroline Ladd, of Philadelphia; Rhoda M. Hare, Levi Mills, Ervin Taber, W. E. Mills and C. E. Tebbetts. The closing service, led by Amanda Way, was full of power.

H. E. McGrew, his wife and daughter, left Portland, Ore., the 10th instant for an extended stay in the East. H. E. McGrew has been granted a leave of absence for one year from Pacific College, and he expects to take special work in Haverford College. C. E. Lewis, in former years a professor in the College, has accepted the call to act as president of the College during his absence. H. E. McGrew and family will spend two or three days in the National Park en route. Clark Miles, president of the Board of Managers of Pacific College, and his wife opened their home for a farewell reception to President McGrew and wife on the evening of the 6th instant, at which a very pleasant evening was spent by many friends of the honored guests.

Newberg Quarterly Meeting was held in Portland, Ore., from the 7th to 9th instant. Five Friends from Salem Quarterly Meeting were in attendance. Professor Tuff gave a temperance lecture on the evening of the 7th. J. C. Hodson gave an address on Sabbath School work Seventh-day evening, and President C. E. McGrew gave three excellent sermons during the quarterly meeting. The meeting house was crowded Sabbath morning and evening. H. E. McGrew's minute for service in some of the American yearly meetings, granted by New-

berg Monthly Meeting, was endorsed by the quarterly meeting. A feeling of perfect unity with him was manifest, and the good wishes of the meeting will go with him and his noble wife wherever the Lord may lead them.

Spring River Quarterly Meeting was held at Friendship, Kan., the 8th and 9th instant. Lydia M. Chase, a minister from Kansas City, and Lewis V. McFarland, were present. The reports from most of the monthly meetings were encouraging. A certificate was granted to Parker Moon for gospel service in Indiana, Western and within the limits of Wilmington Yearly Meetings; also to Philander Blackledge and wife for gospel work within the limits of Indiana Yearly Meeting. Much sympathy and unity was expressed with the Friends in their proposed labors. The missionary and temperance meeting held Sixth-day evening, the Christian Endeavor Conference on Seventh-day evening and the Bible School Conference on First-day morning, were well attended. First-day afternoon C. A. Mitchel, superintendent of the Purity Industrial Home for Boys at Marionville, Mo., held a meeting for men, and in the evening lectured on the duties of parents, to a mixed audience, subject, "Social Purity."

William P. Firth, principal of Pickering College, Pickering, Canada, and wife have just returned from a six weeks' tour through Jamaica. They were at the Mission Home at Seaside the night of the recent cyclone, which wrought such havoc on the island. They describe their experience thus: "About 3 o'clock a.m. we were startled by a crash, and, looking out of the windows, we found that the veranda of the mission had been carried away by the wind. We were advised by our host and hostess to hurry to the basement, where we found some twenty or thirty blacks huddled for safety. The building in which we stopped stood up—that is, the frame of it—but almost all buildings in our neighborhood were leveled to the ground. Huge trees snapped like pipe stems, and the air was filled with every manner of debris, very much as in Western tornados of which I have read." The natives in the storm-swept section are destitute, and many will starve unless provisions are promptly furnished from outside sources.

The 271st meeting of Bloomingdale Quarterly Meeting, Western Yearly Meeting, was held the 15th and 16th instant. On Seventh-day morning the funeral of Raymond Hobson took place. Immediately following this was the business session. The reports gave the number of members as 1,095—number of males, 507; number of females, 588; number of families, 225. Thomas C. Brown, of Carmel, superintendent of the evangelistic work of the yearly meeting, was present and gave counsel and advice. Much unity prevailed in the transaction of the business. On First-day morning the Bible School Conference assembled, and a precious time followed. The reports showed that 618 Friends attend the ten different schools in the quarterly meeting. At the regular meeting on First-day George W. Hobson and Thomas C. Brown were favored in preaching the word.

MARRIED.

CLYMER—CLINGENPEEL.—In Denver, Col., Eighth month 19th, 1903, Norris Clymer and Bertha Clingenpeel.

LAWRENCE—REECE.—Near Lynn, Ind., Eighth month 2d, 1903, Verlin Lawrence and Emma Reece.

WINSLOW—MORRIS.—At Tonganoxie, Kan., Eighth month 19th, 1903, John B., son of Jacob W. and Elizabeth H. Winslow, and Elmina May, daughter of Benjamin and Anna Morris. They will be at home at Tonganoxie, Kan., after Ninth month 1st.

DIED.

BACON.—At the home of his son, Dr. John Bacon, Torresdale, Philadelphia, Seventh month 13th, 1903, Josiah Bacon, of Greenwich, N. J., in his 70th year. He was enabled by divine grace to exclaim, with the Psalmist, "I shall be satisfied when I awake with His likeness."

BOLL.—At Chambersburg, O., Seventh month 25th, Sophia Boll, wife of John Boll, nearly 65 years of age. She had been a faithful Christian for many years.

HOBSON.—At Indianapolis, Ind., Eighth month 13th, 1903, Raymond Hobson, in his 19th year. The deceased was a member of Bloomingdale Monthly Meeting.

Events and Comments.

Minister Conger, at Pekin, has secured a written promise from Prince Ching to sign a treaty with the United States. This ends a stubborn resistance by the Chinese which for some time promised to be successful.

Oklahoma people are already making preparations to force their claims to statehood upon the attention of the next Congress, and this time they confidently expect to succeed. Their homogeneous population of 600,000, which is much greater than that of most of the territories heretofore admitted as States, alone entitles them to statehood. The plan now finding most favor among them is to have the whole Indian Territory, including Oklahoma, admitted as a single State.

Vesuvius is again causing intense alarm in the surrounding region, the eruptions of the volcano being very heavy last week. This alarming activity, which followed the shocks of earthquake, is augmenting. The whole district around the volcano is shaken by frequent earth shocks and a perfect panic prevails, the population crowding the churches to pray or gathering in open spaces for safety. Experts, however, affirm that so far there is no reason to fear a serious disaster.

After years of experimentation, it is announced that Thomas A. Edison has perfected his commercial phonograph and made it practicable for taking court testimony and other dictation. The rec-

ord used is nine inches long, and capable of taking several "letters." It can be shaved 175 times, making it as cheap as letter paper. It is said that with one pair of machines—one for recording, the other for reproducing—one typewriter can, by keeping steadily at his machine, do the work of eight under the present system.

The gift of \$1,000,000, with a conditional promise of an additional \$1,000,000, by Joseph Pulitzer for the founding in connection with Columbia University of the first adequately equipped and serious school of journalism, is an interesting event. The expressed purpose of the founder to make it possible for young men desiring to enter journalism to obtain systematic training, as law students are fitted for the bar in a law school, is excellent, but there will be more than one opinion about the feasibility of doing this most surely and efficiently in a formal school.

It has seemed probable that Secretary Root would retire from the Cabinet, ever since he was made an Alaskan boundary commissioner. To serve on that body he must absent himself from the country for a period of some duration; service in the Cabinet, indeed, is inconsistent with a mission of such a character. As the time approaches for Secretary Root's departure for England the talk of his retirement naturally increases. His actual resignation, however, assuming that he intends to withdraw from the Cabinet, might be postponed to suit the President's convenience.

The British Premier's complaint that the professional revolutionists are responsible for the turmoil in Macedonia, and that they are obstacles to any peaceful settlement on the basis of Turkish rule, revealed a note of exasperation which probably is felt by all the great European powers in common. None of them wishes to undergo the experience of readjusting the balance of power in the Balkan Peninsula; all want peace in that turbulent region. Yet it is an open question whether the deliberate policy adopted by the mischief makers, of making Macedonia an intolerable nuisance to Europe, will not succeed in the end.

It remains to be seen whether Nebraska can maintain in the courts the validity of its new law requiring all foreign corporations doing business in the State to incorporate again under the laws of that State and pay a fee gauged to the amount of its capital stock. Thus the Standard Oil Company would be required, if the law holds good, to pay \$30,000 into the Nebraska State treasury or cease from "doing business" there, by which is meant apparently that it would have to close up its sales agencies. It is calculated that in this way Nebraska can make the New Jersey trusts as profitable to itself as they are to the New Jersey treasury. If Nebraska can constitutionally do this, all the other States can take similar action, and if so, they can impose conditions which would destroy interstate commerce to a very large extent and wall each State in for the exclusive operation of its own corporations. The outside corporations will at once take the Nebraska law into the courts, where its fate will be noted with general interest.

YEARLY MEETINGS IN 1903.

Iowa Yearly Meeting, at Oskaloosa, Iowa, Ninth month 8th. Wm. Jasper Hadley, clerk, 109 South Ninth Street, Marshalltown, Iowa.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 6th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

SUBURBANITES

Breakfast on Coffee, a Roll and a Rush for the Train.

The commuter who bolts down a few mouthfuls of food and hurries to catch the train usually catches dyspepsia as well.

The "coffee and roll" road to ill health is not necessary, for there is an easy, pleasant way to get back to health and shake off all the coffee diseases by shifting to Postum Food Coffee. "For a number of years I was a business woman rising early and swallowing a roll and a cup of coffee just in time to catch a train. A feeling of nausea or palpitation and a continual dullness in the eyes and head invariably followed my coffee breakfasts, until one day a good angel in the guise of a woman friend bade me try Postum Food Coffee in place of coffee.

"Always trying to be progressive in my daily life I accepted the advice, and the result was I found Postum a delicious clear coffee-colored beverage suited to the stomach, and satisfying to the appetite. After using Postum faithfully for a month I was surprised at the result in my health. All symptoms of dyspepsia or nervousness had disappeared and because of this marked benefit I reasoned that if such a simple and inexpensive remedy could prove such benefit in my case, why was it not my duty to let other sufferers know about Postum. So I began to try to help my friends, and I have helped many to shake off sickness by recommending Postum in place of coffee.

"There was one who was a victim of nervous dyspepsia, and who craved coffee to such an extent that he invariably drank it in spite of medical advice not to do so, and I could not persuade him to change, so I got his wife to give him Postum in the morning for a few days without saying anything to him about it. The result was really wonderful. He did not detect the change, but noticed that he got over his indigestion. Then we told him the truth about it, and now he takes his Postum regularly, and is so far relieved of his nervousness that his physician predicts a speedy cure. He likes the Postum just as well as he used to love the coffee." Name given by Postum Co., Battle Creek, Mich.

LIFE OF STEPHEN GRELLET BY WILLIAM QUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street, Germantown, Pa.

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed." Don't you be too late.

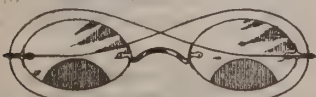
Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

WILLIAM S. YARNALL
Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

I believe that the American boy has better chances for education, for training, for making a true success of his life in a college of not more than 300 students removed from the great centers of population, where the students are brought into intimate association with their instructors, where the air is full of college spirit, where he is breathing a scholastic atmosphere year by year, and where the college is the all in all of college life. Elihu Root, Secretary of War.

REDUCED RATES TO LANCASTER VIA PENNSYLVANIA RAILROAD, ACCOUNT STATE CAMP OF PENNSYLVANIA, P. O. S. OF A.

For the benefit of those desiring to attend the State Camp of Pennsylvania, Patriotic Order Sons of America, to be held at Lancaster, Pa., August 24th to 28th, the Pennsylvania Railroad Company will sell round-trip tickets to Lancaster and return, August 24th to 27th, inclusive, good to return until August 29th, inclusive, from all stations on its lines in the State of Pennsylvania, at reduced rates (minimum rate, 25 cents).

Oklahoma Farms

Friend desiring to locate among Friends, and near Stella Academy, should address E. J. Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

E. J. VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.



BREAD MACHINE

FOR HOUSEHOLD USE.
Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted.
Scientific Bread Mach. Co.
(CYRUS CHAMBERS, Jr.)
524 & Media Sts., Philadelphia

Y. F. A. Building,
140 North Fifteenth Street, Philad'a.
FOR FRIENDS AND OTHERS.
Convenient, Restful, Homelike.
Table d'hôte, 25 cents.

Dinner, 12 to 2 p.m.
Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:
One occupant, 75 cts. per night; \$3 per week.
Two occupants, 50 cts. each, per night.
2 each, per week.
Address **ELIZA H. WORRELL**
Phone Spruce 33-55. Clerk.



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.
Telephone in every Room.
Fireproof. Accessibly Located. Large Library.
Moderate Rates.
Orchestral Concerts every evening.
All Cars Pass the Empire.
Send for Booklet. **W. JOHNSON QUINN.**

THE MOST POPULAR IN USE
ESTERBROOK'S STEEL PENS.
150 STYLES TO SUIT ALL WRITERS, ALL STATIONERS HAVE THEM.
26 JOHN ST, NEW YORK - AND CAMDEN, N. J.

The heart of the fool is in his mouth,
but the mouth of the wise man is in his heart.

JOSEPH G. FOGG
UNDERTAKER AND EMBALMER
S. W. Cor. Sixteenth and Race Sts.
Phone Spruce 44-38-W. **PHILADELPHIA.**

Suburban orders promptly attended.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. **W. L. Berry,** Watchmaker and Jeweler, 22 South Second Street, Philadelphia.



THE TARRANT CO.,
21 Jay St., New York.

Heat Eruptions
Disordered Stomachs
Aching Heads
promptly relieved by
this grand old remedy.

50c. and \$1.00
At Druggists or by mail.

NEW ORLEANS, ATLANTA, FLORIDA
AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, **W. E. Conklyn,** General Agent, Washington, D. C.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$41,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder, 4,457,613.08

Surplus, belonging to Insurance Account, 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as **EXECUTOR,**
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS. BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.
T. WISTAR BROWN, Vice-Prest.
ASA S. WING, Vice-President.
JOS. ASHBROOK, Man. Ins. Dept.
SAMUEL H. TROTH, Treasurer.
J. R. FOULKE, Trust Officer.
DAVID G. ALSOP, Actuary.
J. BARTON TOWNSEND, Asst. Trust Officer.
C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAS. HABESBORNE,
ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,
THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

An Opportunity

is offered to subscribe to the stock of a company which should pay a very satisfactory dividend during the current year. There are numerous safeguards thrown around this stock to protect the investors. I can prove to any one who is interested and who wishes to invest their money with the maximum of profit and with the least chance of loss, that this company has unbounded merit.

I shall be pleased to furnish full information on request, and will gladly give references.

J. B. MEREDITH
520 Drexel Bldg., Philadelphia

The Friends' Bible Institute and Training School

CLEVELAND, OHIO

Founded 1892

FOR

Incorporated 1899

Bible Study and Practical Methods of Work

Character and Objects

The Friends Bible Institute and Training School is not designed to be, or to become, a theological seminary. Its work is marked with the conviction that the gifts and calling of God are not dependent upon scholarship, however helpful this may sometimes be, but rather upon a close personal acquaintance with Himself. Hence the first aim is to have every student form and cultivate this acquaintance. It seeks also to impart a working knowledge of the Scriptures to those who are called of God to the ministry of the Gospel, or to other Christian work—to any, in short, who are to become “fishers of men.”

Other subjects of practical value to the Christian worker, such as Church History, Moral Science, Hygiene, Vocal and Written Expression, are carefully taught.

The school presents the following

Advantages

1. The warm devotional spirit that pervades the work, and the constant, earnest, prayerful attention to the spiritual life and the development of true Christian character. 2. The attention given to forming correct ideas of the Scriptures. The unity of the Bible, the presence of the Holy Ghost in every part, the relation of each book to other books and to the Bible as a whole; its relation to the subject of human salvation, as shown by its historical, typical and prophetic, as well as by its specific doctrinal teachings, are points that become deeply impressed; and the wisdom, power and love of the infinite Author become themes of daily contemplation and praise. 3. Actual service in Missions, Sunday Schools, Bible Classes, Junior Meetings, Mothers' Meetings, and in visiting, is an important factor in training for future usefulness. The student works while he studies and

studies while he works. 4. The discipline of the School, which is that of a well-regulated Christian home, greatly aids the development of Christian character. Uniform kindness and courtesy, and intelligent self-restraint, are insisted upon as marks of that love which seeketh not its own, but the good of others. 5. Besides the family worship each morning, a period is set apart each day for private prayer and communion. As far as possible, each student is provided with a room alone, so as to have this hour free from interruption. 6. The Monday afternoon prayer meeting, with its heart-searching instructions, its triumphant testimonies, its confessions and earnest seeking, is an inestimable blessing to many a life. 7. The development of clear conceptions of Scripture doctrine is not the least of the many advantages here enjoyed.

Qualifications for Entering

The indispensable qualifications for admission are, an established Christian character “of good report,” a full consecration, love for the lost, good common sense, readiness to do hard work, and a willingness to be taught and criticized.

No educational qualification is required, the School being intended for all who seek improvement as Christian workers. Yet the advantages of a careful high school or college training, if mind and heart are kept pure and humble and true to the word, are fully recognized and encouraged.

Expenses, Etc.

There are three terms in the school year, which covers a period of thirty-three weeks, including the winter and spring vacations. The tuition is ten dollars per term. Tuition and board for school year, if paid at beginning of each term and vacation period, \$125.00. If paid for whole year in advance, \$110.00.

For further information write

J. WALTER MALONE, }
EMMA B. MALONE, } Principals

257 Cedar Avenue
CLEVELAND, O.

The American Friend

Vol. X

NINTH MONTH 3, 1903

No. 36

	PAGE
EDITORIALS.—Instruction in Quakerism. —The Love of Christ Constraineth Me.	603-604
The Obligations and Privileges of Citizenship <i>Francis R. Cope, Jr.</i>	604
Experience and Testimony	606
Emotion and Religion <i>T. Harvey Haines.</i>	606
THE INTERNATIONAL LESSON Lesson for Ninth month 13, 1903.	608
CHRISTIAN ENDEAVOR Topic for Ninth month 13, 1903.	609
MISSIONARY DEPARTMENT	609
CORRESPONDENCE	611
THINGS OF INTEREST AMONG OURSELVES, .	612
BORN.—MARRIED.—DIED	612
EVENTS AND COMMENTS	614

CULTURE MEANS POWER TO SYMPATHIZE.

Culture can no longer imply a knowledge of everything—not even a little knowledge of everything. It must be content with general knowledge of some things, and a real mastery of some small portion of the human store. Here is a profound modification of the idea of cultivation which the nineteenth century has brought about. What portion or portions of the infinite human store are most proper to the cultivated man? The answer must be, those which enable him with his individual personal qualities, to deal best and sympathize best with nature and with other human beings.

—President CHARLES W. ELIOT.

SUBSCRIPTION PRICE, \$1.50 A YEAR * * * PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

FLOWERS AND SHRUBS.—You should plant this Fall. Send for our new Floral Guide, just out. The Conard & Jones Co., West Grove, Pa., Box X

FOR SALE.—5000 of Amos Kenworthy's "Never fail to bear" Hardy Northern Grown "Friday" peach trees. Write me. JESSE OVERMAN, Knights-town, Ind., successor to Amos Kenworthy.

WANTED.—Nursery Governess or Mother's Helper to take charge of three young children; sewing required. Address by letter only, giving experience and references, Mrs. Minturn T. Wright, Haverford, Pa.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. UNCLE JERRY HUBBARD SALVE CO., Miami, Ind. Ter. Please mention this paper when writing.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial
Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

STENOGRAPHER

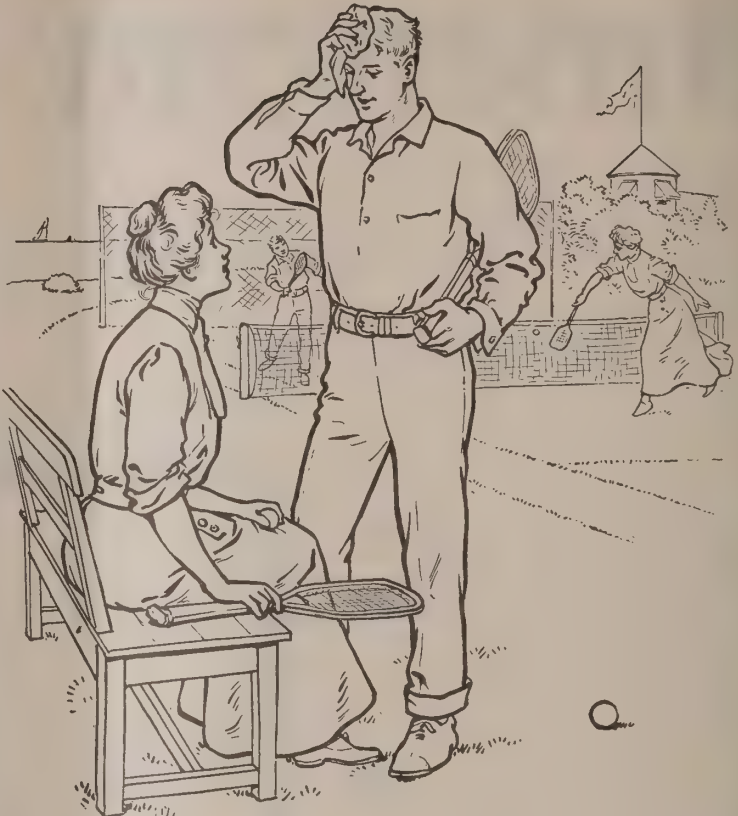
GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

WABAN SCHOOL, WABAN, MASS.

A Superior Preparatory School for Boys.
J. H. PILLSBURY, A. M., Principal.

All things are easy to industry; all things difficult to sloth.



Ivory Soap is not made like the ordinary toilet soaps. Try it and you will have a luxurious bath with a pure soap.

IT FLOATS.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By ISAAC SHARPLESS, LL.D. The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages . . . \$1.50

HAVEPOND EDITION, two volumes, profusely illustrated, half morocco, deckel edges, gilt top . . . \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by ALBERT COOK MYERS, M.L. 12mo, cloth, \$1.25

The Quaker: a Study in Costume.

By AMELIA M. GUMMERE. A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half oze-sheep, with a cover design by Miss Amy Odis. \$3.00

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by ALBERT COOK MYERS, M.L. 12mo, cloth, 224 pages . . . \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, NINTH MONTH 3, 1903.

No. 36.

INSTRUCTION IN QUAKERISM.

If all men could read a book or a letter and reach the same conclusion from what they read, there would be unity of thought and action upon it. But men cannot do this. Different minds have different view-points; things strike them differently and with different degrees of force, and therefore unity of conclusion is not reached. Experience has shown that this is quite as true of the Bible as of any other book. Hence it is that there are such varied views of Christianity and so many denominations of Christians. The only preventative of this is that adopted by the Roman Church—the denial of the right of individual opinion.

Individuals taking similar views of Christian truth unite themselves together in an organization "for joint participation in worship for fellowship and mutual help, and for united effort in the promotion of truth and righteousness." Manifestly there must be an intelligent understanding of the doctrines, testimonies and practices by the members of each organization in order that they may comprehend the reasons for its existence and the common ground upon which they stand. It is a serious question whether such a necessary knowledge is possessed by the bulk of Friends in America to-day and whether we have the proper, or any efficient, means for their obtaining this.

In former times there was less general reading than there is now, and more of Friends' books were read. In former times Friends were more sociable than they are now; there was more visiting and more conversation about the affairs of the Society. In those days traveling ministers went everywhere where a meeting was established or where families of Friends could be found. They were important instructors. As a rule they belonged to the student type, and left a strong impression upon the youth and gave them much instruction. Now all this is changed. And with the change has come an indifference to denominational theology. Indeed, there has been an ignorant protest against all theology, and we have heard "We want less theology and more religion," as though there can be religion without a foundation and a frame, any more than a body without a skeleton. And, too, we, as a body, have been

inclined to think that theology was some objectionable thing that others had but we were mercifully free from. But the Society of Friends has just as pronounced a system of theology as has any other body, and its unique simplicity does not at all prevent its being such.

At the present time there is a serious want that should be met. Those who join the church by request too often remain in almost complete ignorance of our distinguishing doctrines and views, while even the children of Friends are usually very poorly instructed. This is not confined to any locality or to any class; it is well-nigh universal. Where shall we find a remedy? The first need is a realizing sense of the situation on the part of the thoughtful and responsible portion of the membership.

There is positive power in knowledge, and the knowledge of which we are speaking is the handmaid of spiritual power. How beautifully they unite in efficient work! Quakerism is so simple, so beautiful, so true, that every member should take delight in thoroughly understanding it. While the rest of the Christian world is paying continued tribute to its worth, we should be all the stronger in upholding it.

We know of no panacea. But much may be accomplished by conferences for instruction and by study classes. Many conferences have been held in recent times, and they have generally given good satisfaction. Some are of wider and some of narrower scope. They may embrace a monthly or a quarterly meeting or they may cover larger areas. Care should be exercised in securing instructors. If an awakening of interest can be secured much will be accomplished, for then private investigation will follow. J. W.

THE LOVE OF CHRIST CONSTRAINETH ME.

BACK of every new step in life which we take, and back of every deed which we perform, there is a motive—something which *moves* us to it. Of course, there are all kinds and degrees of motives, low ones and high ones, but there is no definite action without one.

The force which moves a man to take a new step in life, or to do a certain deed, is totally unlike the forces that move other objects in the world. These

things move because they are pushed by some power which they cannot resist. If we use the word "attraction" for natural forces, we do not mean that the iron follows the magnet because it loves it, or when we say that the earth "attracts" the drops of rain we do not mean that they fall toward it because they have chosen to give themselves to it. We are here in a realm where obedience, if it can be called obedience at all, is *blind*. Things move because they are irresistibly pushed or pulled.

The moment we come to man we are in a new realm. Men act because they are drawn, or influenced, or attracted by something that appeals to their inner nature—what we generally call consciousness. If we want to get any person, however low in the scale, to do something, we put an inducement before him. We try to attract him the way we want him to go.

This principle holds true also in spiritual things. In fact, it is the very heart and soul of religion. God never drives, or forces, anybody to be good. Saints are never made by blind obedience; they are made by the power of divine attraction. Christ's deepest word about the meaning of the atonement is that if He gives Himself for the world, He will *draw* men to Himself, and this is what His beloved disciple meant when he said, "We love Him because He first loved us." The divine plan, if we understand the New Testament, is to save men to make them good, to make them holy, by drawing them to Him, and His drawing force is His limitless love as shown in His "unspeakable gift" through Jesus Christ, who loved us and gave Himself for us.

But the apostle Paul applies this principle to every part of life. It not only explains why we come to God for forgiveness, but this Gospel of God's love in Christ becomes an ever-increasing power unto salvation. It is this power of attraction that makes a man leave that which is behind, and press on after the new life. It is this that produces the new man, and so destroys the old. It is the constraining love of Christ which directs all the powers and possibilities of the man. All his work takes a new meaning, for he is now working because the love of Christ constrains him. This motive force is the greatest which can ever come into a human life. The man feels his whole being swayed by the divine attraction. Opposition and hindrances may still remain—they are always present—but he has learned that nothing can separate him from the love of Christ. That love moves him steadily on, though obstacles seen and unseen crowd about him, and even though he is killed

all the day long. There is no other principle of life like that.

THE OBLIGATIONS AND PRIVILEGES OF CITIZENSHIP.

BY FRANCIS R. COPE, JR.

(Continued from last week.)

Now, I do not say that the members of the Society of Friends are alone to blame for this state of affairs. But I do say that we ought no longer to sit quietly by making nothing more than weak protests. That is not enough. For we may cry out against the evils which surround us, we may sit around our cosy fire-sides in our own lovely homes, and condemn the politicians who hold us in their grasp—yes, we may do all these things till doomsday, and still the corruption will continue, still dishonest Councilmen and mayors will squander our money, and still a demoralized police force will continue to permit the vilest dens of crime to flourish in our very midst. No, my friends, this is a time for action! For let us remember that although our own homes may not be threatened with all these dangers, nevertheless those who are less fortunate may also have homes that are equally sacred, may have sons and daughters with as great a love and appreciation for virtue and purity, and yet at the same time be compelled just because of our negligence, to sell themselves forever to a life of sin.

If I mistake not there is one cause which the Society of Friends, from the days of Fox to the present time, has always championed—the cause of a higher, purer morality in every walk of life. Its methods may have been peaceful, its weapons not the sword or the musket, but those who have been really true to its principles have never hesitated to boldly use their influence against the grosser immoral tendencies of every age.

It is not, perhaps, easy to prove this in so many words. Yet, taking into account the change in circumstances—in customs, in the problems to be faced and the exact way of meeting those problems—it seems to me there can be little doubt in the mind of any one who is at all familiar with the lives of our early Friends as to the vigorous way in which they would have dealt with the moral evils of our own times. Surely if George Fox, in his ardent struggle for religious toleration and legal reform, courted the rebukes of magistrates and was undaunted by imprisonment in filthy jails, he would also have been found in the front ranks of those who are to-day actively working for political freedom and civic betterment! Surely, too, the hundreds of other Quakers who went to prison during the reign of the Stuarts because they believed in that freedom of the truth which later found its recognition in the Toleration Act of 1689, would have been the very last people to permit a gang of selfish politicians to dictate the form of government under which they must live! And certainly no one can read the story of Stephen Grellet's visit to

the Edinburg dungeons, or later of Elizabeth Fry's heroic services in the cause of an enlightened philanthropy, and still assert that these people would not have been leaders in the present battle for moral reform! Finally, do you suppose the founder and Governor of this commonwealth would have sat idly by while his noble experiment in government and the fruits of all his labor were turned into a hollow mockery? For remember, it was William Penn who, as if divining the evils which might some time overtake the city, could thus speak of our beloved Philadelphia:

"And thou, Philadelphia, the virgin settlement of this province, named before thou wert born, what love, what care, what service and what travail has there been to bring thee forth and preserve thee from such as abuse and defile thee!

"O that thou mayest be kept from the evil that would overwhelm thee: that faithful to the God of thy mercies, in the life of righteousness thou mayest be preserved to the end.

"My soul prays to God for thee, that thou mayest stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by His power."

These noble words ought to come as a solemn warning and a beautiful exhortation to each one of us to-day. And yet, as I have tried to show you by a few plain facts and actual examples, the members of this meeting, you and I, the inhabitants of this suburb of Germantown, every dweller within the confines of this great city of Philadelphia—alas, still vainly imagined by some to be the "City of Brotherly Love"—face conditions of civic immorality and crime, of moral lethargy or hopelessness, which are poisoning the very life of the whole community.

Why? Can it be because we are still vainly imagining that the duties of citizenship and clean politics have no connection with the other duties of life; that a man or woman can fulfill his or her part in life and pay no attention to these things? Surely no one of us here to-night can be so blind as not to see that there is a crying need for moral reformation in the politics and government of this city. Can it be, on the other hand, that we recognize the evil but wash our hands of all responsibility under the plea that politics is dirty business, that civic righteousness is impossible, and that there is no use in the Society of Friends soiling its own pure reputation by mixing in a hopeless struggle? Is it possible that some of us still thrust the evident duty of reformation upon other hands, saying to ourselves that *our* lives must only be the cloistered lives of almsgiving, of charity, of preaching, and that *we* need not be bothered with the casting of votes or the mingling with dirty saloon keepers and selfish ward politicians? Or, finally, can it be that any of us are too busy making money to afford the necessary time for civic duties and thus prevent the present ravages of vice and corruption in Philadelphia?

But whatever the cause of this neglect may be one

thing is certain: that the Society of Friends cannot exist for a single day in this community without justly sharing its full responsibility for the political corruption that is all around us, and that we, as members of the Society, are not only justified but also bound by the most sacred of obligations to take an active part in the struggle for civic betterment. For surely, if it is the Society of Friends which has struggled above all others so valiantly against the spirit of commercialism, which has refused to sanction either the spirit or the practice of a paid ministry, which has always prided itself on the wholesome training of its young people, *then* it is the Society of Friends which ought to take the *lead* in the effort to throw out of office the very men who are there only for the money and good morals which they can steal from the people. This much, and nothing less than this, we owe, if for no other reason, at least as an example to our fellow citizens.

And it can be done, too. There is moral material enough in this very gathering to work wonders, *only* it lacks leadership, courage, the determination to stop talking and sighing and begin acting. It is not my province to point out to you this evening *specific* remedies for our present evils. In closing I would rather call your attention to the *MOTIVES* underlying all our more important actions and the necessity for placing the obligations of good citizenship upon the very highest and noblest plane. For I am convinced that once Philadelphia Quakers are roused to the gravity of the present situation—once they place behind their votes the necessary inspiration—they will not be long in finding the paths of useful service.

So let us remember that in very truth

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling;
To be living is sublime."

Too many of us seem to imagine that these obligations are passive or even negative in character; that it is enough if we simply do those things which are demanded of us or refrain from doing those things forbidden by statute. Against this continual emphasis of rights rather than duties, of negative instead of positive obligations, I would protest. Whatever may have been the attitude of Friends in the past on these matters, surely the present is no time for standing still in contemplation. The call to active, intelligent and unselfish service is too plain. And the minute that we appreciate that fact our whole conception of citizenship is broadened and ennobled. For we see at once that the new life calls for the most intelligent service which the best educated among us can render, and that just because of its very hardship and discouragements and its contact with low ideals it demands for its fulfillment the noblest type of human nature.

And he who waits to have his task marked out
Shall die and leave his errand unfulfilled.

—James Russell Lowell.

FOR THE AMERICAN FRIEND.

EXPERIENCE AND TESTIMONY.*

All present were no doubt convinced of the enduring worth of religion. But it is not so with all the world. Instead, there is a marked tendency of the times toward non-religion. There are some causes for this tendency, and among them is the fact that the scientific and critical investigation of the times has undermined confidence in all traditional faiths and men are turning away from all religions. Another cause is the fascinating and absorbing interests of this world, with its splendid achievements and its opportunities, which seem sufficient to satisfy the ambitions of mankind.

But this can never be regarded as a normal tendency of man, though so widespread; and one of the striking proofs of this is the fact that leaders of thought and life among all religions are deploring this tendency. The Minister of Education in the Empire of Japan, himself a Buddhist, said to Dr. Hall, in a long, private conversation, "I welcome you heartily and bid you Godspeed in your work. Our people in great numbers are being turned from religion, and I welcome any voice that can and will help to stay this tide toward non-religion in all lands."

Dr. Hall regarded this tendency the opportunity for Christianity to win men back to God. By what means can it be effected?

Not by attacking other religions, nor by attacking non-religion; not by philosophical arguments, and not by efforts to hide failures of Christian work or deficiencies of Christian character, and not even by appeal to any infallibility of Christian men or of any form of truth. But by testimony founded on experience, or the testimony of experience, must the work be done.

What do we mean by experience? We do not mean, by experience, the incidents of our inner lives, by which we come to know truth. These incidents of our inner lives have a deep value to us. However, it is not this subjective experience, but the objective truth, which we learn through these incidents to which we must give testimony; the truth that through these incidents is realized to our reason, to our consciousness, to our affections and our will are to be testified to. The truths thus made real to us we must tell to others publicly or privately, according as we are called.

But how is it that this testimony of experience will win other men to God? Here we are reminded of the value of the living man, not the work he may have done, however great its value, but the value of the man himself while living. It is the individuality that gives power to the testimony and wins some one else to Christ. What is the individuality? What is it that makes me myself? That makes you yourself? It is this, that God has expressed Himself in some special way in each one of us, and differing in each

from all expression of himself in others. And it is just this expression of God in each of us that gives power to our testimony over others. It is the same that Jesus so simply expressed in the language, "It is not you that speak, but the Spirit of your Father that dwelleth in you." It is the God made real in us laying hold of the possibility of God in another, or God in us expressing Himself to God in others. This fact it is that makes living men of tremendous value. Let us love and cherish our living friends. Dr. Hall does not find it easier, but harder, to give up those of such individuality that leave us for the unseen, but in one sense grieves more as years go by, but misses more as he values more this living individuality, this living friend, this living expression of God which the world and we all need. For these reasons he would press here the individual possibility and opportunity to witness, as did John the Apostle, to that "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life."

FOR THE AMERICAN FRIEND.

EMOTION AND RELIGION.

BY T. HARVEY HAINES.

The part which the emotional life plays in the religion of a man is, no doubt, very largely a matter of that man's temperament. And it would be foolhardy to attempt to lay down rules regulating emotional display in religious services. Nevertheless, there are two extremes—a preponderance of emotion, and a lack of emotion, either of which preclude the possibility of the most vital religion. The one supplants it with a make-believe religion, and the other deprives it of air to breathe and so kills; while emotion in its proper relation to religion gives it that broad and fully organic character, that constant, steady soul growth, that truly consistent development, which has only to be seen to be appreciated as vastly superior to either of the extremes.

Instances of the religion of excitement, as it might be called, and of the quietest sort, are not far to seek. In fact, it seems easier to find such than instances of the balanced growth. If this is the case it is imperative with all who hold dear the cause of religion, to set forth clearly in their own minds the proper relations of the feeling life to man's spiritual development. It is in the hope of aiding such a purpose that this paper is written. We shall best get our orientation in the subject by considering first what seem to be the wrong relations of emotion and religion.

1. The extreme quietism of what we may call the middle period of Quakerism, and which still maintains in some places, was the natural outcome of George Fox's view of a priesthood of believers, when the original missionary zeal had been lost. The function of the mediating priest being done away with, and the individual being primarily concerned with his own soul's safety after death he naturally settles down to a mystic attitude. Religion, then, consists

* Report made by Delia Rees of a sermon preached by Charles Cuthbert Hall in New York on his return from a lecture tour in India and Japan.

of a proper attitude of soul toward God, and the social element is minimized or even excluded. In fact, religion is too sacred to be talked of as matters of common experience, and the tendency is to keep it altogether secret, to make it wholly a matter of the closet. Under these circumstances it tends to atrophy. For we are dependent for our growth—growth of the person or self—in a very large measure upon the stimuli which come to us from other human beings. It is where life touches life, that new life originates. "As iron sharpeneth iron," so does life meeting life in sympathetic co-operation contribute to that other life, and also get life itself from contact with the other. Of this close interdependence of men we are all fully persuaded in an economic sense. Its truth in regard to religious growth is not so universally conceded. Nevertheless, it is as true in this sphere as in any other. Man cannot live unto himself alone in religion. An expressionless life in religion is no life at all. One cannot be without doing. The modern St. Simeon Stylites is no more admired than his prototype. In fact, he is less admired, and that because the social barrier which he builds about his inner life is more effectual than was the pillar of St. Simeon, which only raised him out of the crowd in a physical sense. But it is not for praise of men, I am told, that these saints shut out the vulgar from the inner sanctuary. And I know full well, it is for inner peace, for the sweet contentment that comes from a sense of doing His will that they strive thus to be alone.

This is all very well in its place. But the mistake consists in making this the whole life. We have not so learned the Christian religion—Christ's message to men. It is a religion for men who are members one of another, a society or community. We must, of course, have our places and times of being alone with God. There is a secret place or part in the life of each, into which no man or friend may ever enter, however dear, or however much we strive to allow it. This is God's acre, and it is a most precious part of our personality which we must cultivate for ourselves, for God and for society. Here it is that we go for the energy that is to carry us through the struggles. In one sense the severest struggle of all is in the secret place of the heart. Here it is that the determinations are made as to which of many ideals shall prevail—what kind of man I shall be. Here it is that I fight it out to the finish with the enemies of my own household. Here it is that each of us must tread the wine press alone. Each must work out his own salvation. No man can do for the salvation of his brother when it comes to this part of the work. This is the realm where we have been left to our own determination. Here we are free. Here in the face of these tremendous issues man finds himself appalled. Here, if anywhere, he certainly needs God. Here is the necessity of the life hid with God. Here he calls upon his Father who seeth in secret. This is the part of any good man, of which his generation is not worthy.

But I emphasize the importance of this secret inner life with God, only to bring out its insufficiency in itself. It is insufficient both from the individual and from the social point of view. That which is determined upon in the closet is not thereby incorporated into his life. It yet remains to realize this ideal which has attained first place in his affections. To say that an ideal is regnant in a man's life means that it is controlling his action. The ideal must be worked out right in the confusion and turmoil of this work-a-day world. We are of society—not parasites, but members one of another. Our growth depends on the development of those around us, and theirs depends upon ours. The bonds that knit us together are those of sympathy. Through the sympathetic feelings man acts with man as if each were the other; i.e., each takes, in a measure, the standpoint of the other. Sympathetic feelings are the nerves of human society, by which each member is enabled to respond to a stimulus affecting a distant member as though it affected himself directly.

As one grows in responsiveness to distant stimuli; i.e., stimuli affecting distant members, he also develops himself. This factor of the Dialectic of Personal Growth, as it has been called, by which one grows himself as he becomes more largely responsive to sympathy, is an admirable illustration of the paradox of the Gospels, "He that loseth his life for my sake or the gospel's, shall find it." By giving for another, i.e., sacrificing, as it seems, one's own interests, those interests are returned a hundredfold. In fact, this is the only way a self grows. By an apparent suppression of egoistic motives, the ego is nurtured into the only real life, the life of the higher individual. We ourselves rise on our own dead selves to selves we had dreamed of in our periods of inaction, but by a way we could not dream of. It was through action that we saved ourselves, and that of a self-renunciatory sort. The universal law of growth is that it comes by giving. "Except a grain of wheat fall into the ground and die," etc. So, also, spiritual growth is no exception. Growth in grace occurs when a man comes out of his closet, forgets himself, remembering only his ideal, and lives for others. And the more he lives this life of sympathetic helpfulness, the larger and better person he becomes. To stay in the closet, therefore, when my mind is made up, when I have conquered myself and am ready for the day's work, is not only a life of selfishness, it is a life that is suicidal both for self and others. It keeps in a napkin the talent meant for use. I have a head of energy accumulated which calls for expenditure. If I am true to my manhood, I will up and do. "Be it but the infinitesimal part of a product," whatever there is in me of God-given power to produce, "in God's name, I will produce it." Let mine be a life of consecrated service.

(To be continued.)

To have failed is to have striven; to have striven is to have grown.—Maltbie D. Babcock.

The International Lesson.

THIRD QUARTER.

LESSON XI.

NINTH MONTH 13, 1903.

DAVID BECOMES KING.

2 Samuel 2: 1-10.

GOLDEN TEXT.—Behold, how good and how pleasant it is for brethren to dwell together in unity! *Psa. 133: 1.*

DAILY READINGS.

Second-day, Ninth mo. 7.—David becomes King. 2 Sam. 2: 1-11.
Third-day, Ninth mo. 8.—David becomes King. 2 Sam. 5: 1-10.
Fourth-day, Ninth mo. 9.—The first anointing. 1 Sam. 16: 1-13.
Fifth-day, Ninth mo. 10.—A king's homage. *Psa. 21: 1-7.*
Sixth-day, Ninth mo. 11.—The Son of David. *Mark 11: 1-11.*
Seventh-day, Ninth mo. 12.—David's greatness. 1 Chron. 11: 1-9.
First-day, Ninth mo. 13.—David flees to God. *Psa. 61.*

The time of the present lesson follows closely on the last. The intervening chapter (2 Sam. 1) should be read. It contains another account of the death of Saul, which cannot be harmonized with that given in the last lesson. The easiest explanation is that the Amalekite lied. The beautiful lament by David over Saul and Jonathan should be carefully read. It is said to be taken from the Book of Joshua, which was doubtless a collection of national songs. In the Revised Version it is given in the form of parallelisms, which add to the effect. It is rather remarkable that there is no reference in it to Jehovah.

As was said in a previous note, the division into First and Second Samuel is an arbitrary one, as the narrative is continuous. 2 Samuel is practically the history of David's reign, but, as the writer has arranged his book rather according to the subject matter than in accordance with the occurrence of events, the chronology is difficult, and commentators differ in a number of instances. According to the old chronology David began to reign in Hebron B.C. 1055; according to later calculations it was 1017. David was 30 years old when he became king (2 Sam. 5: 4). Seldom has there been a man better fitted for his position by his previous life and training. "As shepherd he had acquired the spirit of calm thought and reflection; as courtier he had been trained in prudent self-control and chivalrous generosity; as outlaw he had learned quick sympathy with the oppressed, knowledge of men, and the power of government; and, above all, each successive phase of experience had quickened and developed that conscious dependence upon God which was the fundamental secret of his strength throughout his life."

1. "After this." The death of Saul and his sons and the things connected with it. "Enquired of the Lord." Probably through the high priest, Abiathar. David wished to have divine guidance. "Go up" to assume the royal position. Hebron was situated very near the center of Judah, was very defensible, and David was well known (1 Sam. 30: 31). This Jezreel was in Judah.

2. "His two wives." See 1 Sam. 25: 42, 43.

3. "His men." Probably 600. See 1 Sam. 23: 43. "With his household." This showed that they intended to settle. Probably they were returning to their homes.

4. "Men of Judah." This was an assembly of David's own tribe. Compare 1 Sam. 30: 26. "Anointed David." This was a public ceremony, and was the formal beginning of his reign. He was afterwards anointed when he became king over all Israel (2 Sam. 5: 3). "And they told David." These words do not seem to have any connection with what goes before. "Jabesh-Gilead." A town east of the Jordan. See 1 Sam. 11: 1-11, and last lesson, 1 Sam. 31: 11-13.

5, 6. This "conciliatory message is virtually an appeal to them to recognize him as Saul's legitimate successor."

7. "Now therefore let your hands be strong, and be ye valiant; for Saul your lord is dead, and also the house of Judah have anointed me king over them." Amer. R. V. This shows that David hopes that the men of Jabesh-gilead will join him.

8. "Abner." Saul's nephew and general; he was the most influential man in Saul's kingdom. "Ishbosheth." This word means "man of shame," and was a nickname; his name according to 1 Chron. (8: 33; 9: 39), was "Esh- (or Ish) baal," "man of Baal." For a similar substitution compare Mephibosheth for Meribaal (2 Sam. 11: 21). It is quite likely that "Baal" here means "god," and not necessarily the special god "Baal." Ishbosheth was the fourth son of Saul, and seems to have been a weak, inefficient man. Abner seems to have been the real ruler himself, Ishbosheth being a mere figurehead. "Mahanaim." This was a walled city east of the Jordan, on the Jabbok, not far from the place where Jacob saw "the angels of God" after leaving Laban. Gen. 32: 2. Later, David himself took refuge here from Absalom. 2 Sam. 17: 24. The word means "two hosts."

9. "Gilead." This word includes, apparently, the whole district east of the Jordan which was held by the Israelites. "Ashurites." Members of the tribe of Asher, in the northwestern part of Galilee. "Jezreel." This was in the southern part of Galilee. "Ephraim." South of Galilee. "All Israel." This implies that David only controlled Judah. The districts named as being ruled by Saul's son nearly comprised the later kingdom of Israel. All this was the work of Abner.

10. "Was forty years old," etc. The chronology of this verse is difficult. Ishbosheth could not have been 40 years old at the time of Saul's death. The best explanation is that the reckoning is made from the time Ishbosheth began to reign over "all Israel."

PRACTICAL THOUGHTS.

1. Seek for divine guidance.
2. Be courteous.

Only when men have dared to think of themselves sublimely, as possible reflections of the life of God upon earth—only then does sin become essentially and forever horrible.—Phillips Brooks.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR NINTH MONTH THIRTEENTH.

FEASTING THAT MAKES LEAN SOULS.

Ex. 16: 2-5; Ps. 106: 13-15. (Temperance Lesson.)

Second-day, Ninth mo. 7.—Body above soul. Luke 4: 1-4.
Third-day, Ninth mo. 8.—Bread for the soul. Deut. 8: 1-3.
Fourth-day, Ninth mo. 9.—Eating to God's glory. Rom. 14: 1-8.
Fifth-day, Ninth mo. 10.—Eating to his shame. 1 Cor. 11: 21-34.
Sixth-day, Ninth mo. 11.—Feasting and murder. Matt. 14: 1-12.
Seventh-day, Ninth mo. 12.—Punishment of gluttony. Deut. 21: 18-21.

Plain living is not certain to lead to high thinking, but there is practical certainty that luxury and self-indulgence will destroy the nobler capacities and aspirations. We do not know just what would have taken place if the Israelites had not given utterance to their fears of starvation. Perhaps the same gift of manna would have been given; but in whatever way, God would certainly have supplied their needs, and their complaint only shows their lack of faith and their readiness to put the flesh pots of Egypt in favorable contrast with deliverance from bondage and the enjoyment of the opportunities of free men.

Our snare may not be the same, but the indulgence of earth-born appetites and desires is to many the cause of the weakening and the final overthrow of the spiritual powers. Some of these we may easily condemn as gross, while others make their appeal in so refined and insinuating a fashion that they are hardly recognized as belonging to the same class. Whatever absorbing pursuit or indulgence deadens our better natures, comes within the class of forbidden feastings. Wealth, power, art, scholarship—these, and much besides, right enough in right places, may be so sought as to shut the doors to the fullness and excellence of the divinely-appointed life.

The grossness of intemperance and the fatal blight that it brings to the threefold nature of man mark it as an evil to be especially reprobated. There is often much to be said in behalf of the victim of the drink habit, but nothing in extenuation of the evil itself. A man may be so born, so nurtured, so environed, that escape from the habit is all but impossible under our system of legalized death traps. The greed of revenue guides the conduct of the voter. The State authorizes the pit to be digged. The manufacturer and the dealer accept the opportunity and fill their coffers from the ill-spent earnings of the victims of an evil appetite, paying to the State the price of her infamy; while the drinker, whether in so-called moderation or in admitted excess, drinking to his own ruin, is the sandy and crumbling foundation upon which the whole system rests. "The traffic must be made to bear its own burdens," men say; but when the drunkard falls in miserable destruction to his own place, who that build upon his weakness or his wickedness will escape that destruction?

The city whose revenues are blood money or the price of woman's shame, we cry out against; but how shall we discriminate between the particularized in-

stance and the system of which it is the well-known and inevitable fruitage? The nation boasts of its revenue, and the taxpayer rests on a false support of reduced taxation; but the fruit is not prosperity, but leanness. "In the revenues of the wicked is trouble," and in God's reckoning the judgment comes upon those who devise and accept as well as upon those who execute.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

SEASIDE MISSION.

Eighth month 12th, 1903.

My Dear Parents:

Possibly you may have heard of the terrible calamity that has visited our island. We have not escaped, but we have our lives.

I suppose it was a cyclone that swept through all this country. We have heard of a great loss of life, and there must be more than we know of.

It is impossible to describe the devastation and ruin. You have read in the papers of tornadoes and cyclones, but you cannot imagine what a fearful experience it is to go through one.

Our Seaside chapel is gone to splinters. Our boys' school building is flat. The roof and one gable has not been found yet. Amity Hall chapel and school house are standing, but the latter was moved. The Happy Grove house stands, but has suffered injury. Seaside house, our own home, stands, but its veranda roof is gone. The kitchen and chimney and outbuildings are gone. The windows in Seaside are badly broken and are now barricaded. The roof is sound.

The storm raged all night, but the mischief was done inside of two hours. We are housing the homeless. We had one hundred people sleeping under our roof last night. The worst is yet to come. There is a likelihood of famine. All of the fruit-bearing trees are gone. The gardens and farms are ruined of their crops. All communication by telegraph or conveyance or mail is cut off. This letter is being sent by a messenger who walks twenty-five miles to Port Antonio, with a hope that the United Fruit Company can send this to you by a steamer.

Mr. and Mrs. Firth, of Pickering College, Canada, came to spend Monday night, little knowing what they were going to go through. I had to send them on horses to Bowden, and the man who went with them says they had an awful time getting through. Another man had to go along with a cutlass to cut their way through fallen trees and debris, and finally they had to leave horses and foot it.

Worcester Place house stands, with many windows broken, but the outbuildings have gone. The Baptist mission, above us, has lost everything, but their lives are saved. We are housing them now at Happy Grove, and expect to put them at Hainning.

Chapels, churches and dwellings are down everywhere. We have lost three chapels, and have not heard from our outer, more distant stations.

It is nothing short of a miracle that the Seaside cottage stands. I feel that God took special care of the house and Happy Grove. I cannot tell you how thankful I am. I think everybody considers it God's interposition. As we look out the great houses that were upon the hills cannot be seen. Hills are like hills in America in winter, foliage all gone.

You might never have heard from us by my hand. Pray that famine may be averted.

With love,

ARTHUR [H. SWIFT.]

Hector's River, Jamaica.

RELIEF FOR JAMAICA.

A distressing calamity has fallen upon the island of Jamaica. The night of Eighth month 10th, a severe hurricane passed over the island, leaving ruin and destruction broadcast.

Amid this wholesale ruin throughout the island, it is a cause of deep gratitude that the loss of life is comparatively small, and that the lives of our workers and members, as far as we have heard, are preserved. But the property loss is very great, and much distress and suffering will follow to our members and to the mission work unless it is relieved at once. Among the losses to mission property are the following:

Happy Grove Girls' School is considerably damaged and drenched with water.

The Boys' School Building is blown down, though some of the material is not destroyed.

Seaside Chapel, except the foundation and the stone work on the addition which was being erected, is destroyed.

Seaside Home is much damaged, windows broken and rooms and furnishings flooded with water.

The East Indian Chapel at Golden Grove, is entirely destroyed.

The village of Holland Bay, including the Mission Chapel, is swept away.

Glen Haven and St. Elizabeth Stations have not yet been heard from.

The banana crop has been wholly destroyed in the east part of the island. Nearly all the dwellings of the natives, including those of our own members, are destroyed.

The property loss in the island is estimated at \$10,000,000.

Superintendent A. H. Swift writes: "As far as the eye can reach, the foliage is gone. The hills are no longer green, but have the color of bare tree trunks and limbs; where we were accustomed to see buildings now there are blanks. . . . Thousands upon thousands of cocoanut trees are destroyed everywhere. The landscape of Jamaica is entirely changed. Last Sabbath it was blossoming as a rose and rejoicing in great agricultural prosperity, and now it is a bare wilderness, with thousands homeless.

. . . The worst is yet to come, I fear. The people's fields and gardens, that sustain their lives, are entirely destroyed, and the only things that they can get will not grow before three months. Sweet potatoes, corn and beans can grow and bear in that time. Between now and then famine awaits us."

Bananas planted now will yield no income for twelve months. This, the leading industry of the island, being paralyzed, much suffering must necessarily follow. The natives and our own members need help in order to avert starvation. The best help we can give them is to furnish them employment at wages sufficient for a bare living. Extensive repairs must be made in order to save our remaining buildings—and some of those destroyed must soon be replaced in order that our work be not permanently crippled. We need also to plant at once several acres in bananas to replace those destroyed on the mission properties. Much native labor will also be needed in clearing away the effects of the storm.

There are about 600 Friends upon the island, and besides these there are about 100 tenants upon the recently-acquired Haining estate. So at least 1,000 persons are under the direct influence of our missions, and look to us for advice and assistance in this time of need.

We appreciate the generous support that has been given the Jamaica work this year, and it is only the extreme urgency of the present need that renders it necessary to ask for this further and generous offering. Iowa Friends are responding liberally to this need, but the immediate need goes beyond the ability of Iowa Yearly Meeting to provide for.

In the midst of the general plenty of this land, and in view of Jamaica's distressing need, we ask that Friends generally make liberal contributions to this relief fund.

Remittances should be made promptly to the treasurer, H. D. Lane, Oskaloosa, Iowa.

C. L. MICHENER.

Holguin, Cuba, July 13th, 1903.

Dear Friend: Juan F. Galvez has just returned to Gibara this morning after a two weeks' campaign with us. God has wondrously blessed him in the preaching of the Word. The week before he came we had two cottage preaching services and advertised his coming well. He preached first on Sunday night, the last in June, to a full house, then again on Tuesday night at the mission to another full house. Thursday and Friday nights we had cottage meetings, with an attendance of 40 to 50 in different parts of town. Brother Galvez always preached good sermons. He preaches with as much earnestness to a dozen as to a hundred, almost. Sunday night, the 5th of July, he again preached in the church, which was filled with eager listeners. This week we had three more cottage meetings, two by invitation of the owners of the houses. At one was an attendance of nearly 100 persons. Last night he preached his last sermon in the church. We had 112 chairs, and they

were full, and in front of the large double doors, opened, of course, was a crowd of 60 to 75 persons. There is always a crowd on the sidewalk, but one or two policemen preserve good order so they can hear the sermon and cause no trouble. Now, what is the result of this work? The town is somewhat stirred and awakened, and hundreds have heard the gospel. Many have been made to pause and consider the question of salvation. Some give good evidence of conversion and 12 have joined the candidates' class, so that now we have 18 members. Last night, when I gave the opportunity to sign the cards, I knew of three. They signed and then I said, "Are there others who wish to sign?" A policeman, who had attended most all our meetings, at once arose and said, "I wish to." Another man and two women made seven last night. Thus has God blessed us beyond what we could expect.

The other day my wife and I were calling at the home of a poor woman, whose husband is in the asylum, crazed by the "spirits," driving him to seek money. She was suffering with a raging toothache, which had continued five days and nights, but she said, "Pastor, when can you give me a meeting in my house like you did in Pedro's?" We will give her one in a few days. That night she came to a cottage meeting near by. She joined the class last night.

A young man who has been attending my Sabbath School class, in the home of Rafael, our first convert, has been converted. He was very fond of dancing, but left an invitation to a ball last Wednesday night and came to prayer meeting and gave his first testimony with six others in the face of a crowd of forty or fifty persons. He prayed in his room, but his mother told all the neighbors about it and they laughed at him, so he said that he would have to go to the river to be alone to pray; but last night he asked for a card for his mother. She was at the Sabbath School yesterday afternoon. Eight of the members are from our Sabbath School in the home of Rafael and Soledad his wife. God's Spirit is working in the hearts of many. Brother Galvez was tireless in his efforts. He was visiting and talking all the time, and God was with him. He seems to be fearless of man, and full of the love of God. He always draws a crowd, and the people also enjoy his visits, talking with him and asking questions freely. When at our home he would frequently sit just outside the door, and it was no uncommon thing to find him in earnest conversation with a man about Jesus and his salvation. We have learned to love and esteem him as a brother. May God continue to use him as a messenger to his own people. He is a good Bible student.

I felt a desire to tell thee of these blessings without waiting till the end of the month.

Yours in His name,

C. C. HAWORTH.

Be thou prepared for the fight, if thou wilt win the victory.—Kempis.

Correspondence.

TO THE AMERICAN FRIEND:

Since leaving Stavanger, in the South, where the annual meeting of Friends in Norway is held, we have slowly made our way from place to place toward the northward, until here, under the Arctic circle, where the midnight sun is seen for more than two weeks in midsummer, and where the gigantic granite peaks pierce the clear, blue sky, and the old Atlantic, which appears, as far as eye can reach, so filled with countless little islands, on many of which can be seen a goat or a sheep or two, which are conveyed there by a farmer's boat, and there left to pick what little grass that as if by chance has grown in the crevices of those bare piles of stone. For indeed everywhere that the eye can scan it is the same cold, gray stone, except here and there in the sheltered valleys can be seen a small tract of land, containing from one to five acres, which is covered with grass. Upon nearing these islands it is scarcely possible to believe that in these little nooks, amidst these peaks, there were a thriving people. They call it prosperity here, but their wealth lies in the sea. When, in the middle of January, the fish come, the billows of the great ocean are completely covered with fishing boats, which in their Viking style, present a picturesque scene. But at this time of the year this fishing farmer has gone to making hay. The old norsk fishing smack is cosily riding at anchor, just in front of the home door, and in full view, around the house, is the fisherman, with his wife and children; he, with the old short sythe, mowing the grass, and she, with a wooden rake, scattering the bunches of the new-mown hay or raking it together and hanging it on a portable wire fence to dry, while the children are helping or hindering in their own way, as children do. This same fisherman farmer, after working hard all the week, rests when the day for church comes. On Sunday morning he is seen slowly (for they are never in a hurry) making his way, with his family, to the district church, which may be several miles by land, or perhaps by water. But there he goes: his wife or one of the children must have the blessing of the priest of the parish; as for himself, well, he can rather shift for himself. For, after all, was he not baptized and confirmed? and now, if he does swear and fall into a passion, it is soon over, and he did not mean anything, anyway. He seems utterly at ease until his form of religion is abused, when he is as valiant as a Turk in its defense. The priest has become almost the only door to heaven to these people, yet they do not really worship him. But they look to him for everything in the way of spiritual blessing. And why not? Each man is assessed so much each year to make the 5,000 kroner (or about \$1,350), the salary of the priest. If the man refuses to pay, this is put in the general taxes, and he is compelled to pay. Then why not get all out of it there is for him? He paid dearly for it. For many have gone from these bleak shores to much more congenial homes in America, the land of the free, leaving the burden of the taxes upon the few yet remaining. Yet in the midst of these few there are a people, scattered, 'tis true, but who are strong for the Lord, who, although they must pay the church tax, will not conform to the priest nor his authority. In many respects they have suffered much, as Friends in England and America formerly did, even to the spoiling of their goods and imprisonment. These mission Friends, as they are called, are a very spiritual-minded people, and have given us a very warm welcome, as they have other Friends who have visited among them. They are not yet clear of outward forms, but many are ready to be shown the real spiritual way. We shall only spend a fortnight here, when we shall return to the Vikten Islands, where we spent six weeks among a people much like these in surroundings, who were once Mission Friends, but who have entirely left the ways of the State Church, and call themselves Fri Venner, or Free Friends. They are the most like Friends of any we have seen, for the regular Friends in Stavanger have no ministers or elders, while the Vikten Friends do, and have likewise suffered much for their faith. They have a system or custom, but no discipline, and we are looking forward to getting them to adopt some form of discipline, or at least let us have some written statements of their faith. Many of them desire to organize and become a part of some body of Friends, and we are anxious they should, for they are a good people and true. Upon landing among them at Rörvik, a small village of some forty houses and a Lutheran Church, we were met by an English Friend, J. J. Armistead, who, with his

wife and family, at the call of God, left their home in Scotland and have moved out here among these people, living among them and preaching to them the real life in the Spirit. They have labored faithfully for more than a year, and he can speak the language fairly well now. Truly they have sacrificed much for the good of these people, and we know there is never a sacrifice without its blessing. As we visited from house to house in the service of the Lord, it was so sweetly strange to find so many ready to receive the truth. At first they were timid, and did not seem so open to us; but we soon found they had so often been imposed upon by teachers of various doctrines. But here and there we found a friend, and we have had some very pleasant visits of encouragement to these. The people on the Vikten Islands are moving an old meeting house to a more suitable location, near the Armisteads' home. When it is accomplished they hope to get a Sunday School started for the children. These children, not being in the State Church, are deprived of their little education, and the Armisteads desire to help them in this line. But the people are very poor indeed. While they must pay the Church tax, yet the children are not educated, and there is a great need of a teacher, who could be obtained for a small amount; also the Sunday School lesson pictures and chart, printed in the Norwegian language. Never did I see people and children relish tracts and Bible pictures as these do. The fish were not more than half as many this year, and unless relief comes many will suffer during the coming winter.

Our sympathy is with these Friends, and we earnestly on their behalf solicit the prayers of the children of the King for them in their need.

Your friends,

CHAS. AND MAY REPLOGLE.

Kabelvaag, Lofoten Is., Norway.

P. S.—Anyone desiring further information, address J. J. Armistead, Rörvik i., Namdalen, Norway.

Things of Interest Among Ourselves.

Mellie Douglas has returned to her home in Long Beach after a pleasant visit with relatives in Oregon.

A normal class has been organized in the Long Beach Bible School, with Alvah Haworth, formerly of Lowell, Kan., as teacher.

Henry K. Peckham, Smyrna, N. Y., is the newly-elected clerk of Butternuts Quarterly Meeting. He is also chairman of the Evangelistic Committee.

J. William Peckham preaches most acceptably at Upperville, N. Y., going to and from his home in Utica to meet other appointments on First-days.

Lindley A. Wells and family, of Vermilion Grove, Ill., are now located in the meeting at Long Beach, Cal. Thirteen new members were added at the last monthly meeting.

Frank H. Clark will soon remove from Brookfield, N. Y., where he has been acting as local minister to North Branch, Kan., where he will have charge of the academy.

J. Lee Sutherland, of Morris, N. Y., will do service as local minister in that meeting, and also in the meeting at West Laurens, N. Y., while engaged in teaching at West Oneonta.

Martilla Cox preached in New Garden Meeting House, Guilford College, on First-day, the 23d ult. Her mother accompanied her. They returned to their home, in Indiana, a few days later.

Edith Dillon, who has been engaged in missionary work for about seven years at Tokio, Japan, has returned to her home at Northbranch, Kan., for rest and for a visit with her parents and friends.

Lewis Draper has accepted a position in a grammar school at Ithaca, N. Y., and will be unable to continue his work in the meeting at Morris, N. Y. The meeting has recently received a legacy of \$1,000, to be used for repairs and gospel work.

The Hesper Academy opened Ninth month 1st. Edith Smith, A.B., is retained as principal, and Mary Folger, A.B., has been employed as assistant. The conditions are very favorable and the outlook promising for a successful school year. The school is located with healthful surroundings in a rural district, and is permeated with high moral and religious sentiments. The postoffice address is Eudora, Kan.

Ogden Monthly Meeting was held at Ogden, Ohio, the 22d ult. Le Roy Clemmens was favored in preaching. A minute was granted John L. Kittrell and wife to attend Iowa and Western Yearly Meetings.

John Canady, Levi Keys and Pleasant Mills, members of Vermilion Monthly Meeting, Illinois, have been visiting in Long Beach, Cal. Caroline Ladd, of Richmond, Ind., is also spending the summer there.

William F. Lewis, a minister, whose home is now in Colorado, attended Walnut Creek Quarterly Meeting at Northbranch, Kan., Eighth month 8th. His ministrations of the gospel was greatly blessed to the meeting. Edith Dillon also added much interest to the missionary meeting by her account of work in Japan.

Butternuts Quarterly Meeting was held at Morris, N. Y., the 14th to 16th ult. J. William Peckham, from Utica, and J. L. Spicer, general superintendent of evangelistic work, were present. The latter's lecture on "The Quaker of the Olden Time and His Message" drew a large crowd to the old building, erected in 1810.

Ohio Yearly Meeting opened the 27th ult. at Mt. Pleasant, Ohio, under favorable auspices. A special prayer and praise service was held at 8.30 a.m., the yearly meeting proper beginning at 10.30. Credentials from seven visiting Friends ministers and missionaries were read; also the letter from London and Dublin Yearly Meeting. A full report will appear next week.

The Alumni Association of Bloomingdale Academy, Indiana, held a very successful reunion on the evening of Eighth month 14th. A banquet was served and many former pupils of the school were present. On the evening of the 15th occurred the regular public meeting of the alumni. A debate on the question, "Resolved, That the United States should hold the Philippine Islands as colonial possessions," drew a large audience.

Bloomingdale Academy, Indiana, opens Ninth month 29th. The outlook for a prosperous year is unusually promising. New apparatus has been added to the laboratory during the year, and new operating tables for individual work greatly facilitate experimental work in science. The south recitation room has been fitted up for laboratory work, the former laboratory being too small. Professor A. F. Mitchell remains as principal of this academy.

Salem Quarterly Meeting, held at Lynn, Mass., the 20th ult., was an occasion of much interest. Several of the Yearly Meeting committees met before and between the regular sessions, which brought together a large number of Friends from other quarterly meetings. There were in attendance from other yearly meetings the following ministers: Richard H. and Anna B. Thomas, of Baltimore; Seneca H. Stephens, of New York; James M. and Exie Estees, of Ohio, and John H. Dillingham, of Philadelphia. A. Edward Kelsey also had some service and referred to his prospect of entering upon the work to which he has recently been appointed, that of general superintendent of the Friends' Mission at Ramallah, Palestine. He, with his wife and Rosa E. Lee, of Tennessee, who were also present, expect to sail from Boston on the 10th inst. The latter is to act as matron and teacher in the Boys' Training Home, which, with the Girls' Training Home, is under the care of the Foreign Mission Board of New England Yearly Meeting. The meeting was informed that the Evangelistic Committee of the yearly meeting had arranged with Alfred I. Ware, of Portland, Me., to enter the field as general superintendent, commencing his labors the 1st inst. Much satisfaction was expressed with the action of the committee.

BORN.

LOLLICH.—To Neil and Almesta Lollich, of Long Beach, Cal., Eighth month 7th, 1903, a son.

MARRIED.

MEKEEL.—MEKEEL.—At the home of the bride's parents, June 17th, Gertrude, daughter of Jacob and Mary J. Mekeel, to Niles Ira Mekeel, both of Yorktown Heights, N. Y.

DIED.

HARRIS.—As the result of an accident, near Guelph, Ont., July 31st, 1903, Marianna (Treffry), widow of the late John Richard Harris, Rockwood, aged nearly 60 years. She was an elder and was much interested in the Foreign Mission work of Canada Yearly Meeting.

POCONO PINES ASSEMBLY.

Summer resorts are as varied and numerous as our social classes. For those who prefer to spend their vacation in quest of pleasure alone there are resorts where they may enjoy a continual merry-go-round of pastime. For those who seek health and rest there are special places and equipment, and for those who want healthful surroundings, innocent amusement, new acquaintances and mental improvement there are the Chautauqua resorts.

The writer is spending his vacation at the newest of the Chautauqua resorts, this place called Naomi Pines, and situated upon the shores of the largest lake in the Pocono Mountains. The "atmosphere," or spirit, of the place will serve me as a subject for a vacation letter.

Here, we all know one another. My family had not been here fifteen minutes, when some children took possession of my boy, my wife was introduced to many women, and I was taken in tow by my friends, Rufus W. Miller and Prof. Kemp, and introduced to all the men in sight.

At night, if the weather is too cool, or too dark, for strolls out of doors, we sit in the Exchange, or large sitting-room of the Inn. On the mantel of the rough stone fireplace, which is ten feet wide and filled with a roaring fire of logs, there is a wooden panel bearing the inscription in old English text:

"I expect to pass through this world but once. Any good thing I can do, or any kindness I can show to any fellow-being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

This inscription, the sentiment of a

FOUND OUT.

What a Mother Found Out About Food.

A mother found out what a change of food can do for a whole family, from the nursing baby to the adults, in this way: "Twice during the summer months my baby was taken violently ill, and was very slow getting over the attacks. His former diet of cow's milk alone ceased to agree with him, so I combined it with an expensive infant's food, but he soon became very much constipated.

"Then I shifted to Grape-Nuts Food, and found that this was just what baby needed, adding it to his milk after softening in hot water. Baby has thrived upon this food, and is now healthy and strong, and chubby as any mother could ask, which you know is saying a great deal.

"It did not take me long to find out that a saucer of Grape-Nuts and cream is just what is needed by the tired, nervous mother, and I have also proved to my own satisfaction that when the children are old enough to chew Grape-Nuts it is far better for them than oatmeal or any other mushy foods, for it develops their teeth and helps their digestion, and their minds seem much brighter and more active, too.

"Truly here is a wonderful food, and one for the entire family." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR Cincinnati.
ECKSTEIN }
ATLANTIC }
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
HALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

CONSIDERING the cost of labor, of applying it, and its great covering capacity, Pure White Lead is not only the cheapest Paint in the first cost, but because of its extreme durability is by far the cheapest in the end.

Furthermore, no scraping or burning will be required when repainting becomes necessary.

If interested in paint or painting, address,

National Lead Co., 100 William Street, New York.

member of the Society of Friends, reflects the general disposition, I believe, of all the people here. And this reminds me, in turn, of the fact that the manager of the Inn and some of the guests are Friends. Other guests are members of the Reformed Church; still others are Presbyterians; a few are Baptists, and there is a sprinkling of Episcopalians.

We have no dancing or card playing, but we are a happy family circle, nevertheless. We have music, and at stated times parlor entertainments and illustrated lectures. Most of us being students in the Pocono Pines Assembly and Summer Schools, which have been holding daily sessions in the grove of old pine trees adjoining the Inn, we are never without subjects for conversation. The daily excursions of the class in nature study furnish many novelties for inspection and chatter during the evenings.

The lake, three miles long and three-quarters of a mile wide, with its wooded shores and islands, affords opportunities for boating, bathing, fishing and picnicing.

Although we are on a plateau, two thousand feet above the sea level and twenty miles wide, there are mountain peaks and knobs within view and walking distance. While I am writing this, the setting sun is spreading gorgeous rays over and around a peak six miles to the westward, and in full view of the Inn porch. And the lake, as if it, too, were moved to admiration, has caught all the colors and flung them over its placid bosom.

Coming back to the social side, our dining-room is more than a place where the inner man and the inner woman may be filled. Here, too, an unseen presence seems to reign over and through all intercourse. The sole decoration on the walls is a wooden panel bearing the well-known lines from Burns:

"Some ha'e meat and canna eat;
 Some can eat and ha'e na meat;
 But, I ha'e meat, and I can eat;
 And so the Lord be thankit!"

All who eat in the Inn are not lodged there. The sleeping accommodations at the Inn are crowded, and, in consequence, some of our diners find lodging in wall tents, erected in the form of a hollow square in a field, which is bordered by the forest and situated but a few rods from the Inn.

Some other persons, in sympathy with us, but who prefer to board and lodge themselves, are encamped in the depths of the pine forest on the lake shore, and this forest, by the way, is the last of the great pine tracts in Pennsylvania.

Many of the trees are over one hundred years old, and they tower far above one's head with the simplicity and strength and majesty of pillars in some ancient cathedral. But no cathedral, with all the reverent art of man, was ever so awe-inspiring as this pine forest.

Our voices die away, and we gaze in silent wonder and worship through the dim aisles flanked by trees. We feel that we are looking upon a congregation of colossal worshipers, who softly murmur their prayers whenever a summer breeze sweeps through their leafy tops. Our feet make no audible sound, for they tread upon a thick carpet of pine needles, which the trees have renewed year after year.

Scattered irregularly over this carpet, but visible to us, are boulders and slabs of rock, which suggest burial places of other members of this gigantic congregation.

We are near to nature's heart; the past is forgotten, and we feel that, somewhere and somehow, eternity lies just beyond this leafy veil.

WILLIAM H. KETLER.

INFANTS THRIVE

on cow's milk that is not subject to any change of composition. Borden's Eagle Brand Condensed Milk is always the same in all climates and at all seasons. As a general household milk it is superior and is always available.

THE ROOT OF THE MATTER.

He Cured Himself of Serious Stomach Trouble, by Getting Down to First Principles.

A man of large affairs in one of our prominent Eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability, making it impossible to apply himself to his daily business, and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another, and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee, and even renounced my daily glass or two of beer, but without any marked improvement.

"Friends had often advised me to try a well-known proprietary medicine, Stuart's Dyspepsia Tablets, and I had often perused the newspaper advertisements of the remedy, but never took any stock in advertised medicines, nor could believe a fifty-cent patent medicine would touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store, and took two or three tablets after each meal, and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health, and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely, and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar, and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy, asking for information as to what the tablets contained, and they replied that the principal ingredients were aseptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach."

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the overworked stomach a chance to recuperate and the nerves and whole system receive the nourishment which can only come from food; stimulants and nerve tonics never give real strength, they give a fictitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums.

Although Stuart's Dyspepsia Tablets have been in the market only a few years, yet probably every druggist in the United States, Canada and Great Britain now sells them, and considers them the most popular and successful of any preparation for stomach trouble.

Events and Comments.

Charles Henry Smith, the Southern dialect humorist, who called himself "Bill Arp," died at Atlanta, Ga., at the age of 77.

President Roosevelt has authorized the announcement that Secretary Root will go out of office some time in First month, and Judge Taft will assume the duties of the office shortly afterward.

Widespread interest has been aroused by the case of 11-year old Lillie Spitsnadel, who was recently operated on with radium and X-rays in combination for paralysis of the optic nerve, and who, since the operation, is said to be able to distinguish light from darkness. The operation was performed by Dr. Amos Jenkins, assisted by William J. Hammer.

Prohibitionists of the United States have unveiled at Newton, a magnificent monument to the memory of Hale Johnson, who was assassinated on election day last year. He was chairman of the Prohibition State Committee and national committeeman at the time, and was the vice-presidential candidate on the prohibition ticket in 1896.

The situation in the vilayet of Monastir, Macedonia, is gradually becoming more distressing. One report last week said: "Twelve more villages within the last few days have been handed over to fire and sword, and women and children and the aged have been massacred indiscriminately. The Turks are believed to even meditate the assassination of the consuls in order to cause European intervention." How long will it be before efficient measures are taken to effect a reform?

Professor Langley's card of explanation to the press concerning his experiments in mechanical flight on the Potomac River contains the interesting statement that these experiments "have for their object the development of a machine for war purposes." Since the possibilities for destruction in war would be greatly increased by the successful use of flying machines by the combatants, there is reason to believe that the solution of the problem of aerial navigation would mean the doom of terrestrial armies and navies and consequently the abolition of war itself.

The Department of Agriculture is actively encouraging the production of silk in this country. The United States imports \$75,000,000 of silk annually, and it behooves us to do all we can to establish the industry on a firm and enduring basis here. Only three countries produce as much silk as they consume. The leading countries in silk production are China, Japan and Italy. The Chinese production is enormous, 24,816,000 pounds. The United States consumes 10,760,000 pounds and China 14,157,000 pounds.

It is stated that the syndicate of New Orleans speculators which recently cornered the supply of raw cotton in this country and holds it now at an abnormal price, compelling the shut-down of factories here and abroad, cleared \$10,000,000 by the operation. The loss they have caused operatives and manufacturers, however, much exceeds this amount, and

there is renewed discussion of the need of national legislation similar to Germany's with respect to regulation of speculation in commodities such as cotton, wool, wheat and coal. Secretary Wilson, in a striking interview, shows that the producers of cotton have gained comparatively little by increase in the selling price of cotton; that if the syndicate has the requisite funds it can control the new crop as well as the old one; and that infinite mischief is being done to one of our leading industries by the clique's rapacity.

That there is intense interest in the pros and cons of lynching has been shown by the deep feeling aroused at Chautauqua, N. Y., where the managers of the assembly have provided a running debate on the problem lasting a week. It is gratifying to note that the best Southern journals repudiate the extreme position, and that North and South there is a growing sense of the need of holding fast to the rock-bottom principles of Anglo-Saxon civilization and of Christianity if the country is to be saved from anarchy and degeneration. Justice Brewer, of the Federal Supreme Court, in a notable article in "Leslie's Weekly," argues forcibly for certain reforms in judicial procedure in criminal cases which will make for celerity of action and do away with the technicalities of

(Continued on page 615.)

A NEW ROUTE.

The Road to Wellville.

It is by change of diet that one can get fairly on the road to health after years of sickness, for most ill health comes from improper feeding.

What a boon it is to shake off coffee sickness and nervous headaches as some can if determined upon.

One woman accomplished it in this way: "A few years ago I suffered terribly from sick and nervous headaches, being frequently confined to my bed two or three days at a time, the attacks coming on from one to four times in every month. I tried medicines of all kinds, but could get no real relief until my parents finally persuaded me to quit the use of coffee altogether and try Postum Food Coffee. It had come to a point where I was so utterly miserable that I was willing to make any reasonable trial.

A person couldn't believe what followed, but the results speak for themselves; that was two and a half years ago, and I have never tasted coffee since. I use Postum not only for its delicious flavor, but more for the good it has done me. All of my troubles disappeared as if by magic, and I have for the past two years been doing all the work for my family of six. I seldom have even a slight headache, and I would not give up my Postum and go back to coffee now unless I deliberately intended to commit suicide.

"All of my neighbors, it seems to me, now use Postum in place of coffee, and some of them have been doing so for several years, with splendid results from the health point of view." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

(Continued from page 614.)

appeal which do so much now to make the popular sentiment that courts are not to be trusted and that hence the execution of law must revert to the people themselves. Justice Woodward, of the New York Supreme Court, however, in his argument at Chautauqua, was not disposed to favor lessening of the safeguards granted to accused criminals or to do aught to meet this popular demand. President Roosevelt's letter to Governor Durbin, of Indiana, has been universally commended, here and abroad, and, like many of Lincoln's official communications to lesser officials, really has served as an appeal to the people of the nation, and as a tonic in time of weakness.

FRIENDS' LIBRARY,

142 N. Sixteenth St., Philadelphia.

On and after Ninth month 1st, 1903, the library will be open on week-days from 11.30 a.m. to 2 p.m., and from 3 p.m. to 6 p.m.

THE BEAUTIFUL SAPPHIRE COUNTRY

Is a Delightful Place in which to Spend Your Vacation.

Along the southern slopes and tablelands of the Blue Ridge Mountains in Western North Carolina, at an average altitude of three thousand feet, with broad ridges pointing off from the main chains towards the lowlands of South Carolina and Georgia, is a country full of delightful surprises to the tourist, sportsman and health seeker, which has been appropriately named "The Sapphire Country." No other State or region contains so many grand waterfalls, such wide sweeping mountain views and such beautiful lakes.

The most interesting of the many attractive features to be found are the beautiful Toxaway, Fairfield and Sapphire Lakes. Nowhere else in the South at this altitude are such bodies of water. All who visit these lakes are impressed with the wonderful beauty and great varied character of scenery. There are towering cliffs rising abruptly for a thousand feet from their shores, and cascades of rare beauty, falling directly into the lakes from the lofty tableland surrounding. Some of the mountains in this vicinity range in height from five to six thousand feet. Indeed, it is the general verdict of widely-traveled people that in this respect the remarkable combination of lake and mountain scenery of this section is unrivaled by any in the world. Certainly no other part of America has anything to equal it.

Some of the finest hotels in the South are in this beautiful mountain country, the latest being the handsome new "Toxaway Inn," which is open for the summer season, and will remain open the entire year.

Low-rate summer excursion tickets are on sale up to and including September 30th, 1903, from all principal points, with final limit to return October 31st, 1903.

Charles L. Hopkins, District Passenger Agent, Southern Railway, No. 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

Popping of lamp-chim- neys is music to grocers. MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

Wife: "Oh, doctor, Benjamin seems to be wandering in his mind."

Doctor (who knows Benjamin): "Don't trouble about that; he can't go far."

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

WILLIAM S. YARNALL Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 20 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, JR.) 52d & Media Sts., Philadelphia

LIFE OF STEPHEN GRELLET BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street

Germantown, Pa.

OSTEOPATHY

EDWARD D. BURLIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.



SAVE 1/2 YOUR FUEL

or get all the heat you pay for. When you use a Rochester Radiator you do.

Rochester Radiator Co.,

Furnace St.,

Fully Guaranteed.

Write for booklet on heating houses.

Rochester, N. Y.

An Opportunity

is offered to subscribe to the stock of a company which should pay a very satisfactory dividend during the current year. There are numerous safeguards thrown around this stock to protect the investors. I can prove to any one who is interested and who wishes to invest their money with the maximum of profit and with the least chance of loss, that this company has unbounded merit.

I shall be pleased to furnish full information on request, and will gladly give references.

J. B. MEREDITH

520 Drexel Bldg., Philadelphia



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.

Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hôte, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone Spruce 33-55.

Clerk.

Three Books You Should Have

We have three books written by the late DR. DOUGAN CLARK, Professor of Biblical Literature in Earlham College. Dr. Clark was recognized as one of the leading teachers on Holiness, and his books are full of spiritual food.

1. HOLY GHOST DISPENSATION.

This book sets forth with great clearness the joy and beauty of living in fellowship with the Holy Spirit. It should be read by all who are thirsty after the higher life. It contains 170 pages, finely printed, good paper, in strong cloth binding, price 50 cents. It treats of the following subjects: 1.—The Dispensation of the Holy Spirit; 2.—The Holy Spirit our Sanctifier; 3.—The Holy Spirit an object of Worship, Praise and Prayer; 4.—Intercessory Functions of the Holy Spirit; 5.—The Anointing and Sealing of the Spirit; 6.—The Holy Spirit's Guidance; 7.—The Striving of the Spirit; 8.—Sanctification not by Growth nor Death; 9.—Sanctification not Impeccability; 10.—Sanctification and Temptation; 11.—Be ye therefore Perfect; 12.—Preserved; 13.—A Plea for Orthodoxy; 14.—The Reckoning of Faith.

2. INSTRUCTIONS TO CHRISTIAN CONVERTS.

This book has passed through eight editions. It is one of the most valuable books to put into the hands of young Christians. The chapters are: 1.—Be Definite; 2.—Be Diligent; 3.—Be Faithful; 4.—Be Patient; 5.—Be Holy; 6.—Be Filled; 7.—Be Established. 133 pages; price 50 cents.

3. INNER AND OUTER LIFE OF HOLINESS.

This book was written just before Dr. Clark's death. In many respects it is his most spiritual work. The book has 100 pages well printed and bound; price, cloth 35 cents; leatherette 20 cents. The book treats first of INNER LIFE as a life of Peace, Faith, Full Assurance. Extinction of Selfishness, Communion with God, and Spiritual Growth. And of the OUTER LIFE: The Walk, Regulation, Habit, Meekness and Rule of Action.

SPECIAL OFFER.—The three books, in cloth binding, will be sent postpaid for \$1.00.

ADDRESS,

PUBLISHING ASSOCIATION OF FRIENDS * Plainfield, Indiana

Acker has it—that fragrant
Mo-Kof-Fee.

JOSEPH G. FOGG
UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.
Phone Spruce 44-88-W. PHILADELPHIA.

Suburban orders promptly attended.

S. F. BALDERSTON'S SON
Wall Paper and
Decorations

Window Shades Made to Order
902 SPRING GARDEN ST., PHILA.

"WORK AND PLAY."

The biggest summer resort within easy reach of civilization is what is commonly termed Muskoka, a district in the "Highlands of Ontario," about 100 miles north of Toronto, including an immense tract of country, bordering on the Georgian Bay. This district is composed of lakes and rivers innumerable, and is situate 1,000 feet above sea level. Good fishing and hunting are assured. Ample hotel accommodation at all points on the lakes is provided to suit the purses of every one. Excellent transportation service.

Copies of handsome, descriptive literature to this country can be had free by applying to F. P. Dwyer, E. P. A., G. T. Ry., 290 Broadway, New York.

"Every triumph of life leads back by various paths to earlier preparation."

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 4,457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS
FRANK H. TAYLOR.

If Constipated



"It's Reliable"; been in use since 1844.
"It's Effervescent"; just the thing for hot weather.
"It's Non-irritant"; contains no narcotic or dangerous drug.
"It's Pleasant"; a nice Remedy for nice people.

It Relieves Constipation, Headache, Biltousness, Sour Stomach, Indigestion, in the most effective, common sense way.

At Druggists, 50c. and \$1.00, or by mail from

THE TARRANT CO.,
21 Jay Street, New York.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and uncrowded profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

ROME CORRESPONDENCE SCHOOL, Philadelphia

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

KEEP COOL

With a Bath Spray or a Shower.
75c. to \$15.00.

J. FRANKLIN MILLER

1626 CHESTNUT STREET

Oklahoma Farms

Friends desiring to locate among Friends, and near Stella Academy, should address E. J. Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

E. J. VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

The American Friend

Vol. X

NINTH MONTH 10, 1903

No. 37

	PAGE
EDITORIALS.—Personal Note.—The Practice of the Love of God.—Suggestions on Instruction in Quakerism, 619-620	
Emotion and Religion (Continued)	620
<i>T. Harvey Haines.</i>	
The Leaven	622
<i>Mary Higgs.</i>	
A Movement Against Oaths	624
<i>Thomas Raeburn White.</i>	
Tighten the Buckles	625
<i>Theodore L. Cuyler.</i>	
THE INTERNATIONAL LESSON	626
Lesson for Ninth month 20, 1903.	
CHRISTIAN ENDEAVOR	627
Topic for Ninth month 20, 1903.	
MISSIONARY DEPARTMENT :	
In the Day Season	627
<i>Dana Thomas.</i>	
CORRESPONDENCE	628
THINGS OF INTEREST AMONG OURSELVES, 628	
MARRIED.—DIED	629
EVENTS AND COMMENTS	630

CONSECRATION.

*Tho' the rain may fall, and the wind be blowing,
And cold and chill is the wintry blast,
Tho' the cloudy sky is still cloudier growing,
And the dead leaves tell the summer is past;
My face I hold to the stormy heaven,
My heart is as calm as the summer sea;
Glad to receive what my God has given,
Whate'er it be.*

*When I feel the cold, I can say, "He sends it";
And his wind blows blessings, I surely know;
For I've never a want, but he attends it,
And my heart beats warm, tho' the winds may blow.
The soft, sweet summer was warm and glowing;
Bright were the blossoms on every bough;
I trusted Him when the roses were blowing,
I trust Him now.*

—ELIZABETH BENNETT.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone Spruce 33-55.

Clerk.

**HOTEL
EMPIRE**Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.
Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

EDUCATIONAL.**The Oakwood Seminary**

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care
of New York Yearly Meeting of Friends.**Academic, College Preparatory and Commercial**

Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.LINDLEY M. STEVENS,
Superintendent.**WHITTIER COLLEGE**Classical, Scientific and Literary courses. Highest
requirements. Students unable to continue their
studies in more rigorous climes will find this climate
the best in the world for study. Natural advantages
for scientific investigation unsurpassed. Well
equipped laboratory. Whittier, a Friend's community,
—morally clean,—no saloons or kindred sources of
corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

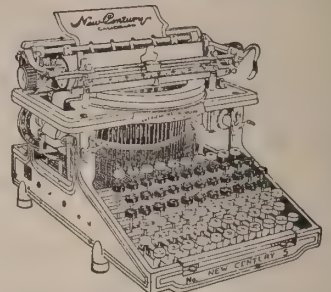
STENOGRAPHER**GEO. B. COCK**

Girard Building and 216 W. Coulter Street.

Telephones.

**STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.****MARY M. KITE**407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

The

*New Century***TYPEWRITER**does the **BEST WORK** and lots
of it, **BASILY.****Strong, Thoroughly Built,
Superior in results to any other.**

Write for

"THE BOOK OF THE NEW CENTURY."**AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.****SUBSCRIBERS' WANTS.**We particularly invite the attention of the readers of
"The American Friend" to this column. It will be found
useful for almost everyone who wishes to advertise. The
price for a single insertion of 5 lines is 25c.; 5 lines, 5 times
costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80.
Larger space is charged at the same rate. Cash with order.**FLOWERS AND SHRUBS.**—You should plant this
Fall. Send for our new Floral Guide, just out.
The Conard & Jones Co., West Grove, Pa., Box X**FOR SALE.**—5000 of Amos Kenworthy's "Never
fail to bear" Hardy Northern Grown "Friday"
peach trees. Write me. **JESSE OVERMAN, Knights-
town, Ind.,** successor to Amos Kenworthy.**WANTED.**—Nursery Governess or Mother's
Helper to take charge of three young child-
ren; sewing required. Address by letter only, giv-
ing experience and references, Mrs. Minturn T.
Wright, Haverford, Pa.**FOR RENT.**—S. W. corner Twentieth and Arch
Streets, attractive house, 13 rooms and 2 baths,
in thorough order. Would rent to private family at
moderate figure. Apply to Girard Trust Company.**WATCHMAKER AND JEWELER.**—Careful
and accurate repairing with prompt service,
has brought me the custom of many Friends.
Their patronage is particularly solicited. My store
is nearest to the Market Street ferries, and is easy
of access from every part of the city. **W. L. Berry,
22 South Second Street, Philadelphia.****SPECIAL OFFER.**—To any one sending us 25c.
and 20 names of heads of families, we will send
one box Salve by return mail. **UNCLE JERRY
HOBARD SALVE CO., Miami, Ind. Ter.**
Please mention this paper when writing.**STANDARD BOOKS ABOUT THE QUAKERS****A Quaker Experiment in Government.**By ISAAC SHARPLESS, LL.D. The authoritative
exposition, from the Quaker standpoint, of Penn's
unique "experiment" in government according to
Christian principles. Covers the whole colonial
history of Pennsylvania. Popular edition, two volumes in
one, 12mo, cloth, 540 pages . . . \$1.50HAVERFORD EDITION, two volumes, profusely illustrated,
half morocco, deckel edges, gilt top . . . \$7.50**Quaker Arrivals in Philadelphia, 1682-1750.**Certificates of Removal received at Philadelphia Monthly
Meeting of Friends. Extracted from the original records and
edited by ALBERT COOK MYERS, M.L. 12mo, cloth, . . . \$1.25**The Quaker: a Study in Costume.**By AMELIA M. GUMMERE. A historical study of
the origin and development of the distinctively
Quaker forms of dress. Profusely illustrated from
historical examples. 12mo, 248 pages, bound in
half oose-sheep, with a cover design by Miss Amy Otis. \$3.00**Sally Wister's Journal; being a Quaker Maiden's
Account of her Experiences with Officers of
the Continental Army, 1777-1778.** A real historic
manuscript of great value and charm. Now first
published in full. Illustrated with over seventy
portraits, views, and facsimiles. Edited by ALBERT
COOK MYERS, M.L. 12mo, cloth, 224 pages . . . \$2.00**FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.****The Provident Life and Trust Co.**

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000**ASSETS, \$61,615,271.43**

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

**INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.****And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.****All Trust Funds and Investments are kept
separate and apart from the assets of the Company.****SAFE DEPOSIT VAULTS.****BOXES \$5 AND UPWARDS****SAMUEL R. SHIPLEY, President.****T. WISTAR BROWN, Vice-Prest.****J. R. FOULKE, Trust Officer.****ASA S. WING, Vice-President.****DAVID G. ALSOP, Actuary.****JOS. ASHBROOK, Man. Ins. Dept.****J. BARTON TOWNSEND, Asst. Trust Officer.****SAMUEL H. TROTH, Treasurer.****C. WALTER BORTON, Secretary.****DIRECTORS:****SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,****ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,****THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS
FRANK H. TAYLOR.****The Tonic
Par Excellence.****QUINA-LAROCHE**is highly recommended as a preventive of
Colds and Influenza

and as a specific remedy for

**Typhoid
and Malarial Fevers.****E. FOUGERA & CO., 26-30
N. William St., N. Y.**

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. X.

PHILADELPHIA, NINTH MONTH 10, 1903.

No. 37.

PERSONAL NOTE.

So many letters have been received by the editor from loving and sympathetic friends that he finds it impossible to send each writer a personal word of thanks and appreciation, as he would like to do. These words of comfort and sympathy from friends, both in England and America, from persons known and unknown in the flesh, have deeply touched his heart and strengthened him for his tasks. The cords of love which are woven about our human hearts, as we suffer with others, help us to feel the infinite power of love, and make God's love more real. In these days of deep loss the warm touches of friendship have been full of refreshment and blessing, for which a true thankfulness is felt.

THE PRACTICE OF THE LOVE OF GOD.

THERE is one thing which even the simplest Christian of us may learn from the scientist. He will never be satisfied with any theory or hypothesis until he has tried it. He goes straight to work to see if it can stand the strain and test of facts. Every page in the history of science is strewn with rejected theories and dead hypotheses. The laws and principles which are taught to-day are held because they have survived the hardest test of actual facts which so far are known. Everything in the world gains in value as it proves able to stand tests. This is especially true of the great things by which we live. There is a whole world of difference between second-hand accounts of somebody else's experience and first-hand experience itself. We begin, of course, with truths which others have tested and which we accept on authority, but we never quite possess our truth until we have worked it out in practice and put it to the strain of living by it. Little by little we pass over from mere views and opinions which have been given to us to the deeper, solider faith which is the fruit and product of the actual practice of our principles and doctrines. Christianity first begins to be something mighty when a person is found who goes beyond views and theories and really practices in his life the great truths which lie at its heart.

Every Christian creed which has held its place in the world has announced in one way or another the

Fatherhood and Love of God as a central fact. For ages men have said, "I believe in God the Father," but too often they have gone on living as though this belief made no difference to them. It never seemed to occur to them that they had to *practice* it—i. e., that they ought to live as though they knew God as a Father. We all find it easy to say over John's great words, "God is Love," but we are very slow in practicing this truth until it has all the reality of the things which we touch and see. Think what it means! Let us start out to translate all our creed, all our doctrines into actual practice. We will live to-day, this week, this month, this year as though we knew that our life solidly rested on the love of God. It is to be as sure a fact for us as space or gravitation. Wherever we move we are enveloped in it. Well, the effect would be, first of all, to wipe out completely our anxiety and our worry. We worry because we lack confidence in the future, but the man who lives in the love of God knows that He who clothes the lily and guides the bird is shaping his life toward good ends even when he cannot see the way, and so he trusts and is happy. He stops being burdened with himself because this very practice of the love of God makes him care more for others than for himself, and he forgets his own troubles in his joy to help ease somebody else's trouble. Furthermore, if we actually realized what the love of God means and lived as though we knew its meaning, we should stop sinning. We sin because we want something for our own selves. We are blind to what our sin will make God suffer. We forget that the mightiest thing in the universe is the love of God, and we blur the cost of His sacrifice for us in our desire to get some petty thing for ourselves. The moment we feel the tug of His love upon us and go to living with a sense of the fact that every sin in the world crucifies Him afresh and spoils His purpose for us and in us sin becomes a hideous thing, and His infinite love constrains us to live not unto ourselves, but unto Him.

Then, too, he who truly practices the love of God can face the mysteries which look so dark from the outside. "I am not afraid," said the little fellow at sea in the storm, "because my father is the captain." That is the secret of all triumph in this world of trial and loss—"I know my Father is pilot on this sea

of life, even though the mists are thick." There can be no shipwreck for the soul that practices that faith. To live in the love of God is to win eternally everything which is lost in time and space. He who loves us to the death cannot bring into our lives anything which defeats or breaks our human loves. That is impossible. His whole purpose is to perfect and heighten our love, never to crush or weaken it. As we live in the confidence of His love and practice it we shall rise above the faith which is only belief and opinion to the faith which is the very substance of the things we hope for, the test of things not seen.

SUGGESTIONS ON INSTRUCTION IN QUAKERISM.

THE subject which was considered last week in an editorial article signed by "J. W." is a most live and important one. We do not want to make narrow sectarians out of our members, for such persons are of little use to themselves or to anybody else, but we do want our membership instructed in the truth to which the Heavenly Father has called us as a people to bear witness. It is a duty of every citizen to teach his sons, and his daughters, too, that there are great and precious principles at the basis of our national life, and that no person can live nobly who does not in some degree make his life count toward the maintenance and advancement of these principles of self-government. Intelligent loyalty and wise devotion make any country great and powerful. It is hardly less important that young men and women should grow up with an intelligent devotion to the principles of their religious denomination. The invisible church is one great spiritual whole—the unity of the living and the dead who are in Christ—but the visible, militant Church has many branches organized to maintain and emphasize special aspects of revealed truth which its members have laid hold of and found precious in their own lives. We may always be sure that there is something lofty and divine in truths which have fed the souls and inspired the lives of men and women through long centuries, and when such living torches are carelessly allowed to drop it means that somebody has been cowardly and disloyal. We certainly have received flaming torches of truth from the hands of valiant fathers. Are they being handed on? Will the next generation say that we *compelled* them to be noble guardians of the ever-growing truth?

What we need most just now are some words which shall help work out our present duties in some

practical way. How shall our members be instructed in the principles of truth which are committed to us? Well, first of all, every one of our educational institutions ought to make it possible for its students to learn what we are doing in the world and what we are here for. These institutions have a larger duty toward our membership than they have yet fulfilled, and the solution of this problem lies nearest to their doors. THE AMERICAN FRIEND has a much larger service in this direction than it has yet performed, and plans are already being matured for some more direct teaching and instruction. The young Friends in a number of our meetings have formed "round tables," or study groups, for the study of Friends' history. These "round tables" may be made very serviceable, and it is hoped that we shall soon have suitable books for their use. Almost every meeting might have such a study group during the winter, and it would be well to have one or more public meetings to which the whole membership would be invited. Already steps are being taken to found a traveling lectureship to provide for courses of lectures on Quakerism to be given wherever there is a demand for them.

A good work is being done in many yearly meetings through institutes and summer schools. This method of instruction might be very much extended and brought within the reach of most of the members by the holding of two-day conferences for instruction at one of the four quarterly meetings during the year, or even at the time of monthly meetings. These conferences draw Friends together, and with little expenditure for traveling expenses speakers could be secured. It would be well if both monthly and quarterly meetings would appoint good strong committees to consider and forward methods for the instruction of their membership. Little by little we shall learn how to do this much-needed work.

FOR THE AMERICAN FRIEND.

EMOTION AND RELIGION.

BY T. HARVEY HAINES.

(Continued from last week.)

2. I have spoken of quietism as characterizing Quakerism in the period of declining and declined missionary zeal. In this period the enthusiastic love of souls which characterized the martyrs is no longer found. Men have grown cold. Their so-called enthusiasm is shut up within their own souls. They keep the Spirit quietly within them. Some of these lives have been truly beautiful to behold. But the unnaturalness of them makes the ideal an unsatisfac-

tory one. It does not work for most men. This unnaturalness of it, by which the spiritual life of the society waned, was the cause of the revivalistic spirit, and the revival in the Society of Friends. Nature asserted herself. Men were recalled to a whole living. The emotions (the movers of the will) had been cast out. Spiritual death reigned in many quarters. The real apostolic spirit discerned an important cause to lie in the lack of the emotional element. It was restored. Like most corrections of extremes, it itself went to an extreme. It led in many cases to a substitution of feelings for religion. A life of feeling (excitement), and that of a low physical sort, is often mistaken for religion. It is the bane of many religious communities to-day, both among Friends and others.

True religion is a joyful affair. But it is not mere exhilaration. It is a very serious affair, and lightness is far from appropriate to it. With some, "getting religion" seems to be a species of intoxication very much akin to that produced by a glass of wine in one particularly susceptible. The general buoyancy of the body, indicated by the gesticulations and general tendency to acrobatic feats of some so-called revivalists, would indicate that they had little more than animal excitement. The same is indicated by their words. When they are not shouting or jumping, they have little to say save "I am so happy, I just can't keep still," and other twaddle of the same sort. The poverty of their language is explained by the superficial character of their experience. The expression of their happiness is all in physical terms, and it seems, indeed, that this is the only religion they have, a physical exhilaration. Such an utter travesty of religion is painful in the extreme to any one who really knows the peace of God in his heart, and who feels he is a worker together with God in the building of a better humanity. It is utterly bad because it pretends to be that which it is not in the least.

There is no doubt that the getting of God within the soul, or finding oneself at one with the Father of Spirits, is an intoxicating experience. It is really enthusiastic, God being in us. It should be attended by the physical signs of joy, for it is the greatest experience a man can have; it means most in his life. But it is also an awe-inspiring experience because so momentous. It means the complete renovation of a life—the exchange of ideals. And when we see one acting as he would at a foot ball game, and all because he has "got religion," we very much doubt if he has anything of the sort. If he really had it there would be some sign of humility, and of a joy that was too deep for expression in the antics that characterize some of our revivals.

One whose religion is expressed by such an overflow of animal feelings has not really learned Christ. He may have begun well, but he is not sufficiently advanced to teach others. His behavior is an impeachment of the judgment of the mission board or evangelical committee which sends him out. They mean

well, and may have the making of good workers in them. Such being the case, the more is the pity they are not properly trained. They need some of the discipline which the other extremists knew so well. They need to do what Paul did when he spent two years in the desert of Arabia, what Luther did in the Wartzburg, what Tauler did when his ministry was discredited and he retired for many months into his cell, and what George Fox did when he wandered alone in the north country sleeping in caves and hollow trees, and spending his days in reading his Bible and seeking one "to minister to his condition." In this condition these need to be ministered unto. They need a deeper baptism than they have yet attained. If they do not find a deeper current of spiritual life, they tend not only to fall away themselves, but many of those whom they seem to lead into the fold are sure to backslide. This life of physical exuberance is bound to pall on one, and no matter how much they assure each other that it is really religion, if they do not come to something very much more real in the way of spiritual experience they are sure to fall away. Such a life is but an aping of true religion. The attempt to live a satisfying life on this plane is as sure to lead to disappointment as when an uncultured man or woman, with unlimited wealth, seeks ever new satisfactions in mere sense pleasures. Sense pleasures are unsatisfying even though one think they constitute religion. We have a rational nature, and this cannot be satisfied with pleasant sensations. We must have a rational scheme of life, and must be fulfilling this in order to be satisfied. In religion we must be building God into our lives and into human society. There is no more serious canker at the root of religion in this present time than this superficiality which lures men into a stopping short of the real work of religion in their hearts. Its aim seems to be to hurry people along at such a pace that they shall be saved before they know it, and in so doing causes them to come short of anything real. They get switched into a side path which proves a blind alley. The cravings to know eternal life get a satisfaction which proves to be no satisfaction. The pity of it is that when this deception is discovered the craving has somewhat abated, and the true start is made under greater difficulties than it would have been before. In this way the stirring up of the emotions is an evil. For they of themselves cannot support this life, but are only a vaporous substitute for life.

3. There is no doubt the emotions have a place in the religious life, as shown above. The will is moved to act by feeling; and organized feeling is emotion. An emotion, by its natural course, terminates in a will act. And it is for the will act, to which it leads, that an emotion is valued. The error of the species of revivalism which we have just been criticising is that it values the emotion and the feeling for what it is in itself. It values that which is merely means as an end in itself.

It is through our will acts, prompted by our emotions, that our lives and characters develop. Each

one of us become that which we love, and set our hearts upon. As free agents we choose our ideals, and then proceed to be like them. This is what makes friendship and love, both human and divine, such potent factors in life. Love is attraction begotten of a felt lack in ourselves. We want to be like our love in some respect. She bodies forth in concrete fashion in her character some features of the ideal for which we strive. The life of continued love after marriage is a continual discovery on the part of each of new characteristics in the other. We never know a human being completely. But such characters are continually developing. And the new life of each is an ever fresh source of inspiration and help to the other. So it is with friendship; and so, in a much higher degree, it is with our life hid with Christ, the divine work of religion in the heart. We are moved by what we see of our friend, our love, and also of God. We will be like them. This means we act. We do as we think these our ideals do, and so become like them.

With this view of religion as a progressive organization of life, we see clearly where the revivalistic ideal which ends in mere feeling is bound to prove abortive. This life mistakes a feeling of happiness for goodness. There is no ideal, save more of this happiness. To this end action is directed. The individual goes to the places and goes through the performance which brought it before. And the leader in such a performance resorts to the tricks of the hypnotist, relying on the imitative instincts of his audience. By making a show of joyfulness he gets them to performing as he does, and this induces the same emotional states in them, and directly there is a pandemonium, ostensibly for the saving of souls, but in reality subversive of the cause of true religion.

Real goodness of character comes by far other means, as we have seen, and it may come without much noise. Most of nature's work is done slowly, and not by cataclysms. But this goodness, which is organization, comes largely through sympathy and imitation. It is therefore essential, from this standpoint, that the leader of the people should be a competent scholar in Christ's school, that he should have learned real lessons at the feet of the Master. We do not demand completeness of character. That is impossible to humans. But he must be an experimental Christian—must have some real fruits of the Spirit in his life. There must be in him something really worthy of imitation.

It is also highly important that his message bring before men some ideal which shall take fast hold of their wills through their affections. To so present an ideal, it must be known experimentally; i.e., through living it, and the audience must be known. Preaching is like teaching in this respect. You must know what the pupil is and has in order to make instruction take hold of him. So in the work of religion, the truth does not appeal to all alike. You must take your man where you find him and lead him out thence into the better country. To preach the gospel

convincingly to a lot of seamen on the docks is one thing, and to preach the same gospel convincingly to a company of bridge whist players of the gentler sex is quite another thing. The minister of the gospel must be a close student of human nature to make his message effectual to move human wills, by planting high ideals and making them effective. This is work for full-grown men in Christ's school. It needs knowledge of men and of life.

Fire and enthusiasm are a part of the equipment for the advance of Christ's kingdom. But uncontrolled fire runs rampant and destroys. We want a zeal and enthusiasm. This is part of life. But they must be organized by intelligence and become effective on the will in the service of the ideal. Organization in life—ever more and higher life—is the desideratum. This organization comes through an intelligently guided will. And the will is intelligently and effectively guided when the social emotions are in control. Life consists in all these—intellect, emotions and will. It is no one of these, and least of all is it either mere feeling, or the inert will.

Columbus, Ohio.

THE LEAVEN.

BY MARY HIGGS.

The Parable of the Mustard Seed contains the history of a normal healthy process of growth. The tiny "grain of faith" taking root in the soul should produce a spreading life, which takes hold of the lower elements that surround it, and transmutes the earthly into the Divine. Born of water and of air, the tree of God flourishes in spite of all adverse conditions, and the common earth is only soil for manifestation of this goodness. Such is the kingdom of God, whether in the individual, in society, or in the world; the changing and development of the lower into the higher under the influence of the Spirit.

But we are in the presence of another set of phenomena also, viz., a form of life which works as a ferment, and in just the opposite direction. The seed seizes on the lower to transmute it to the higher. The yeast plant, itself a low form of life, seizes on the product of a higher life, the good wholesome flour, and disintegrates it and pulls it down to the level of its own life. It feeds on it and multiplies its own low type of life with amazing rapidity. What has taken a whole year of sunshine and rain to produce by the slow process of growth is seized upon by these germs of a low life, and rapidly disintegrated.

But the whole is under the presiding presence of the Spirit of Life. The law of death is within the grasp of the law of life. The world is full of "ferments" which work destruction, yet life survives. The yeast plant in the hand of a woman is used to raise the lower form, flour, into the higher form, bread. The Spirit of Life seizes hold of the lower form and uses it in its own processes. Left to itself in the presence of the ferment the flour would

decay and be dissolved into its elements. But the process is only allowed to go on to a certain point, "till the whole is leavened." The whole mass "works," it is stirred through and through, every particle is in contact with the disturbing factor, the whole is "raised."

But what a different raising from that process by which the seed lifts the clod, and eventually lifts its head high above earth into the free wind of heaven! The raising of the lump is a death process, it evolves poisonous gas, it is the way to corruption. Only one thing can save it—the swift process of destruction of the germ by heat when its evolution has reached a certain point. The spirit of life presiding over the process checks it at the right moment. The fiery heat of the oven stops the process of decay, and the product is the bread of life, good, wholesome, sweet, fit to nourish and sustain. This is the history of the kingdom of God.

Again and again in the history of the Church we may trace the hand of the presiding Spirit of Life. The good, wholesome flour, the product of many generations of quiet growing life, becomes inert. The death process seizes it; it becomes "leavened"—pharisaical, hypocritical. It is good seed ground down, no longer growing. Therefore it is fit soil for the germs of degeneracy. A lower type of life seizes on it, and rapid decay breaks up the old goodness—worldliness, conformity to the prevailing types of low life, rapid departure from old ideals.

God's process of making a saint is often to let decay and disintegration reach a certain point, and then by the fire of the Spirit to bring home to the soul a realization of its rottenness. The leaven of malice and wickedness works for its destruction, but suddenly the process is checked, and good wholesome bread is made from a decaying life. Augustine is an example of such a process; and so is John Bunyan. But only the sudden arrest of the process of decay can save it. The redemptive process in it is not one of slow growth, but of sudden destruction of evil.

We see, therefore, that our Master has given us in these two parables the key to the history of the kingdom of heaven. The slow and steady growth of good seed has raised up again and again trees of God, institutions under the shelter of which thousands of lives have grown to maturity, sweet and wholesome.

But the illustrations of the other process are no less patent. The Church of Rome sheltered the life of many a saint, yet the leaven of hypocrisy seized her. The whole mass was seething with corruption when the Reformation fires stopped the process.

Again the trees of God have grown. But is it not evident that the period in which we live is not one of quiet growth, but of fermentation and decay? Rapid changes are disintegrating the old beliefs, seizing on the stationary products of former life, and transmuting them. There is the prevalence of a low type of spiritual life, and ever the higher has a tendency to be assimilated to this. The sturdy, independent,

growing faith which could resist the tendencies of its own day, and use the lower in the service of the higher, has given place to a parasitic growth, which brings old forms to decay without replacing them by a strong fresh life of its own. We have "higher" education, "higher" criticism, "higher" life, we have new forms of organization rapidly spreading, till society is "leavened" through and through with "associations," "unions," "leagues" and dozens of contrivances to "raise" it. We have the fermentation of party and of creed, the conflict of old and "new" thought. It is the process of fermentation.

What, then, should the thoughtful and devout soul do in the midst of such an era of the world? There are two sources of comfort.

1. That such an era is the soil in which are planted the trees of God. An era of fermentation acts as the dung about the roots of such a tree. The trees that flourish in our age were planted in an era of fermentation. Even now somewhere the Husbandman has His mustard seeds planted, and when the fermentation of our time has passed, there will rise as its product some stately growths to refresh and protect the sons of men. But this is not all.

2. Such an era has a swiftly-approaching consummation. The Spirit of God says to such a process, "Thus far shalt thou go, and no further." The child of God, one with the Father's will, who, praying in the Spirit, seeks to draw upon the world a fresh outpouring of Divine grace, has to request of God something vastly different from His blessing. Elijah prayed that it might not rain, and the answer to his prayer brought to his nation the sense of Divine judgment. Christ saw in His time the fiery oven awaiting His nation, and shuddered at its fate, but did not avert it. Isaiah was told to pray for the sweeping desolating winds to come from the four quarters of the globe, ere the slain of his nation could live.

As we look at the festering sores of our national life, the rottenness of our religion, the prevailing low type of worldliness, what are we to pray? Must we not pray to the presiding Spirit of God? We are being kneaded and tried. The germs of death are amongst us. Without God—what can a nation do without God? A swift career of corruption lies before us. Let us cry with all our hearts to Him to put our nation through the fires of affliction rather than to destroy her. Lord, send any trial, but preserve us from evil! Lord save us, or we perish! As individual Christians must not our daily prayer be to be preserved from the leaven of hypocrisy? Let us at all costs be true, but let us hold to old ideals in changing times. Plain living goes with high thinking. Simplicity, obedience, truth in the inward parts, the absence of pride and vainglory, a lowly and quiet spirit, still constitute "the salt of the earth;" and salt is impervious to leaven. Let us cling to the belief in the Spirit of God for dear life. Oh, Holy Spirit, preserve me from the evil!—"The British Friend."

FOR THE AMERICAN FRIEND.

A MOVEMENT AGAINST OATHS.

BY THOMAS RAEBURN WHITE.

When a man goes upon the witness stand to testify before a court of justice he is addressed thus by the court crier, "You do solemnly swear that the evidence you shall give in the matter now before the court shall be the truth, the whole truth, and nothing but the truth, so help you God," to which declaration (unless he express conscientious scruples) the witness is expected to give his assent.

Probably nine-tenths of the witnesses, if they think about it at all, suppose the concluding words mean a sort of invocation of the Deity to help them speak the truth. In fact, they mean something very different. The expression is a survival of a longer form anciently used in England, which was in this wise: "So (that is, if you speak the truth) may God help you at the last great day." This in turn was an abbreviation of a yet older form, which contained an elaborate invocation of God's direst vengeance for false swearing.* To understand the true significance of any custom or form which has existed from antiquity we must seek its meaning from its history. Therefore it is proper to briefly recount what we know of the origin of the oath.

Oaths existed long before the Christian era; in fact, before history itself. They were among the natural customs which antedate any human records. The necessity for truth telling was recognized even among very primitive tribes, for they must be credited with the invention of the oath to insure it. In spite of the meager sources of our knowledge it seems reasonably clear that primitive men required each other to swear oaths in the name of some being, real or fancied, which was deemed by the swearer to be gifted with a supernatural power. They believed that the being summoned by the oath-taker to witness the truth of his words would be angered at the affront put upon him by first calling him to witness and then falsifying, and would take vengeance for this insult. We have a few curious survivals of such oaths. Wild beasts were at one time worshiped as being the worst powerful beings upon the earth. In some parts of Siberia, members of wild tribes still swear by the wild boar, and in India the Santals are sworn on tiger skins. They firmly believe that if they swear falsely sooner or later a tiger will seek them out and devour them. So in South America, the natural tribes swear by a mountain or by the sun, and believe that a false oath will cause the mountain to fall upon them or the sun to burn them.

The oaths used by the ancient nations of all countries are of many kinds, and all adapted to the belief of the oath-taker. The Old Testament abounds with examples of oaths taken by the Hebrews in the name

* The citation of authority will, for brevity, be omitted in this paper. Any one who may desire to examine the subject more fully is referred to a much more extended article on the same topic, which appeared in the "American Law Register" for July, 1903.

of Jehovah, and of other oaths deemed false and impious, taken by "heathen." The first of such instances occurs in the Book of Genesis 21: 22-24. Abimelech came to Abraham and said, "God is with thee in all that thou doest. Now, therefore, swear unto me here by God that thou wilt not deal falsely with me nor with my son nor with my son's son; but according to the kindness that I have done unto thee, thou shalt do unto me and to the land wherein thou hast sojourned. And Abraham said, I will swear."

This passage shows that the Jews and also the inhabitants of the land of Gerar, where Abraham then was, understood the meaning and the supposed binding force of oaths. Abimelech himself did not believe in the God of Abraham, but he required him to swear by his own God, knowing he would be bound by that oath. Many centuries later the renowned Baron Puffendorf wrote that all people were to be sworn according to the ceremonies of their own religion, and this has become a principle of our law.

The efficacy of these oaths consisted in this: The swearer believed in the God whom he called upon to witness the truth of his words. He believed that this God would at his bidding hearken to his words, and if they were false he would be offended, and would punish him for the violation of the oath. The essential thought at the bottom of it is that the swearer believes some supernatural power will punish, not for the sin committed by telling a lie, but for the violation of the ceremony.

In ancient times when men had a very different idea of God from that which the Christian world now has, it was supposed He would interfere by a miracle, when called upon, to further human ends. During the Greek and Roman periods faith in oracles and augurs was universal, and the conduct of human beings was largely governed by their supposed decrees. It is not surprising, therefore, that there was an almost universal belief, particularly among the more ignorant classes of people, that the god or gods in whom they believed would answer the summons of an oath by witnessing the words spoken, and would avenge a violation of the ceremony. The law courts took advantage of this belief or superstition, and used it to extort the truth. It was not then supposed that anyone would be so bold as to risk a frightful fate by violating an oath. At first, in the Jewish and Roman courts oaths were not administered to witnesses, but only to parties to the action. From about the time of Constantine, however, witnesses in Roman courts were required to swear.

The common law which grew up in England at a somewhat later date appreciated the apparent usefulness of the oath as a means of securing the truth from witnesses and others who were to be examined in court, and it was therefore made a part of the common law procedure. Both witnesses and parties were required to swear in the name of God to the truth of certain matters, invoking His vengeance upon themselves if they told a falsehood.

Various means of trial were in use in early times,

which depended upon the same fundamental idea, viz., that God would interfere in human affairs by a miracle at the bidding of a suppliant. It was believed that if an accused person were made to walk over red-hot plowshares or to thrust his hand in boiling water God would by a miracle deliver him unhurt. It was also thought that if such an one were thrown into a river, the water, having been adjured with proper oaths, would refuse to receive him if he were guilty, so that he would float, but if he were innocent, would allow him to sink.

This latter idea could not long survive the dawn of more enlightened ideas, and it was soon abandoned. The oath, however, although founded upon an idea equally superstitious has survived and remains a part of our legal procedure until this day.

(To be continued.)

TIGHTEN THE BUCKLES.

BY THEODORE L. CUYLER.

It is related that a cavalry officer, with a small number of followers, was pursued by an enemy who were in large force. He discovered that his saddle-girth was becoming loose; his comrades were urging him on to greater speed; but he dismounted, tightened the loose buckle, and then rode on, amid the shouts of his companions. The broken buckle would have cost him his safety—perhaps his life. His wise delay ensured his safety, and sent him out of the reach of his pursuing enemies.

This incident suggests several spiritual lessons. A very obvious one is that the Christian who is in such haste to rush off to his business in the morning that he does not spare any time for his Bible or for prayer, is quite likely to "ride for a fall" before sundown. One of the most eminent Christian merchants of New York told me that he never met his family at the breakfast table until he had had a refreshing interview with his God over his Bible and on his knees. His family worship afterwards was not only a tightening the buckle for himself, but was a gracious means of safety to his household. One of the greatest dangers in these days is that too many children are growing up—even in nominally Christian families—with sadly lax sentiments in many vital directions. They have loose views about God's day and God's Book, and very loose practices as to attendance upon God's worship. They start out in life with a broken buckle, and when the stress of temptation comes, they are easily thrown to the ground. Fathers and mothers owe to their children as well as to themselves the duty of tightening the saddle-girth.

Not only do many families suffer from laxity in parental government, and godly parental training, but I fear that some congregations suffer from laxity in the teachings of their ministers. No church is very likely to rise higher than its own pulpit. If the shepherd of the flock holds loose doctrines; if he is so "liberal" that he gives away, or throws away, vital truths; if he lets down too many bars that the

Bible wisely puts up, then it is no wonder that the flock wanders off into the ways of worldliness. There is no danger in these days of excessive strictness, or of "Puritanical" principles or practices. The danger is just from the opposite direction. Would it not be a wise thing if some pastors, who see that their churches are being overtaken and demoralized by worldly temptations, should call a halt and tighten their buckles?

The incident at the head of this brief article has a very close application to the maintenance of a vigorous, happy and useful Christian life. The very word "religion" is derived from a Latin word that signifies "to bind fast." True religion means the being bound fast to the Lord Jesus Christ in constant dependence on Him and obedience to Him. It is the very opposite of loose thinking and loose living. How to keep up a healthy spiritual life is the daily problem with every Christian. The parable of the buckle gives a hint. True piety is never self-sustaining. We only can "do all things through Jesus Christ that strengtheneth us." Without Him nothing; with Him everything. Therefore it is that our Bible exhorts us with prodigious emphasis to "pray without ceasing." When we relax in this vitally important duty, the enemies will soon overtake us, and overmatch us, and leave us in the dust. Brethren and sisters, tighten the prayer-buckle.

Borough of Brooklyn, New York.

Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will, as we lay aside a garment. It is something that always pours out from our life like light from a lamp, like heat from flame, like perfume from a flower.—J. R. Miller.

There always are those who wrap their talent for service in the napkin of not-worth-while. They feel that they could not do much because their ability is so small, and therefore they do not try to do anything. They suppose that they are practising the much praised virtue of humility, while really they are evading duty and responsibility and thus incurring blame and guilt. The truth is, no one, however small his ability, need live uselessly. God bestows no talents which he means to be wrapped up in napkins of any kind. Of course we cannot give what we have not. But we should give always what we have. We are never to say, "There is no use in my giving, for I have so little. It can do no one any good." We have nothing to do with the matter of larger or smaller. We are responsible only for what we have. If it is but one little talent, one little talent is all we shall have to answer for. But we must answer for that, and if we fail to use it, we shall not only lose it in the end, but also shall incur the penalty of uselessness.—J. R. Miller.

The International Lesson.

THIRD QUARTER.

LESSON XII.

NINTH MONTH 20, 1903.

ABSTINENCE FROM EVIL.

1 Peter 4: 4-11.

GOLDEN TEXT.—Be not drunk with wine, wherein is excess. Eph. 5: 18.

DAILY READINGS.

Second-day, Ninth mo. 14.—Abstinence from evil. 1 Pet. 4: 4-11.

Third-day, Ninth mo. 15.—Wise counsel. Prov. 23: 15-23.

Fourth-day, Ninth mo. 16.—Blessedness of watching. Luke 12: 31-40.

Fifth-day, Ninth mo. 17.—Punishment of unfaithfulness. Luke 12: 41-48.

Sixth-day, Ninth mo. 18.—Be ready. Matt. 24: 42-51.

Seventh-day, Ninth mo. 19.—Watch and be sober. 1 Thess. 5: 1-11.

First-day, Ninth mo. 20.—Watch and pray. Mark 13: 28-37.

The First Epistle of Peter from which the present lesson is taken may have been written at Rome, though some think it was at Babylon; it is impossible to speak with certainty. Mark was with the writer (5: 13). When it was written is also uncertain; some would place it in the year 61 A.D., others as late as 64. The Epistle is addressed "to the strangers scattered throughout" Asia Minor. The R. V. translates this more accurately, "Sojourners of the dispersion." This means that the letter was primarily written to Jewish Christians, though there is no reason to think the Gentile converts were not included. The occasion of the composition of the Epistle was evidently some kind of persecution (1: 6, 7), though this would appear to be rather social, personal opposition and reproach than a state persecution. The Epistle is full of hope. Though some have questioned the genuineness of the Epistle, the treatment, the tone, the language, all resemble the Apostle's utterances as recorded in Acts, and the absence of close reasoning or unity is characteristic of such a man as Peter undoubtedly was. The whole Epistle is hortatory in its characteristics, and not argumentative.

1. "Forasmuch then." These words refer back to 3: 18, where the suffering of Christ is spoken of. Since He has opened the way of salvation for men as He has set an example of right-doing at any cost, we should "arm" ourselves "with the same mind."

2. "That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God." (Amer. R. V.) "Lusts." The sinful desires of our human nature to which so many yield. "To the will of God." That rule of holy living which the Christian should follow.

3. "For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, wine-bibblings, revellings, carousings, and abominable idolatries." (Amer. R. V.) A list of the sins and excesses so common in the heathen world at that time. Those to whom he was writing should renounce all these absolutely. "Wine-bibblings." The word implies the great longing for intoxicating drinks. "Abominable idolatries" refer to the grossly licentious rites so common in heathen worship at that time, particularly at Antioch.

4. "They." Their former heathen friends. Both verses 3 and 4 clearly refer to heathen converts.

5. "Who shall give account." No one can do wrong, can sin with impunity. While this is not by any means one of the lofty motives, it is a legitimate one to urge. "Be sure your sin will find you out" is still true. (Compare Jas. 5: 9; Acts 10: 42).

6. This is perhaps the most difficult verse in the Epistle, and many interpretations, some very fanciful, have been offered. One of the most likely explanations is that the apostle means "the Gospel was substantially preached to the Old Testament Church; not so fully as to the New Testament Church, but with sufficient fullness to make themselves amenable to the Judge of the quick and the dead." He who lives up to the utmost light that he can obtain has saving faith. (Compare Rom. 2: 13-16.)

7. "The end of all things is at hand." The early church, including the apostles, believed that the end of the world would come in their day. The fact was not revealed to them. (Compare Rom. 13: 12; Jas. 5: 8; 1 Tim. 4: 1, etc.) "Be ye, therefore, of sound mind and be sober unto prayer." (Amer. R. V.) Have clear sober judgment. "Watch." Not the usual word for watch, standing on guard, but one which means being careful and circumspect, or exactly the opposite condition of mind to that which a man is in when under the influence of liquor.

8. "Above all things being fervent in your love among yourselves, for love covereth a multitude of sins." (Amer. R. V.) (Compare Prov. 10: 12; 1 Cor. 13: 7.)

9. Hospitality, even more than now, was needful in ancient times, as there were few inns in any country. "Grudging." Better, "murmuring." (Rom. 12: 13; Heb. 13: 2.)

10. "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God." (Amer. R. V.) Whatever may be the gift, whether spiritual or temporal, it is to be held and used as belonging to the Lord. (Compare 1 Cor. 12: 7.)

11. "If any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth; that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen." (Amer. R. V.) Whatever is done must be through the strength which God supplieth. Everything so done will glorify God.

PRACTICAL THOUGHTS.

1. Total abstinence is the only absolutely safe course.

2. "The strength which God supplieth" is the only strength which can conquer the forces of evil.

3. Be good stewards of the manifold grace of God.

The wounding of another's conscience is only second to wounding our own.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR NINTH MONTH TWENTIETH.

WHY AND HOW WE SHOULD BEAR WITNESS FOR CHRIST.

Acts 5: 27-32.

Second-day, Ninth mo. 14.—Through the Spirit. Heb. 2: 1-4.

Third-day, Ninth mo. 15.—Of Christ's lordship. Acts 2: 32-36.

Fourth-day, Ninth mo. 16.—Of His power to save. Acts 3: 8-10.

Fifth-day, Ninth mo. 17.—Of His kindness. Ps. 68: 3-8.

Sixth-day, Ninth mo. 18.—Of a hope of heaven. Tit. 3: 7-11.

Seventh-day, Ninth mo. 19.—Rewards of confession. Luke 12: 8, 9.

The duty of a witness is to make the truth known in so far as it has come within the range of his personal experience. "That which we have seen and heard, declare we unto you;" so that the first qualification is knowledge, and no amount of assumption or of logical deduction will take its place.

A witness does not plead, nor argue, nor quote statutes, but it is on his testimony that the verdict largely depends. The eloquent sermon needs the support of evidence such as godly lives alone can furnish, or it will serve for but little more than entertainment. "By their fruits ye shall know them." No matter how elaborate the description, an illustration is by far the more convincing.

No one need feel discouraged or that he is of little use because he cannot reason convincingly or win by persuasive speech. There is surely no higher place than to co-operate with the Holy Spirit, who, Christ says, "shall bear witness of Me; and ye also bear witness;" and there is no higher purpose than John gives for testifying (1 John 1: 3), that men may come into fellowship with those who are in fellowship with the Father and with His Son, Jesus Christ.

"Facts are stubborn things," and a witness sure of his facts is a difficulty that the enemy cannot overcome. He is not disturbed by cavilings or by theoretical impossibilities or contradictions of human judgment. The man who was blind may not have been able to answer all the objections raised by the Pharisees; evidently he did not care to; the facts sufficed him. "One thing I know, that, whereas I was blind, now I see."

Ways of witnessing are countless. Open confession is enjoined, and we naturally and rightfully think of spoken testimony. When God opens our lips our mouths speak His praise. How often does speech spring from some other source than His inspiration! But the deed witnesses as well, and unless word and act agree, the word is vain; it may express a wish or an ideal, but the verity which makes it testimony is wanting.

The countenance speaks continually, but the "joy of the Lord" is not made known by a gloomy and forbidding expression. I have met a one-armed Methodist of whom it was said that he has assured the return of many visitors to the church of which he is a member by the hearty grasp of his remaining

hand, testifying of his loving interest and a welcome to Christian fellowship.

Epistles known and read of all men will bear divers inscriptions, but they must be legible and of no uncertain tenor; else our Lord will miss of His glory and of His rightful ingathering.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

IN THE DAY SEASON.

Seventh month 6th, 1903.

Editor THE AMERICAN FRIEND:

The passing of the ice gives promise that we shall soon be visited again by steamers carrying our supplies and mail—only those who have been unable to hear from the dear home folks for many months can appreciate all that this means to us. Our last "outside" letter bears San Francisco imprint of First month 27th, for while we are supposed to receive mail during the winter season not many letters reach this far north. Early in Fifth month we took a reindeer "circuit ride" of about 160 miles over the ice, holding services where none have heretofore been held. Then came a period of rest from the spiritual part of work, as most of our natives were away sealing, but the time has been taken up in building and rebuilding, painting, etc. Our audience room was doubled in size and nicely covered with wall paper, and many are the "arragahs" (beautiful) of the natives as they come in for the first time. One Kowak River native exclaimed in very good English, "Mighty fine cabin." The ice broke in front of the mission on the 17th of last month, and for some two weeks immense ice packs were passing by; occasionally the pressure of ice behind would force great ice ricks out on the land, plowing up the tundra and piling up to a height of about 30 to 40 feet. By the light of the midnight sun (we have had no sunset for about thirty days) Otha and Martha took some splendid ice scenes.

Our first visiting natives reached here on the last day of Sixth month. They were Kowak River people, and brought good reports of our members up the river. The average attendance was above 50 for each prayer service. A United States Commissioner who attended one of the native meetings, heard our native missionary tell his audience that Paul and Peter were partners of Jesus. Would that our Lord and Master had more faithful partners in these days!

At our last service we had a blessed meeting. The Holy Spirit was the guide, and souls were blessed, among others "Riley Jim" Wood, the Esquimaux captain of the river steamer, "John Riley," who is the eldest son of the late Kowak chief, and is by far the strongest character among his people; honored and respected by white as well as native. He said, in part, long ago, "Me bad, drink whiskey, eat tobacco, do all bad things, me like not the missionary; then me

see that missionary talk good, that the Jesus men do not bad things, and me no hate the mission, but me no want to be Jesus man, now me want to be Christian, me want name in mission book; me talk plenty for Jesus, me no use whiskey or tobacco," and he did to such advantage that twenty-six gave their hearts to God; the entire family of the chief, including his brother and his family, gave their hearts to God. Our converts go bravely about trying to break up the superstitions of their people. The old Shamans (native medicine men) tell them that if they kill a wolverine and eat any cooked food for five days or use an axe in cutting wood during that period of time themselves and family will die. One young man killed a wolverine, cut some wood, built a fire, and, cooking food, ate some right away in the presence of his people just to show that the "medicine man" lied. He told us about it. Said, "Me friends plenty scared, but me no afraid." Then smilingly said, "Me no die." Many such instances come to us.

At present we have 229 names of Esquimaux Christians in our church book. These are all in good standing, and the only questionable thing done by any to our knowledge is the tobacco using of about ten of the number. These are all very old people, and from time to time one of these comes to us, and smilingly say, "Tobacco not," which means that they have ceased its use. In no instance have we heard of their resuming the use of it when once discarded. While formerly men, women and children used tobacco we do not at present know of a single case of its being used by any one under the age of 25. During our year's stay we have not seen a case of drunkenness nor even smelled liquor on the breath of an Esquimaux. We have heard of a solitary case in which an old woman took a single glass of wine which was offered to her by a white woman.

Faithfully His and thine,

DANA THOMAS.

Kotzebue, Alaska.

Correspondence.

NOTICE.

Arrangements have been made with the Central Passenger Association for reduced rates for those wishing to attend Indiana Yearly Meeting, commencing Ninth Month 30th. Tickets will be on sale Ninth month 28th, 29th and 30th at the rate of one fare for the round trip, tickets good returning until Tenth month 10th. These tickets will be on sale at all points on different roads within the limits of Indiana Yearly Meeting. All necessary information can be procured from the local agent at the different points. The yearly meeting will be held this year at Marion.

B. JOHNSON,

R. R. Secretary, Indiana Yearly Meeting.

To Attenders of Indiana Yearly Meeting:

Indiana Yearly Meeting is to be held at Marion, Ind., this year, beginning Ninth month 30th. A large boarding tent will be erected on the grounds, at which everybody who desires it can get good meals at very reasonable rates. Also a check room, in which all baggage and lunch boxes can be taken care of, and tables on which lunch can be eaten by all who desire to bring lunch. The Committee on Entertainment request that all who expect to attend the yearly meeting and wish entertainment will drop a postal card

to William E. Darter, corner Sixteenth and Boots Streets, stating their wishes, whether board and lodging, or only beds, are wanted. Very truly,

ELWOOD SCOTT.

The Editor AMERICAN FRIEND.

Dear Friend:—Permit me, through the medium of your paper, to call attention to the needs of the Friends' Mission in Jamaica, which has recently suffered so greatly from the hurricane which swept over that island in the latter part of last month. This mission is the only one, except Bishop Gordon's (Roman Catholic), which is working along the lines of industrial education, and no other method is so suited to the needs of the people. I spent several weeks in the island this summer, and heard the work of the Friends' Mission very highly commended by several disinterested persons. I was therefore glad to accept Arthur Swift's invitation to visit the mission, and so happened to be there on the night of the hurricane. The havoc wrought by the storm in the course of a few hours was terrible. Veranda, kitchen and all outbuildings were swept away; windows were blown in and the whole house flooded. Of the chapel only the basement walls remain, and the new boys' school building was completely demolished. Coconut trees were torn up by the roots or left standing merely bare poles; bananas, yams, etc., were beaten down, and most of the houses of the natives destroyed. Many of the people took refuge with us in the basement of the mission house, and I was much impressed with their cheerful bearing in the face of the loss of their little all.

Knowing that so great a loss must seriously interfere with the work of the mission, particularly as I understand that a large tract of land has recently been purchased with the idea of extending the work along industrial lines, I have felt that if the need were known, Friends might be glad to help in restoring the buildings destroyed and thus enable the mission to continue the good work it has been doing.

The superintendent, Arthur Swift, will need all possible encouragement and support, as the demands upon his time and strength during the coming weeks will be very great. The trouble has come at a time when he is worn out and had expected to return home for a much-needed holiday. Any contributions sent either direct to Arthur Swift, Manchioneak, Jamaica, or to the treasurer of the Mission Board, H. D. Lane, Oskaloosa, Ia., will be most gratefully received.

Yours sincerely,

WILLIAM P. FIRTH,
Principal Pickering College.

Things of Interest Among Ourselves.

HARRIET GREEN MEMORIAL FUND.

Amounts received by THE AMERICAN FRIEND since last notice:

A Friend	\$2.00
Dr. Samuel D. Coffin	1.00
Mary Ann Coffin	1.00
Verius Reynolds	2.00
Elizabeth H. White	1.00
Anna M. Hussey	2.00
Timothy B. Hussey	2.00
Mead A. Kelsey	2.00
Anna L. Kelsey	2.00
On Hand	1,150.02
Total	\$1,165.02

Alvin George, of Cherokee, Okla., is laboring in meetings in Haviland Quarterly Meeting, Kansas.

Alvin Coppock, of Cherokee, Okla., and Josiah Dillon, of Keith, are holding meetings in Siloam Springs, Ark.

Prof. Laura E. Kirby has returned to Wichita, Kan., after a summer spent in Southern California, at Pasadena and other points.

Allen C. Thomas, of Haverford, Pa., attended New Bedford Monthly Meeting, Mass., on the 27th ult., and spoke acceptably.

Alta Howard has returned to Wichita, Kan., from Lake Geneva, where she was a delegate from Friends' University to the National Convention of the Young Women's Christian Association.

Mountain Home Meeting, Ala., was favored again on the 22d and 23d ult. with the helpful presence and ministry of W. A. Freeman, of Sheffield, Ala.

George A. Barton and family are at home again at Bryn Mawr, Pa., after more than a year's absence at Jerusalem, Palestine, and points in Europe.

John Charles and Burt Wells, class of 1903, Friends' University, leave soon for Haverford College, Philadelphia, where they will pursue advanced work.

Pickering College re-opened for the fall term on Third-day, the 2nd instant. A large number of new pupils were present, and there is every prospect of a most successful year.

Lydia Hoath, after two years' faithful service in Blue River Meeting, near Salem, Ind., retires from active service on account of a much-needed rest. Her postoffice address will be Thorntown, Ind.

E. Howard Brown and family are now located at New Sharon, Ia. They have purchased Sunny Side Poultry and Chicken Farm. He expects to engage in evangelistic and reform work as way may open.

Irene Hunnicutt and John M. Watson attended Southern Quarterly Meeting on the 22d and 23d ult. at Marlboro, N. C. Eli Reece, from High Point, was also present on Seventh-day. Thomas Newlin, of Guilford College, preached in the grove on First-day.

Friends' University will reopen Ninth month 7th. The prospects are good for a large attendance. Isaac and Martha Woodard, of Haviland, Kan., have been secured as superintendent and matron of the young women's hall; Orme Emery and wife for the young men's hall.

S. V. Jewel and wife are now located at League City, Tex. They visited Friends at Friendswood for a few days and attended monthly meeting there the middle of last month. Their labors are much appreciated, and the local meeting will doubtless be much helped by their presence and efforts.

Those wishing to attend Western Yearly Meeting who desire information with reference to board and lodging, can obtain the same by addressing Evan Hadley, Plainfield, Ind. Parties can reach Plainfield from Indianapolis on the Interurban cars, leaving corner of Illinois and Washington Streets at any hour of the day. There is no smallpox at present in Plainfield.

The prospect is bright for an increased attendance at Stella Academy, Oklahoma, the coming year. John Howard is retained as principal, with Gertrude McClung, A.B. (Friends University), and John Casto, A.B. (Penn College), as assistants. The history of the academy has been a record of substantial progress, and a need for larger buildings is beginning to be felt.

Friends should note that during the absence of Edwin McGrew from Newberg, Ore., the coming year, all communications pertaining to Oregon Yearly Meeting which would be addressed to the clerk should be sent to Marguerite P. Elliott, Newberg, Ore., and what would be addressed to the president of Pacific College should be addressed to Charles E. Lewis, acting president.

On the evening of the 25th ultimo a very pleasant party of friends and neighbors met at the home of C. M. Hakes to celebrate the wedding anniversary of F. H. Clark and wife, of Brookfield, N. Y., and bid them farewell, as they were about to depart for their new home in Kansas. The visitors brought with them a set of sterling dessert spoons and one tablespoon, which were presented by Joel Teachout.

Morton C. Pearson began his work at First Friends' Meeting, Indianapolis, Ind., last First-day, the 6th instant. He spent the summer taking work in the Divinity School at Chicago University. While there he also helped in the meeting at West Springs, Ill., a place a little distance from Chicago. He is well pleased with what he has been privileged to enjoy, and feels that the summer has been very pleasantly and profitably spent.

On Seventh month 7th, at Rose Hill, Kan., the children, grandchildren and great-grandchildren of John P. and Sarah Davis, numbering forty, came with filled baskets and ice cream to celebrate the fiftieth wedding anniversary of the aged couple. A folding couch was given as a present. In the evening a large number gave them a serenade, singing gospel hymns. The company was invited into the sitting room, and, after a few remarks by Hannah M. Hubbard, the aged couple again repeated the beautiful words that made them one fifty years ago.

Ohio Yearly Meeting, which closed the 2d instant, was marked for its evangelistic spirit and special consecration for missionary work. A full report, which was expected for this issue, failed to reach us in time for insertion.

Buffalo Quarterly Meeting was held the 21st to 23d ult. at Middleton, Kan. Although the attendance was small, the members present were faithful in the midst of difficulties. This point is inconveniently located, being some distance from the railroad. It can be reached from Toronto, Coyville and Buffalo only over five or more miles of rough roads, which cost more in time and labor than ten miles over the level country and turnpikes. So it took both "faith and works" to attend this quarterly meeting. Thomas Simeox, a minister with a minute from Skiatook, Indian Territory, was present during the meeting. His labors and gospel messages were upbuilding. The usual temperance and missionary meetings were held Sixth-day and Seventh-day evenings respectively. Both were well attended, and the interest was good. Next quarterly meeting will be held at Kyle, in Coffee County, Eleventh month 27th, 28th and 29th, 1903.

The Smithfield Quarterly Meeting, New England, was held at Bolton, Mass., Eighth month 13th. The attendance was large, the old meeting house being quite full on the ground floor and some in the galleries. Charles H. Jones and his wife H. Elizabeth Jones, of Amesbury, were present, and both had excellent service, the former speaking at length most forcibly and holding closely the attention of those who heard him. Seneca H. Stevens, of New York State, was present with a minute, and spoke acceptably. John C. Thomas, of Baltimore, and Allen C. and Rebecca M. Thomas, of Haverford, Pa., were also present. There was a large attendance of interested young people. The day was a beautiful one, and the opportunities for social intercourse in the beautiful groves surrounding the meeting house, and the dinner in the commodious house erected near by for First-day School purposes, etc., formed no small part of the value of the day.

We have received an interesting communication from a Friend in Union Quarterly Meeting, Nebraska. This quarterly meeting is part of Iowa Yearly Meeting. It is made up of three monthly meetings and their mission stations, which are distributed over a tract 300 miles in length, and from 10 to 25 miles in width. The account is a brief statement of the growth of meetings here and there where a few scattered but faithful Friends saw the need of local religious effort and earnestly went to work. They held meetings and organized Sabbath Schools in their homes and at school houses, as the way opened, and their efforts have been attended with good results. However, there is still a felt need for earnest, efficient Christian workers. The following Friends would be glad to correspond with and welcome any who may feel called to the field: I. Q. Emry, Norden, Neb.; Joseph Blackledge, Hay Springs, Neb.; Isaac Macy, Lynch, Neb., and Rachel Launn, Bazile Mills, Neb. The last quarterly meeting was held at Kemma, in Knox County. Helen Farr Ford, a returned missionary, and W. Jasper Hadley, yearly meeting superintendent of evangelistic work, were present and gave helpful service.

MARRIED.

HOVEY—HOOPES.—In Friends' Meeting House, Minneapolis, Minn., Sixth month 17th, 1903, Clark Samuel Hovey and Alice Maude Hoopes. They are at home at Donnybrook, N. D.

DIED.

CONING.—At his home in Maryville, Tenn., Eighth month 11th, 1903, William Coning, in the 69th year of his age. He was an elder in Maryville Monthly Meeting of Friends, an earnest, conscientious servant of Christ.

FLAGLER.—At his home in Macedon Center, N. Y., Eighth month 19th, 1903, Arthur P. Flagler, in the 74th year of his age. Blessed are the dead which die in the Lord.

LETCHWORTH.—At Spring Lake, N. J., Seventh month 24th, 1903, Rachel K., wife of John Letchworth, of Germantown, Pa., aged 73 years. The deceased was a member of Western District Monthly Meeting, Philadelphia.

MOTT.—At Tecumseh, Mich., Eighth month 13th, 1903, Alice, infant daughter of Edward and Ada Mott, aged 9 months.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the

American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should be drawn to the order of THE AMERICAN FRIEND. Advertising rates will be sent on request. Headley Bros., 14 Bishopsgate Street, Without, London, Agents for Great Britain and Ireland.

Events and Comments.

It is generally assumed that a large church organization is more efficient than a small one, and upon this assumption many arguments for church union have been based. But, according to investigations made by "The Church Economist," it would appear that in certain respects the small church has an advantage over the large. Accepting the number of accessories to church membership as a gauge of the efficiency of a church, it is found that small churches spend less money and achieve greater results.

The criminal term of the Supreme Judicial Court at Bangor, Me., for Eighth month, disposed of 140 liquor cases. There were 194 liquor indictments, and of these over fifty respondents fled from the city, fearing jail sentences. Six liquor dealers were sent to jail for six months each, while jail sentences varying from six to eighteen months were imposed upon about 100 others. Nearly all of Bangor's 200 bar rooms are closed, most of the hotels are dry, and the druggists will not sell a drop of liquor, even upon a prescription.

C. F. Gannon, superintendent of colportage of the American Bible Society for North China, writes: "It is hard to write from China without speaking of some new calamity. A great famine faces the millions of the north at this time. All through the winter and thus far in the summer there has been no moisture, no snow, no rain, no dew. The spring crops have failed and famine is already upon many districts. Wives, sons and daughters are being sold to those who can afford to buy—in some districts being sold by the pound, the price being less than that of rice.

The Zionist Congress recently in session in Basle, Switzerland, has been notable because of the definite offer from the British Government to furnish a site for the racial Zion in East Africa, on the Uganda Railroad, between Mau and Nairobi. It is a section admirably watered, fertile, cool, high and inhabitable by Europeans. Control by the British Commissioner is to be nominal; local government will be entirely free and allow for all racial customs. Obviously this scheme differs radically from that of an autono-

mous state in Palestine, but it is far more practicable, and might serve as an outlet for the oppressed Jews of Russia and Southeastern Europe.

It will be 350 years on Tenth month 27th since Michael Servetus was burned at the stake in Geneva as a heretic with the approval of John Calvin. It is proposed by a historical society of Calvinists at Geneva to celebrate the anniversary by erecting on the spot a monument bearing some such inscription as this: "Protestants and friends of Calvin have erected this expiatory monument to repudiate all coercion in matters of faith and to proclaim their invincible attachment to the gospel and to liberty." This monument will thus register the progress in the Christian spirit of Protestantism since the Reformation. In the same month American Christians, while acknowledging that Calvin's theology as Jonathan Edwards preached it 150 years ago is impossible in the light of our present knowledge of God and man, will give honor to Edwards as the greatest of American thinkers.

The committee of the American Bar Association on uniform legislation report that twenty-two States have adopted a uniform law on negotiable instruments, while only three have passed divorce laws which provide that persons cannot secure a divorce in any State for a cause which would not entitle them to a divorce in the State in which they reside. Uniformity is generally regarded as impracticable, if not impossible; but in twelve European countries the practice is identical by international agreement. Nothing can be more important to society than that there should be certainty as to what constitutes a marriage and what dissolves it. Europe is now, in this, far in advance of the United States. A judgment of divorce may be valid and effective in one of our States which would be treated as absolutely void in another. There is no uniformity as to conditions under which a court may assume jurisdiction of such a proceeding.

There is a deadlock between the governments of the United States and the Republic of Colombia over the terms of the treaty providing for the construction of a ship canal across the Isthmus of Panama. The treaty was arranged by Secretary Hay and Dr. Herran, respective representatives of the contracting powers, and, after being consented to by the United States Senate, was rejected by the Colombian Congress, which body, however, at the same time, clothed a committee of its members with plenary powers to conclude an amended treaty. The government of the United States showed no disposition to consider a compromise, and was prompt in letting the committee understand that the terms specified in the treaty were the best that could be secured from this country. There is nearly two weeks left for Colombia to take final action in the matter, and it is believed that the committee will recommend ratification. This will practically carry the day for the pending treaty.

The doors through which the exports of the United States flow to the outside world are opening more widely year by year, and this seems to be especially true of the ports located on the Gulf of Mex-

ico, the northern lake border and the Pacific coast. Formerly the Atlantic coast ports held a very large proportion of the export as well as import trade, but in recent years the export trade is being distributed to the ports at the north and the south, as well as the west, though in importations the Atlantic ports still retain about 80 per cent. of the total import trade. Combining the figures for the Atlantic ports, the total exports of 1903, compared with those of 1901, show a falling off of ninety-eight million dollars; the Gulf ports show practically the same figures, while Mexican border ports show an increase of nearly five millions, Pacific ports an increase of ten millions, and northern border and lake ports an increase of eighteen millions. Thus the Atlantic ports are the only groups showing a reduction in 1903, compared with 1901.

YEARLY MEETINGS IN 1903.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 6th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

TRIP THAT PAID.

Ten Miles to Get a Package of Postum.

Some sufferers won't turn over a hand to help themselves, but there are others to whom health is worth something. A German woman, living in the country, made a 10-mile trip to get a package of Postum. She was well repaid, for it brought health and happiness in return.

A translation of the good frau's letter says: "From a child I had been used to drinking coffee daily, but the longer I continued drinking it the worse I felt. I suffered with heart trouble, headaches and dizziness. Then I had such an uneasy feeling around my heart that I often thought death to be near.

"I gave up drinking coffee and tried hot water, but that did not taste good, and I did not get well. Then I read some letters from people who had been helped by Postum Food Coffee, and I determined to try it.

"I had to go ten miles to get a package, but I went. I prepared it carefully according to directions, and we have used it now in our family for nearly two years, drinking it twice a day. It agrees well with all of us. My heart and bowel troubles slowly but surely disappeared; it is seldom that I ever have a headache; my nerves are steady and strong again, and I am otherwise strong and well. My husband has been lately cured of his sick headaches since we threw coffee out of our home and have used Postum. Name furnished by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and much had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contains the active medicinal principle of sulphur in a highly-concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

LIFE OF STEPHEN GRELLET BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street

Germantown, Pa.

TEDDY'S SECRET.

One day Teddy came home from school with his face wreathed in smiles.

"Oh, mamma, just think!" he exclaimed, proudly, "I am going to take part in the exhibition. Miss Hunter asked me to, and I am going to be a—"

Teddy stopped short and put his chubby hands over his mouth tightly.

"It's a secret," he exclaimed, "and I promised not to tell. But you'll see me, mamma," he said, assuringly, "only I'll be all covered—"

Up went his hands once more, and Teddy sighed a long sigh.

"I don't like secrets very well," he said, "specially when I can't tell you, mamma."

Mamma gave him a loving kiss.

"I hope that you will always feel that way, dearie," she said.

"Course I shall," declared Teddy; and then he laughed and laughed. "You'll never know me, mamma," he said, "never! 'cause the turkey-red covering goes way down to my toes. But I can see you, though, 'cause I've got two tiny holes for my eyes to look through, and—"

Poor Teddy. He stopped short again.

"Do you know it, mamma?" he asked soberly. "Did I really and truly tell my secret?"

"I only know that you are to have a turkey-red covering," answered mamma, smiling.

"And can't you guess what I'd be if I had a turkey-red covering over me, and a funny little paper string sticking out of the top?" he asked breathlessly. "I always fire them off on the Fourth of July, and when I put a slow match on them they snap, snap, snap."

And then how mamma did laugh.

"If I should guess it, Teddy, where would your secret be then?" she said.

Teddy looked sober. "I s'pose there wouldn't be any," he answered, regretfully.—"Youth's Companion."

REDUCED RATES TO CENTER HALL, PA.

Via Pennsylvania Railroad, Account Patrons of Husbandry Exhibition.

To accommodate visitors to the encampment and exhibition of the Patrons of Husbandry, to be held at Centre Hall, Pa., September 12th to 18th, the Pennsylvania Railroad Company will sell round-trip tickets from all stations in Pennsylvania to Center Hall, Pa., at special reduced rates.

These tickets will be on sale and good from September 11th to 18th, inclusive, and good for return passage until September 19th.

REDUCED RATES VIA PENNSYLVANIA RAILROAD TO ALTOONA, PA., ACCOUNT OF MEETING OF AMERICAN WAR VETERANS.

From September 9th to 12th, inclusive, the Pennsylvania Railroad Company will sell, from all stations in Pennsylvania, special reduced rate, round-trip tickets to Altoona, good to return until September 13th, on account of the meeting of the Society of American Veterans of the Philippine and China Wars, to be held at Altoona, September 10th to 12th.

The British Friend

Published on the 15th of each month.

Being the only religious and literary review written chiefly for the general public, but from the standpoint of the Society of Friends, *The British Friend* offers a unique opportunity for spreading "The Truth" among thoughtful enquirers.

The August number contains:

"Fellowship in the Sight," "Report of Woodbrooke Summer School" and "Pictures of the Past, V.," by the Editor.
"The Home Mission Committee," by John W. Graham.
"The Church of the Ministry," by W. E. Turner.
"How to Improve Children's Sunday Schools," by Amy E. Sturge.
"Work in Armenia," by Rendel Harris.
"Wordsworth and Browning," by Lucy Harrison.
"The Doctrine of the Cross," by Dr. A. E. Garvie.
"The Exile," a Poem, by May Kendall.

A distinct feature is made of Reviews and Notices of Books, especially such as are likely to be helpful to preachers and social workers.

Subscription : 6s. 6d. (\$1.58) per annum, post free
Specimen copy on application.

Editor and Publisher :

EDWARD GRUBB, M.A.

Devonshire Chambers, Bishopsgate, Without, Lon. E. C.

TWO PLEASANT ROOMS to rent, either with or without board, in a Friend's family, near Logan Square. Address J, The American Friend, 718 Arch Street, Philadelphia, Pa.

Brushes and Brooms

AND ALL

House Cleaning Appliances

PRICES LOW

J. FRANKLIN MILLER

1626 CHESTNUT STREET

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

INVESTORS LOOK FOR DIVIDENDS
So do holders of
participating policies in

The Prudential

They get them too.

WRITE FOR INFORMATION, DEPT. 67.

THE PRUDENTIAL INSURANCE CO.

JOHN F. DRYDEN
PRESIDENT

OF AMERICA

HOME OFFICE
NEWARK, N. J.

THE
PRUDENTIAL
HAS THE
STRENGTH OF
GIBRALTAR

FINANCIAL.

Oklahoma Farms

Friends desiring to locate among Friends, and near Stella Academy, should address E. J. Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

E. J. VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

300% Yes, It's an Actual Fact.
**NOT INTEREST,
BUT SECURITY.**

Two hundred per cent, sound, improved realty, and a Deposit of the Gold Coin, dollar for dollar, for the repayment of the debt. In our 21 years' experience we have tested our Sinking Fund for the past eight years. It has proved to be the highest development of the real estate mortgage. Send for descriptive circulars and full information free. Highest references.
PERKINS & CO., LAWRENCE, KANSAS.

An Absolutely Safe Investment

If interested in this class of investments, we will be pleased to send you our list of securities of manufacturing companies paying

**FIVE TO TWELVE
PER CENT.**

LANDERS SONS

60 State St. Boston, Mass.

An Opportunity

is offered to subscribe to the stock of a company which should pay a very satisfactory dividend during the current year. There are numerous safeguards thrown around this stock to protect the investors. I can prove to any one who is interested and who wishes to invest their money with the maximum of profit and with the least chance of loss, that this company has unbounded merit.

I shall be pleased to furnish full information on request, and will gladly give references.

J. B. MEREDITH
520 Drexel Bldg., Philadelphia

Acker has it—the Medal for
Bon Bon excellence.

S. F. BALDERSTON'S SON
Wall Paper and
Decorations

Window Shades Made to Order
202 SPRING GARDEN ST., PHILA.

OSTEOPATHY
EDWARD D. BURLEIGH,

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Consultation free.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.



Used by American
Physicians since 1844.

Best by Test

FOR
disordered stomachs,
aching heads
and constipation.

"It's good for children too"

50c and \$1.00 at druggists



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 52d & Media Sts., Philadelphia

WILLIAM S. YARNALL
Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

NEW ORLEANS, ATLANTA, FLORIDA
AND ALL POINTS SOUTH,

are best reached via the Seaboard Air Line Railway. Three daily trains between Washington and the South. For descriptive matter on resorts, farm lands and industrial openings, address, W. E. Conklyn, General Agent, Washington, D. C.

ESTERBROOK'S
THE STANDARD PENS EVERYWHERE.

Works, Camden, N. J. The ESTERBROOK STEEL PEN CO. 26 John St., New York.

STEEL PENS



150 Styles Fine, Medium and Broad Points.
Sold by All Stationers.

The American Friend

Vol. X

NINTH MONTH 17, 1903

No. 38

	PAGE
EDITORIALS.—Behind the Gate.—Friends' Summer Settlement in England.—Editorial Note	635-636
A Movement Against Oaths (continued) <i>Thomas Raeburn White.</i>	636
Ohio Yearly Meeting	638
THE INTERNATIONAL LESSON Lesson for Ninth month 27, 1903.	640
CHRISTIAN ENDEAVOR Topic for Ninth month 27, 1903.	641
MISSIONARY DEPARTMENT : A Suggestion to Those Preparing to Go to the Mission Field <i>Minnie Pickett Bowles.</i>	642
CORRESPONDENCE	643
THINGS OF INTEREST AMONG OURSELVES, ...	643
EVENTS AND COMMENTS	646

THE ONE DOOR

*"I am the door that nevermore shall close
Though time run out his sands, and ocean's roar
In silence sinks where pale oblivion flows—
I am the Door.*

*"By me ye shall go in, by me shall store
Your wealth in heavenly mansions of repose—
By me not going out forevermore.*

*"Beyond all sound or silence ocean knows,
Beyond all wrecks that sands of time deplore;
Beyond the dawn that through death's orient glows—
I am the Door."*

WILLIAM JAMES.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

FLOWERS AND SHRUBS.—You should plant this Fall. Send for our new Floral Guide, just out.
The Conard & Jones Co., West Grove, Pa., Box X

FOR SALE.—5000 of Amos Kenworthy's "Never fail to bear" Hardy Northern Grown "Friday" peach trees. Write me. **JESSE OVERMAN, Knights-town, Ind.,** successor to Amos Kenworthy.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE CO., Miami, Ind. Ter.**
Please mention this paper when writing.

TWO PLEASANT ROOMS to rent, either with or without board, in a Friend's family, near Logan Square. Address **J. THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.**

WANTED.—A young woman as general helper in a Friend's family, in a Philadelphia suburb. Apply to **D. THE AMERICAN FRIEND.**

BOOKKEEPER.—Lady, good judgment, executive ability, practical, conscientious worker wants entire charge of books, or high-class responsible position. Temporary or permanent. Would teach. **M. THE AMERICAN FRIEND, 718 Arch St., Philadelphia, Pa.**

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry, 22 South Second Street, Philadelphia.**

LIFE OF STEPHEN GRELLET

BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street Germantown, Pa.

Brushes and Brooms
AND ALL
House Cleaning Appliances
PRICES LOW
J. FRANKLIN MILLER
1626 CHESTNUT STREET

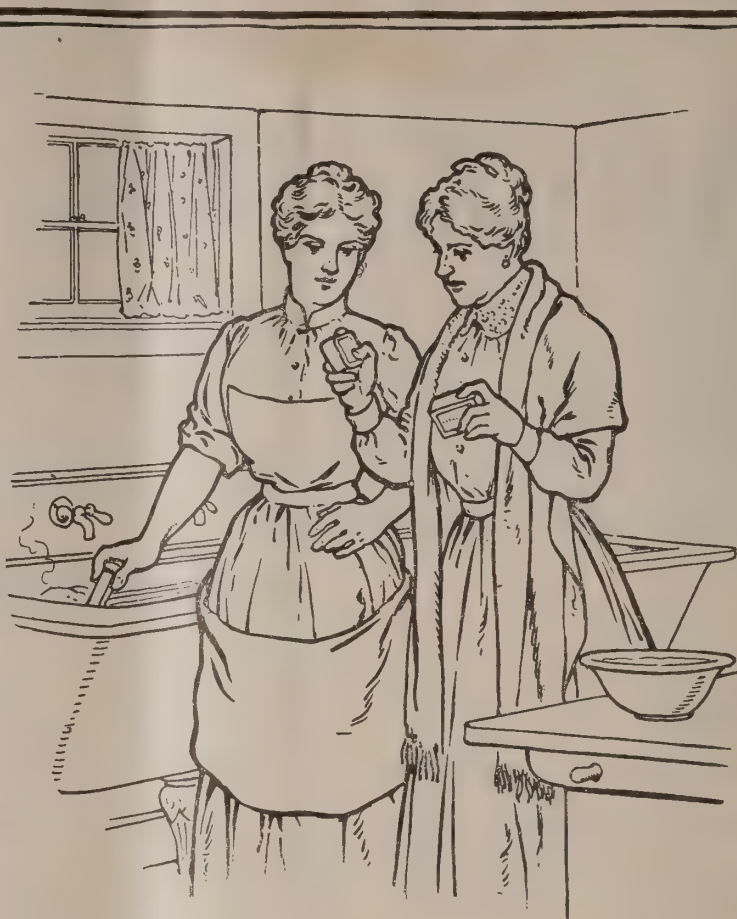
OSTEOPATHY

EDWARD D. BURLBEIGH
ALEXANDER STETSON

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Bell Telephone Consultation free.

He: "Will you have a little lobster?"
She: "Oh, how sudden; I was not expecting it so soon!"



The housekeeper must learn to discriminate between Ivory Soap and others that are made to look like it. Each of them lacks some quality of the Ivory and all of them lack its perfect purity. Their imperfections overbalance the slight difference in price. Use the genuine.

Ivory Soap
99⁴/₁₀₀ Per Cent. Pure.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By **ISAAC SHARPLESS, LL.D.** The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages. . . . \$1.50

HARVARD EDITION, two volumes, profusely illustrated, half morocco, deckled edges, gilt top. . . . \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by **ALBERT COOK MYERS, M.L.** 12mo, cloth. . . . \$1.25

The Quaker: a Study in Costume.

By **AMELIA M. GUMMERE.** A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half oze-sheep, with a cover design by Miss Amy Otis. . . . \$3.00

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by **ALBERT COOK MYERS, M.L.** 12mo, cloth, 224 pages. . . . \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the old-st houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, NINTH MONTH 17, 1903.

No. 38.

BEHIND THE GATE.

THE writer was walking one day this summer along a traveled highway, and in the distance he saw a little four-year-old child standing by a great iron gate which closed up the entrance to the child's home. The little thing wanted to get in and couldn't. She pounded in vain with her little fist against the hopelessly impassable iron barrier. She rattled the great latch, but that did no good. Again she pounded and pushed, but the iron gate stood unmoved and hardly felt a shiver or a jar. Suddenly she realized that the task was hopeless, that she had no powers at all to get beyond the impenetrable gate. It would not let her through. She burst into an agony of weeping and cried as though her little heart would break. The wail of sorrow did its work. Hastily the gate was pulled open, the little child was caught up by the mother's loving arms and the tears were kissed away. "Didn't you know I would come and let you in as soon as I could? Now it's all right. Don't cry a bit more."

Does any one want a better parable of life than that? How many of us stand before barriers as unyielding as the great iron gate and beat with all our might as the little child who wanted to get through? We cannot see around or under or over. No voice answers back when we call. Our push and stroke of hand are as vain and feeble to move the gate which stretches between us and those we seek as the little four-year-old's tiny fist against the hard iron. But the love behind *our* gate is every bit as real as that which the little child found when her cry reached through.

Does any one suppose that mothers care when their little ones have pain, that they run to lift the hard latch and bring in their beaten and baffled children, and yet that God doesn't care when His children stand with bruised and wounded hands before the great doors which they cannot open? Nay, not so. Every word of revelation which has come from God says "No." *Like as a father pitieth his children so the Lord doeth toward His own. A mother may forget her nursing babe, but I do not forget. Not a sparrow falleth without the Father's notice; how much more are ye than many sparrows? Let not your*

heart be troubled. I am behind the gate preparing a place for you; if it were not so I would have told you.

But does some perplexed soul cry out, "Why should there be any gate; why may we not see through and discover the stretched-out arms and realize that all is to come out as we wish?" Because all our highest blessings and our supremely precious gains come through faith and not through sight. The whole training and discipline of life demand some mysteries and some strain and stretch of heart. If every gate swung open at our touch, and no hard crying and deep yearning were ever necessary, we should be infinitely poorer creatures and not fit for God's heaven when it opened to us. Those who wear the white and carry the palms have *come up* through hard testing, and have trod the wine press of suffering with Him whose blood made them white.

FRIENDS' SUMMER SETTLEMENT IN ENGLAND.

SOMEWHAT more than a year ago George Cadbury decided to give a beautiful estate, named Woodbrooke, where he had formerly lived, to be used as the permanent center of a movement which is now well under way among English Friends—a movement in behalf of the religious education of the membership. He realized, as did many of the thoughtful Friends of Great Britain, that the Society was doomed to failure along ancient traditional lines. Its days were numbered unless its members could equip themselves with the weapons of the time and become adequate champions of conquering spiritual truths. Those who had for years been endeavoring to open the way for such religious instruction, at once joined with George Cadbury to help make his gift effective. After months of study upon ways and methods, it was finally decided that the undertaking, which everybody felt to be momentous, should begin with the holding of a six weeks' settlement for religious study during the present summer. With great care a program of work was arranged to cover the six weeks. The Woodbrooke Settlement opened its sessions, with every room full, on the 23d of Seventh month. The devotional meetings, which occurred every day, were occasions of life and power, and impressed all who

were there with the reality of the divine presence. The courses of lectures and Bible study have covered a very wide field. The light which modern philosophy and psychology have thrown upon the deepest questions of life and religion—upon the nature of God and the nature of man—was brought before the settlers in a number of courses and by a variety of lecturers who were able to speak from first-hand information. The deepest interest from first to last centered upon this study of life itself. There were courses on Old and New Testament, on early Christian theology and on the prevailing religious conceptions of our time; there were courses on Church history and Quaker principles, on social economics and on missionary effort. The Friends who have been directing this work have spared no pains to get lecturers who *knew* whereof they spoke and whose words came with authority. Two things are always essential in all work of this sort. First, that those who are to teach on such lines should be persons of deep and positive spiritual experience and insight, and, secondly, that they should be able to deal with profound subjects clearly and with power, so as to convey to their listeners what they have discovered. These conditions have been largely met at Woodbrooke, and the experiment has proved a striking success. The two hundred and fifty Friends who have had the benefits of this Settlement have made real progress, and the whole society will profit by it. But the work has only just begun. Next month will see the inauguration of the permanent settlement for religious instruction in the same beautiful spot. J. Rendel Harris, who has just declined the offer of the Queen of Holland to become professor of New Testament theology in Leyden University—the chair once filled by the great Erasmus—is to be chief instructor, and Joshua Rowntree is to be first warden of the permanent settlement. It will offer remarkable opportunities for English Friends, and the outcome will be added power in testimony and service.

EDITORIAL NOTE.

IOWA YEARLY MEETING is in session as we go to print, and one can see in imagination the rows of white tents, filled with earnest Friends, who have come up to their annual feast. Yearly meeting is a great event in the West, and actually “shakes the world for ten miles around.” We hope to have a good report next issue. Next week Western Yearly Meeting begins at Plainfield, and another center will be moved.

FOR THE AMERICAN FRIEND.

A MOVEMENT AGAINST OATHS.

BY THOMAS RAEBURN WHITE.

(Continued from last week.)

POSITION AND WORK OF FRIENDS.

Friends were among the first religious sects to take a determined stand against the use of oaths. They objected to them for three reasons:

(1) They believed even solemn judicial oaths to have been forbidden by Christ in His sermon on the mount.

(2) They believed a continual non-reverent use of the name of God to be little less than a species of profanity.

(3) They deemed the requirement of an oath to be a reflection upon their character, as they would tell the truth upon all occasions, oath or no oath.

None of these objections originated with Friends. The first and second were deemed valid by the early Christians of the Apostolic Age, for which, among others, we have the authority of Tertullian and Grotius. The third was recognized even in the Roman times. Shakespeare conceives Brutus as saying, when it was proposed that the conspirators should swear to a bond between them:

Bru. Give me your hands all over, one by one.

Cas. And let us swear our resolution.

Bru. No, not an oath; if not the face of men,
The sufferance of our souls, the time's abuse—
If these be motives weak, break off betimes,
And every man hence to his idle bed;
So let high-sighted tyranny range on,
Till each man drop by lottery. But if these,
As I am sure they do, bear fire enough
To kindle cowards and to steel with valour
The melting spirits of women, then, countrymen,
What need we any spur but our own cause,
To prick us to redress? what other bond
Than secret Romans, that have spoke the word,
And will not palter? and what other oath
Than honesty to honesty engaged,
That this shall be, or we will fall for it?
Swear Priests and cowards and men cautelous,
Old feeble carrions and such suffering souls
That welcome wrongs; unto bad causes swear
Such creatures as men doubt; but do not stain
The even virtue of our enterprise,
Nor the insuppressible mettle of our spirits,
To think that to our cause or our performance
Did need an oath; when every drop of blood
That every Roman bears, and nobly bears,
Is guilty of a several bastardy,
If he do break the smallest particle
Of any promise that hath pass'd from him.

The conviction of Friends that Christ forbade all swearing is based upon Matthew 5: 33-37, “Ye have heard that it hath been said by them of old time, Thou shalt now forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great

King. Neither shalt thou swear by thy head, because thou canst not make one hair black or white. But let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

It is said by Dr. Paley, by Milton and others, whose ideas have been incorporated into the articles of the English church, that oaths before "magistrates" are not forbidden by the passages quoted. It is contended that these words refer only to profanity as commonly understood. This position, however, is clearly untenable. In the text quoted from the sermon on the mount, Christ was speaking of oaths taken upon solemn occasions—not merely of vain and wanton speech. He refers to the laws of "old time," which permitted swearing and prohibited only false swearing. It cannot be supposed that those laws of "old time" permitted vain and wanton profanity? If not, he must have been dwelling upon solemn obligations undertaken under oath. Then follow his words, "But I say unto you, Swear not at all," followed up by a positive injunction, "But let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

It is said the intervening words specifying various oaths which may not be taken impliedly permit an oath in the name of God. This argument is not convincing, however. In the face of a positive prohibition further particular prohibitions could not have such an effect. Moreover, it is declared in Matthew 23: 22, that to swear by heaven is to swear by the Deity; hence swearing by the Deity is likewise forbidden. There is more force in the argument that later on in the Scriptures, various apostles, and, indeed, Christ himself took an oath. It does not, however, convince Friends, and did not the early Christians who opposed swearing.

Even if this scriptural command were lacking, a conformance to a religious ceremony uniformly administered in a manner anything but reverent, and involving an imprecation of divine vengeance is, and should be, shocking to the sensibilities of a very large portion of the community. In their early history Friends suffered many persecutions for maintaining their testimony against oaths. It was expressly provided by Act of Parliament in the reign of Charles II., that "Quakers" refusing to take oaths should be fined five pounds. After the revolution of 1688, however, and the accession of William and Mary, a more liberal spirit manifested itself, and during that reign several acts were passed which permitted Friends to substitute affirmations for oaths in various cases. The first allowed a declaration of fidelity to be substituted for the oath of allegiance in this wise: "I, A. B., do sincerely promise and solemnly declare before God and the world," etc. The right to affirm was later extended to Friends on all occasions when an oath might be required, except the oath taken upon entering Parliament. At a later date, Moravians, Separatists, and those who had been members of those sects, and who still retained their principle about oaths, were allowed the same privileges. Finally an act passed

during Victoria's reign now allows all persons who express conscientious scruples against swearing to affirm.

When the first settlers came to America from England they, of course, brought with them the English law as to oaths, unless that law were changed by some express enactment. The only colony which would be at all likely to attempt an innovation at a time when oaths were required in England on all occasions was the Quaker province of Pennsylvania. Accordingly in the laws agreed upon in England in 1682 by William Penn, and those who had associated with him for the purpose of founding the new colony, we find one which provides that testimony should be given in the courts upon simple affirmation without oath, as follows:

"All witnesses, coming or called to testify their knowledge in or to any matter or thing in any court, or before any lawful authority within the said province, shall there give or deliver in their evidence or testimony, by solemnly promising to speak the truth, the whole truth, and nothing but the truth, to the matter or thing in question. And in case any person, so called to evidence, shall be convicted of willful falsehood, such person shall suffer and undergo such damage or penalty, as the person or persons against whom he or she bore false witness, did or should undergo; and shall also make satisfaction to the party wronged, and be publicly exposed as a false witness never to be credited in any court, or before any magistrate, in the said province."

This law was far in advance of any English law of that day, and indeed of most laws of this day, and was consequently soon interfered with by the English Government, and was repealed by its action in 1693.

The English act of 1696, however, which extended to Friends the privilege of testifying on affirmation was made applicable to the American colonies, so that members of our Society, except during a short period in Pennsylvania, were never subjected to persecution in America for refusing to swear.

At the time of the Declaration of Independence the law in England allowed only "Quakers" to affirm. Owing to the advanced ideas on the subject of religious liberty in America, we might expect more latitude in their constitutions. Some of them justified this expectation, but others did not. Lack of space prevents an extensive historical review, but in brief the thirteen original colonies generally provided for the affirmation of "Quakers"; some included Quakers and Mennonites, and a few all persons having religious scruples against swearing. Some had no express provisions, but in their absence the law would stand as it was before the Declaration of Independence—i.e., Quakers only could affirm.

The sentiments of liberality in America have since that time grown steadily, the new States being especially liberal on such matters. Any person having religious scruples against swearing may (as in England) affirm in every State or Territory of America, except North Carolina, in which only Quakers,

Dunkers and Mennonites are allowed such privileges. In nine of these States the affirmation may be taken by any person irrespective of scruples against the oath, the law usually being stated in this wise, "Any person who desires it may at his option instead of taking an oath, make his solemn affirmation or declaration," etc.

This legislation is of great significance in showing that there is no longer any distinction made between sworn evidence and affirmed evidence. The latter is received upon precisely the same footing, and is accorded equal weight with the former. It is legal in nine States for the witness to take his choice between the oath and the affirmation, irrespective of scruples against swearing, and in all he is very seldom asked to state his reasons for affirming. I have never been asked to state why I desired to affirm, although I have made the request many times in Pennsylvania courts, where theoretically I should have been called upon to state my membership in the Society of Friends and my scruples against taking an oath.

These facts show that the old idea of the meaning of the oath has entirely vanished. It is no longer deemed to call down upon the swearer God's vengeance, but is thought of merely as a form to be gone through with for the purpose of notifying the witness that now his words are to be carefully weighed because he is speaking upon a judicial occasion. The world generally is coming to the position assumed by Friends several hundred years ago, and which William Penn succeeded in putting into practical operation for a brief period. For more than one hundred years many legal minds have realized that the ceremony of the oath has become but an idle form, and might as well be rooted out of our legal procedure, and thrown aside with other like institutions which have from time to time been abandoned.

(To be concluded.)

OHIO YEARLY MEETING.

Ohio Yearly Meeting convened at Mt. Pleasant, Ohio, Eighth month 27th, 1903. The ministers, elders and other workers held a special prayer and praise service at 8.30 a.m., opened by singing "Under the Precious Blood," and two other hymns, in the power of the Spirit. Then followed a season of prayer, in which many took part, after which Jacob Baker said, "Let this mind be in you which was also in Christ Jesus," and the mind of Christ was to do His Father's will, and so should we.

Many testimonies were given to the cleansing power of the blood of Christ, and of His wonderful salvation from sin.

At 10.30 a.m. the yearly meeting proper began. The clerk read an opening minute, expressing the desire that we might be filled with the knowledge of God's will in all things for the work of the Church. After this the names of the delegates were called from our six quarterly meetings, the most of whom answered to their names.

The credentials for persons from other meetings were read, as follows: Achsa C. Kenyon, Lowell Monthly Meeting, Kansas; William J. Sayers, Rhode Island Monthly Meeting; William C. Taber, New York Monthly Meeting; R. Ella Levering, Maryville, Tenn.; Frank and Anna Milner, Fairfield Monthly Meeting, Ohio; Anna K. Knight, New England; Wilbur Estes, Missionary from Nanking, China. These with others who were strangers in our yearly meeting were welcomed. Then the London General Epistle was read, also the Special Epistle to Ohio Yearly Meeting, with the one from Dublin, all of which were edifying to the meeting; and a committee was appointed to prepare epistles to these and all other yearly meetings.

At 2.30 the Meeting of Ministry and Oversight convened, under the sense of the presence of the Lord. The meeting was unusually large, as many were present who were not members of the meeting. The opening songs and prayers were of the Spirit and in harmony with the word of the Lord for a supply of our present need. J. W. Malone read Isaiah 62: "For Zion's sake I will not hold my peace. . . . I will not rest until the righteousness thereof goes forth as brightness, and salvation thereof as a lamp that burneth."

The blessing and benefit of importunate prayer was spoken of as necessary and needful if we, as ministers, feed the people on the bread of heaven. We must get our message from God, and not from our own intellects or minds, according to man's reasonings. Preach Christ, the bread of life. Let Him be the central idea of every sermon.

At 8 p.m. the gospel meeting was well attended, and much interest was manifested in all the service, especially in W. J. Sayers's sermon and his experience as a sinner saved and brought into fellowship with God.

Services on Seventh-day opened with a prayer and praise service at 8 a.m., which was full of life and power, manifested in prayer, song, testimonies and exhortation. At 10.30 the business session opened by song and prayer. The delegates reported Edward Mott for presiding clerk; Asa Pim, recording clerk; Emma B. Malone, reading clerk; Frederick J. Cope, announcing clerk.

Credentials were read for Leverett J. Rugg, of New York Yearly Meeting; George C. Wise, Baltimore Yearly Meeting; Emory J. Reece, Western Yearly Meeting. These with others who were here for the first time were welcomed. Epistles were then read from New York, Baltimore, New England and Western Yearly Meetings. These all evinced a spirit of love and desire as churches to follow Christ and do His will.

The queries were read with a summary answer as prepared from the reports of all our quarterly meetings, giving an encouraging report of the various branches of the Church. They also reported three new meetings set up. The report of the death of

Joseph Hadley, Robert Green, Isaac Cox and others the past year was followed by a solemn memorial service as their life work and parting words were rehearsed. Sweet and precious is their memory to us.

At 7 p.m. a street meeting was held with a large attendance, and five souls decided for Christ. Several took part in these services in song, prayer and exhortation.

At 8 p.m. the regular gospel meeting was held, and the word was preached with power, and several came forward to the altar.

Seventh-day, at 8 a.m., a Meeting of Ministry and Oversight was held in Main Street house. Much wholesome counsel and advice were given. Truman Kenworthy said, "Preach the facts of the gospel of Christ, not theories for salvation. Make Christ first and central in every sermon. The gospel meeting held in the yearly meeting house at the same time was one of interest and blessing.

The business session opened as usual at 10 a.m. Charles Stalker's minute was read, and he and Willis Hotchkiss were welcomed to our meeting. Epistles from Baltimore, California and Wilmington Yearly Meetings were read, which contained words of fellowship and cheer concerning our oneness in Christ, the work given us as a Church, and our prosperity in the various fields of missionary and evangelistic work.

The report of the Temperance Committee was encouraging. Three conferences were held and 10,000 tracts distributed by them. The meeting was addressed by E. C. Dinwiddie, National Secretary of Anti-Saloon League, who spoke of the abolition of the canteen from the army, and other legal measures obtained in various ways for the suppression and abolition of the liquor traffic. He also assured us that there was a good hope, by the help of the temperance people, of doing much more efficient work against this curse. Sixty dollars was appropriated for the temperance committee.

At 2 p.m. the business meeting again assembled to hear the report of the Educational Committee, and William P. Pinkham's report on the subject of a college for Ohio Yearly Meeting, its objects and needs, such as securing for our young people an orthodox religious education in connection with their literary studies, that the books used and the teachers employed might be such as would not lead astray in the least from the authority of the entire Scriptures as we now have them. Propositions from several places were made to secure the college, and the committee was continued to secure a location and funds for it.

The statistical report showed 384 additions—by birth, 62; by request, 219; by certificate, 103; reductions by release, removal and death, 281; and several ministers recorded. The statistics were somewhat imperfect, as to our total membership, 5,554 being given.

At 8 p.m. the gospel meeting was held, under the care of the Christian Endeavor Society, in which the convicting power of the Spirit attended the preaching, which was followed by a large number coming to

the altar for salvation, meeting continuing late. One person, after leaving the meeting and retiring to bed, became so convicted for salvation that he arose and returned to the meeting for counsel and help.

First-day morning services began at 8.30 with prayer and praise in the yearly meeting house, and a meeting at the same time in Main Street house on "Divine Healing," under the care of Levi Lupton, who had been wonderfully healed seven years ago of heart trouble in one of these meetings. They have been regularly held during yearly meeting time since 1880, when the work was begun by A. H. Hussey, without a public notice or the sanction of the yearly meeting. As many were healed in these meetings they gradually became of interest to a large number of Friends and were publicly announced. They are now placed regularly on the program of the yearly meeting. These meetings are of great interest and spiritual power, lasting three and four hours. The meeting this year began with scriptural teaching upon the subject. During this service of anointing with oil and prayer several told of their healing by simple faith in Jesus and by the Holy Spirit.

At 10 a.m. there was a large gathering at the yearly meeting house, in which Ascha Kenyon, Anna Knight and others spoke, closing with an altar service. Willis Hotchkiss preached in the Methodist Church and John Pennington in the Presbyterian Church at the same time. A large gospel meeting at 3 p.m., also at 8 p.m., when Charles Stalker preached to an attentive audience, followed by altar service, at which a large number were blessed.

At 2 p.m. William J. Sayers held a children's meeting of great interest, so that many of the children confessed Christ and were blessed in a prayer service.

On Second-day, at 8 a.m., William Smith spoke to profit in the prayer and praise meeting.

At 10.30 a.m. the report of the Indian Committee was read with much interest. The work of the gospel among them is very encouraging. Two hundred and fifty dollars was appropriated to continue the work. Epistles were read from Canada and Iowa Yearly Meetings. J. W. Malone's report of the Bible Training School in Cleveland was also encouraging. They had last year 153 in attendance, many of whom were preparing for gospel work in various fields.

The report of the Pastoral and Evangelistic Committee said there had been revival services held in every meeting within the yearly meeting, besides tent and camp meetings in every quarterly meeting. That Freepoint Meeting, which had been discontinued for several years, was opened again with a good membership. There had been 75 revival meetings held in churches and 11 tent meetings, about 700 converted, 400 reclaimed, and a large number claimed to have been sanctified; \$1,162 had to be used in this work. A subscription and collection of \$448.51 was taken up in the meeting.

James Cooley spoke of the mission and rescue work he and others were engaged in, having a Gospel Rescue Mission in Cleveland, also a home for un-

fortunate girls, all under the care of Friends, which is attended with very great blessing to many. A collection of over \$250 was taken for the work.

At the evening meeting John Pennington preached a very instructive and impressive sermon, after which Charles Stalker spoke briefly and invited to the altar those who had needs that God alone could supply. Many responded to the call, and with broken and contrite hearts called upon God and were blessed.

The morning meeting on Third-day was devoted to testimonies of our missionaries and their work. Wilbur Estes and Effie Murray spoke of our work in China as being very encouraging, and of the many open doors and calls for missionaries. Dr. Abigail E. Goddard, of New England Yearly Meeting, spoke of her call to India and preparation to go under the Board of Ohio Yearly Meeting this autumn.

At 10.30 a.m., after song and prayer, the business session was opened, and a letter of fraternal greeting was read from Seth C. Rees, who could not be present. He reported that in his gospel work the past year he had witnessed the conversion and sanctification of about 2,000 souls, and that scores had been rescued from the depths of vice and crime, and hundreds of the sick had been healed in answer to prayer. John Y. Hoover, of Iowa, also sent a fraternal greeting and encouragement in our work as a yearly meeting. W. Mahlon Perry, from Central City, Neb., our former presiding clerk, wrote a kind fraternal letter of good cheer, which was read and a few named to prepare a response to all these, which was done and signed by our clerk.

The treasurer reported that the assessments from the quarterly meetings were all paid up.

Friends' Foreign Missionary Board of the Yearly Meeting reported that the past year was a marked one. All were touched by the death of Julia Estes, and Charles Stalker gave a beautiful tribute to her memory as to efficiency in every way as a missionary, being endeared to all.

The Bungalow of India has been completed to the great comfort of our missionaries, the cost of the land and all being about \$5,000. Delia Fistler reports, "God has answered prayer and given victory in many conflicts. We find many anxious needy souls for the gospel all around us, and God is blessing the work and many have been converted. Doors are open every place for evangelistic work, and many are receiving the truth as never before. We have great need of more evangelists." Wilbur Estes said the work in China is going on slowly but surely. The gospel has the same effect on Chinese as on people in our land. "One old man who was saved in our work soon gathered a company around him and taught them about Jesus and His salvation, and thus many were converted. Many open doors in China need more workers, so I am hastening back." Charles Stalker offered a fervent prayer for our missionary work, then an offering was made in the meeting of \$2,271.10 to carry on the work.

At 4 p.m. a meeting for ministers and workers was

held for conference and help, in which many gave very valuable counsel and advice.

Fourth-day opened with a prayer and praise meeting by those who had been especially blessed during yearly meeting. At 9 a.m. Elmer Rees, who had been four years in South Africa, gave some account of his gospel work there, and the condition of the people. He testified to God's provision for spirit, soul and body in saving and healing power, where the surroundings were very different from here in Christian lands. Willis Hotchkiss then gave a practical missionary talk, inviting to go and give for the spread of the gospel, that donations after one's death for missionary work would not be counted by God as a reward like it would while living, because at death we could do no more with it.

Returning minutes were given to all our visiting ministers. Epistles were prepared for all yearly meetings. After prayer and dedication of Dr. Abigail E. Goddard for service in India, this ninety-first session of the yearly meeting closed under a precious sense of Christ's presence and favor. H.

The International Lesson.

THIRD QUARTER.

LESSON XIII.

NINTH MONTH 27, 1903.

REVIEW.

Read Psalm 8.

GOLDEN TEXT.—The Lord is my light and my salvation. Psa. 27: 1.

DAILY READINGS.

Second-day, Ninth mo. 21.—Asking a king. 1 Sam. 8: 1-10.
Third-day, Ninth mo. 22.—Saul chosen. 1 Sam. 10: 17-27.
Fourth-day, Ninth mo. 23.—Saul rejected. 1 Sam. 15: 13-23.
Fifth-day, Ninth mo. 24.—David anointed. 1 Sam. 16: 4-13.
Sixth-day, Ninth mo. 25.—David and Jonathan. 1 Sam. 20: 12-23.
Seventh-day, Ninth mo. 26.—Saul's death. 1 Sam. 31: 1-13.
First-day, Ninth mo. 27.—David becomes king. 2 Sam. 2: 1-10; 5: 1-10.

The lessons of the past quarter afford a graphic picture of what may be expected of human nature. All the incidents are full of that fidelity to truthfulness in the portrayal of human character which is always found in the Bible. In the gallery of Scripture portraits few are more familiar, or stand out with greater definiteness of outline, than those of Saul, of David and of Jonathan; few lives contain more wholesome lessons, because in their characters we recognize men of like passions with ourselves, men who knew what it was to have strong temptations, and who, at least in the case of David, knew where help could be found, and gained it.

The lessons are progressive. We have first, Israel demanding a king. Samuel, who had done so much for his people—being almost a second Moses—was growing old, his sons were unfit to take his place, and more than this, the people wanted a king so as to be like the nations around them. Though Samuel told them what a king would be like, they persisted. Next, we have the account of the choice of Saul to be the king. He was, according to human standards, an ideal man for the position. He was of splendid physique, a good warrior and a good leader for the

men over whom he was set. His heart was right, and he started out well. With the installation of Saul as political head of the Israelites, the time had come for Samuel to retire into private life. His farewell address is full of wisdom, clearly pointing out the only path of safety: "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you."

Saul for some years seems to have reigned well, but the temptations which surrounded him were too great for him to resist, and he yielded. In an expedition against the Amalekites he disobeyed the command of the Lord, and the aged Prophet Samuel came out of his retirement to carry to him the severe message that he was rejected from being king. "To obey is better than sacrifice," is the lesson that comes down the ages from this sad incident. With Saul rejected it was needful to choose another man for king. When he was chosen David was not one whom men would have picked out, but Samuel again gave utterance to a great truth when he said, "Man looketh on the outward appearance, but the Lord looketh on the heart."

The youthful David shows his fitness to be the leader of Israel in his encounter with the giant Goliath. He exhibits skill, courage, knowledge of surrounding circumstances and of his own abilities, and above all puts his trust in Jehovah to enable him to use all his powers to the best advantage for the help of others and for the glory of God. Saul's enmity against David was to test David's character, and was part of that preparation which was to fit him for being king. David stood the test nobly, and "behaved himself wisely in all his ways; and the Lord was with him." In the friendship of David and Jonathan we have a beautiful picture of how great may be the love of one friend for another; and also the lesson that self-renunciation and service is the basis of the highest friendship. In the course of events Saul falls into the hands of David, who then has the opportunity to rid himself of his enemy; but David recognizes the great truth that vengeance belongeth unto the Lord, and spares his foe. The death of Saul ends the sad tragedy of a life begun well, but, falling under temptation, was yielded to the powers of evil. "The wages of sin is death." Through events not of his own ordering David becomes king, and began his reign by seeking direction of the Lord. The exact temptations to which Saul yielded could not be ours, but the essence of the temptations is the same in every age. The only safe place is total abstinence from all that is known to be wrong. But life is more than negative; to do nothing is in itself wrong. To every one some gift has been intrusted. Therefore, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

"It is easier for a man to make money than it is for money to make a man."

"When God has a message for man he makes man messenger."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR NINTH MONTH TWENTY-SEVENTH.

AN EVENING WITH JAPANESE MISSIONS.

Mal. 4: 2, 3.

Second-day, Ninth mo. 21.—Getting back His own. Mal. 3: 16-18.

Third-day, Ninth mo. 22.—Gathering scattered flocks. Jer. 23: 3, 4.

Fourth-day, Ninth mo. 23.—The day-star rising. 2 Pet. 1: 16-19.

Fifth-day, Ninth mo. 24.—Healing for the nations. Rev. 22: 1, 2.

Sixth-day, Ninth mo. 25.—No sunset. Isa. 60: 18-22.

Seventh-day, Ninth mo. 26.—A whitened field. John 4: 31-38.

The wonder of the age among nations is the rapid and far-reaching transformation of the Empire of the Mikado. Only a few years ago it was a group of petty feudal states. When the lords of these separate domains realized that the people would be benefited by a more homogeneous government, they voluntarily withdrew into private life. The Emperor became actual sovereign, and with the proclamation of a Constitution, in 1889, and the subsequent organization of a national legislature, the whole trend of political affairs was changed. The young giant felt his strength in the war with China, and rapidly acquired a sense of dignity and self-respect that commercial progress and the increase of wealth have emphasized.

As in China, there was an evangelization by the Roman Catholic Church centuries ago, but by reactionary influences such as these empires seem peculiarly susceptible to, the work of these early missionaries was blotted out, and it was not until after the middle of the century just closed that the way was opened for the preaching of Christ to the now more than forty millions of Japanese.

The natives are described as of quick perception and keen intelligence—"the Yankees of the Occident." They have recognized the benefits of education, and the government has established a complete system of schools, from kindergarten to university, with compulsory attendance in the lower grades. Eager for practical results, they are impressed with the scientific and technical knowledge brought within their reach, and are easily influenced in the direction of materialism. This tendency is favored by the fact that their awakened intelligence quickly rejects the crude superstitions of the forms of Shintoism and Buddhism with which the people are most familiar, and, knowing no other religion, they come to feel that agnosticism is the mark of an educated person. The influence in this direction of unchristian educators, business men and government officials coming to them from America and Europe has been great.

On the other hand, there is a rapid acceptance of the principles of Christian civilization. Japan may be said to be a pagan state with Christian institutions. The number of persons attached to all churches—Roman, Greek and Protestant—is only one to each 336 of population. Nine hundred Christian churches are set over against 140 times their number of pagan temples and shrines; yet the whole "nation is honey-combed with influences which radiate from the cross." There is among many a wonderful open-

mindfulness. The Bible is studied in Buddhist schools; lectures on Christianity are invited by the priests in charge, and the newer Buddhism is being greatly modified by the spirit and methods of the Christian faith. The chief representatives of Shintoism, the primitive religion of Japan, have asked of the government a new charter, organizing themselves as a patriotic secular body instead of for religious objects. The Minister of Education recently included the New Testament in a list of books recommended to young people.

Still there is vast and urgent need for active evangelistic work, for virile men and capable women who represent a scholarly and effective piety, who can face every problem and demonstrate by their own lives that the religion of our Lord is for the strong and the intelligent and the successful no less than for the weak and ignorant.

Japan is one of the white fields in which, to all appearance, delay means not only loss of present opportunity, but increasing disadvantage as indifference and even hostility gain a foothold in minds that are being taken up with the novelties of their recent enlightenment.

Our denominational work there has been before us recently, in part because of its adversities, and in part because of what it has been able to accomplish. Our prayers and our means ought to go to increase its effectiveness that we may have a part in the reward that the faithful laborer shall receive when he shall come rejoicing, bringing his sheaves with him.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

A SUGGESTION TO THOSE PREPARING TO GO TO THE MISSION FIELD.

"God, when He makes the prophet, does not unmake the man." (Locke.) God, when he makes the missionary, does not unmake the man. Rather would he develop him anew with all of his various talents and in the nature which He has given him.

God has planned ample supplies so that we may not grow narrow. The accusation is often made that the missionary is a one-sided person. It need not be so (except in the sense that "This one thing I do".) God would not have it so. He provides against it. He holds out opportunities for the fullest spiritual, intellectual and physical growth. These are often seized and made use of at home. But that is not enough. We ought to keep growing, even while on the field. Neither is it God's plan that only the spiritual should keep on growing. This is the tendency, even till itself be dwarfed and hindered by the lack of development in other lines. It may be pleaded that missionaries are too busy. They ought never to be too busy to live. That they may live the best lives they must be well rounded in all lines. After all, what is more important than to live?

I venture to give a few thoughts which have been

growing and intensifying with each year which I have spent on the mission field. Man needs variety in all things, the missionary not excepted. Deprived, as many must be, of much that tends to better and nobler service, every possible opportunity should be sought to get what supplies may be secured.

To make this practical, the party going out should supply himself with a variety of books, papers and magazines. Never neglect writing to personal friends and relatives. Through them may come richness of blessing, inspiration for nobler service, home tenderness, love and encouragement. It is right to get from those who can give. Thank God for friends and that He does enable those on the field to use the means of letter writing, even to the saving of some souls.

The heart cries out, "Use us in every possible way, Father, but spare us from so narrowing our lives that they may not, in every possible way, appeal to other lives and thus bring them to thee."

The God-fed life is able to feed others. The God-fed intellectual life is able to win and teach others. The God-fed intellectual life, with a strong body, is able to continue to feed to lead, to teach, to persevere and to prevail in bringing men to Christ. This is not to magnify intellectual or physical strength, but a plea for their proper recognition, conservation and development on the part of the missionary.

If the missionary is in a land where there are beautiful things to be seen, who has a better right to see and enjoy them. As the "Spirit brings them to remembrance" they may serve to illustrate and make plain the meaning of the kingdom of heaven and of the new life in Christ. Who has a better right to delve into the literature of the natives (if there be any) that he may know their thoughts and thus be the better able to lead them to know God, the one object of his life? Life is a constant getting and giving. It cannot always be one of giving only.

Thus far my thoughts have been with the outgoing missionary, that what he may be able to take may bring into his daily life as great a variety as possible. Give thought to this. Make it a matter of prayer in choosing every article of furniture for what may, in after years, prove to be the only little home world. The pictures for the walls, the little home remembrances—these do not hinder, but, through sacred associations of the past, bring us the nearer to our Christ and make us more like Him. When these things are brought into submission and used for Him they become a sacred part of every life.

My heart often goes out to those who in the hottest countries and in the coldest, must live lives of destitution, so far as many of these home supplies are concerned. May God touch the hearts of those who can send and give, to do their happy part in bringing joy to such lives. In Alaska in the North, or in the heat and famine of stricken India, these little comforts may cheer hearts and help in the work for which they have given their lives.

MINNIE PICKETT BOWLES.

Tokyo, Japan.

Correspondence.

NOTICE.

Arrangements have been made with the Central Passenger Association for reduced rates for those wishing to attend Indiana Yearly Meeting, commencing Ninth month 30th. Tickets will be on sale Ninth month 28th, 29th and 30th at the rate of one fare for the round trip, tickets good returning until Tenth month 10th. These tickets will be on sale at all points on different roads within the limits of Indiana Yearly Meeting. All necessary information can be procured from the local agent at the different points. The yearly meeting will be held this year at Marion.

B. JOHNSON,
R. R. Secretary, Indiana Yearly Meeting.

To Attenders of Indiana Yearly Meeting:

Indiana Yearly Meeting is to be held at Marion, Ind., this year, beginning Ninth month 30th. A large boarding tent will be erected on the grounds, at which everybody who desires it can get good meals at very reasonable rates. Also a check room, in which all baggage and lunch boxes can be taken care of, and tables on which lunch can be eaten by all who desire to bring lunch. The Committee on Entertainment request that all who expect to attend the yearly meeting and wish entertainment will drop a postal card to William E. Darter, corner Sixteenth and Boots Streets, stating their wishes, whether board and lodging, or only beds, are wanted. Very truly,
ELWOOD SCOTT.

Editor THE AMERICAN FRIEND:

Ohio Yearly Meeting, held from Eighth month 27th to Ninth month 2d, 1903, has proved a time of refreshing from the presence of the Lord to very many souls. From the beginning unto the close it was, in a marked degree, owned and blessed of Him.

The twelve chapters of Isaiah seemed to be the keynote of the meetings from session to session, and we humbly acknowledged that "great is the Holy One of Israel in the midst of thee."

The business of the yearly meeting, much of it of importance and far-reaching in its influence, was transacted in the spirit of our Master, we believe, with great harmony and love.

The report of the Evangelistic Committee caused a note of rejoicing and thanksgiving for the blessing of the Lord upon its faithful labors. To Him be all the praise! Through its diligent work in seeking the unsaved, rescuing the perishing, gathering Christ's little ones into the fold, many have, by the Holy Ghost, been established in the truth as it is in Jesus, the manifest results of which were the presence of a large number of young disciples, who "came in the fullness of the blessing of the gospel of Christ to attend our yearly meeting."

The presence and faithful gospel service of ministers from other yearly meetings was edifying and much appreciated. The missionary spirit was felt throughout the meeting, and definite consecrations for the home and foreign work, both of lives and money were freely and joyfully made.

The report of Friends' Foreign Missionary Society was very satisfactory, showing how wonderfully the Lord has blessed the work on the foreign field the past year, even amid the trials and bereavements that have come to our China Mission.

We deeply feel our loss in the death of our dear sister, Julia B. Estes. "Blessed are the dead who die in the Lord; yea, saith the spirit, they rest from their labors and their works do follow them." The needs for the work are so pressing at this time in Nanking Mission that the Board has liberated Wilbur Estes, her bereaved companion, for a speedy return to the work there. We have great sympathy for him, as he leaves his dear little motherless daughter in the home land; but in the strength of the Lord he goes back joyfully. Our public missionary meeting was a time of great blessing, and the faithful presentation of God's plan and provision for the spread of the gospel by our dear brother, John Pennington, brought us face to face with our duties and privileges as never before.

Our Saviour's commission to His disciples is the commission of a King that cannot be disobeyed without peril. He clearly set before us the kingly call, the kingly conquest, the kingly protection, with kingly results and rewards.

The yearly meeting closed under the overshadowing presence and power of the Holy Spirit.

SARAH D. HATHAWAY,
Editorial Secretary of F. F. M. B. of Ohio Y. M.

Things of Interest Among Ourselves.

Sylvester Newlin and family will remain at Westfield, Ind., for another year.

Wm. H. Perry is now engaged in evangelistic work. Mail will reach him addressed to Mardock, Okla.

Friends at Westfield, Ind., hold regular services at the Union High School Building and at the Methodist Episcopal Church.

George L. Crossman, who has been spending the summer at South China, Me., addressed the meeting at that place on First-day, the 6th.

Isaac Sharpless had a good article in the "Philadelphia Public Ledger" last week on "Pennsylvania Politics One Hundred Years Ago and To-day."

A large company of Friends and others have gathered on First-day of each week in one of the hotels at Eaglesmere, Pa., during the summer.

On account of the Westfield Meeting-house undergoing repairs, the quarterly meeting was held at Hortonville, and was a time of special blessing.

Drusilla Wilson, who is 88 years old, recently attended Westfield Monthly Meeting, Indiana, and had very acceptable service in the interest of the Temperance Conference in 1906.

Professor Charles E. Tebbetts, of Pasadena, president of Whittier College, Cal., recently let the contract for building a residence on the College Villa Tract, and the work will be begun at once.

Our report of Short Creek Quarterly Meeting, held at Smithfield, Eighth month 15th, gave the number of accessions in the quarter as 22, which was the number of accessions to Smithfield Meeting alone.

L. L. Hobbs, president of Guilford College, has just started on a visit to Iowa Yearly Meeting, and the yearly meetings to follow, in behalf of the needs of Guilford College, and especially the Harriet Green Memorial Fund.

Philip C. Garrett, of Philadelphia, president of the Indian Rights Association, has made public some interesting correspondence which has passed between him and Secretary Hitchcock bearing on the recent Indian scandals.

Prof. Thomas Newlin preached a practical, helpful sermon on First-day, the 6th inst., to a full house at Guilford College, N. C. Afterward a collection was taken for Friends in Jamaica who suffered from the recent hurricane.

An Old Settlers' Meeting was held the 10th inst. in the grove about Friends' Meeting House at Bloomingdale, Ind. Joseph G. Cannon, next Speaker of Congress; George Hobson, and E. S. Holliday, Congressman from the district, were speakers.

Mary A. Wallis, of Southport, England, has been secured to assist Edward Grubb in the editorial work of the "British Friend." Each issue of this able monthly review has very much valuable matter, and it is a great credit to the Society of Friends.

David E. Sampson, general superintendent of the Committee for the Suppression of the Liquor Traffic of North Carolina Yearly Meeting, preached a gospel sermon in a Presbyterian Church in Salisbury, N. C., on the 6th inst., and lectured on the liquor question in the same city in the evening.

Springdale Quarterly Meeting was held at Springdale, Kan., the 4th to 6th instant. The yearly meeting superintendent of evangelistic work, Josiah Butler, was present and gave valuable help in the meeting. All the home ministers were also present and took part. The business was transacted with much unity. Rebecca Ballard preached at the Sabbath morning service.

Fifth-day, the 20th ult., was the fiftieth anniversary of the marriage of Evan C. and Martha B. Thornton, two veteran ministers of Friends. They were united as husband and wife in Old Newport, now Fountain City, Ind. The occasion was made enjoyable by friends who came to their home in Portland, Ind., to offer congratulations and leave their tokens of friendship. Many from several States who could not come sent instead beautiful presents that they might be present in one way if not in another.

R. Hayes Puckett, who has been located in the meeting at Bangor, Ia., for the past year, is contemplating taking a trip to "Old Virginia" with his wife and little girl, to visit his parents. They expect to start immediately after Iowa Yearly Meeting, and go via Buffalo, New York, Boston and Washington. He has done excellent work in Bangor Meeting, and will remain another year.

The Central Passenger Association has granted one and one-third fare round-trip for Western Yearly Meeting of Friends for all points in Indiana and Illinois, except from points within a distance of fifty miles of Chicago and East St. Louis. Tickets are good going Ninth month 16th, 17th and 18th, and returning up to and including Ninth month 25th. C. E. Newlin, Railroad Secretary.

We have a valued letter from our friend Esther Frame, who has for some weeks been extremely ill in Richmond, Ind. She has decidedly improved, though she remains far from proper health and strength. Her present breakdown followed a remarkable evangelistic campaign through the State of Florida, where crowds came to her meetings and hundreds of persons, both men and women, were definitely blessed.

Deep River Quarterly Meeting, North Carolina, was held at High Point on the 5th inst., with a larger attendance than usual. David E. Sampson, minister from Yadkin Valley Quarter, preached from the 62d chapter of Isaiah. John M. Watson, a minister from Kansas Yearly Meeting, who, since North Carolina Yearly Meeting has visited and labored in 160 homes, gave a brief, searching discourse. The meeting took up evangelistic work with commendable energy, and appointed Dougan Clark Cox, son of the late Isham Cox, chairman of the committee, and took up a collection to aid the work. It also appointed a committee on the suppression of the liquor traffic. Among the members present were two veteran soldiers of the cross, representing different departments of service. They are each more than 85 years of age, and the elder drove ten miles, and the younger five miles to be present.

New Garden Quarterly Meeting was held at New Garden, Ind., the 22d and 23d ult. The Gospel was preached with clearness and power each day by Luke Woodard. Phariba W. Stephens gave a very interesting account of the needs and condition of the mission field in Mexico, having just returned from a year and a half's sojourn there. The reports from the different departments of work showed an increasing activity in all lines, and a willingness to advance in the light of truth. On Sabbath, after a basket dinner on the grounds and a social time together, a temperance program was rendered, in which Prof. C. W. Hodgins, in a forcible address, made prominent the fact that five of the great life-giving sources to this nation was being rapidly sapped by the saloon traffic, and to the citizen and Christian its suppression was imperative. Phariba W. Stephens then gave an impressive talk on proportionate giving.

The ministers and workers of Spiceland, Ind., Quarterly Meeting, held an all-day conference at Shirley, Ind., on the 3d instant. The Friends' Meeting-house at that place was filled to its utmost capacity with those who greatly enjoyed the excellent addresses. Lizzie M. Ralston, local minister at Dunreith, spoke upon "The Possibilities of Childhood," and Professor Frank Pritchard, Raysville, upon the "Spiritual Training of the Young." The theme of "Missions" was then brought before the conference in two addresses: "A Century of Missions," by Carrie T. Woodard, Knightstown, and "Our Work in Mexico," by Phariba W. Stephens, Richmond. Professor Elbert Russell, of Earlham College, spoke upon the "Victories of Peace." The Friends of Shirley spread a bountiful repast at the noon hour in the school building across the street from the meeting-house, and the day was full of social enjoyment as well as spiritual benefit.

Guilford College opened for the year on the 1st inst., with an unusually large number of students. The college reception was given by the Students' Christian Associations the evening of the 5th inst. The exercises took place on the college campus under the moon-lit shade of the beautiful trees, which were decorated with lighted Chinese lanterns, and presented a beautiful scene. A representative of each of the Christian Associations welcomed the old and new students, and President Hobbs followed with a brief speech of welcome and cheer. The young people then heartily entered into the occasion, and thoroughly enjoyed the social advantages of the evening. Five native Cubans from Havana, besides other students enrolled

on the 7th, making the largest number of students that have ever entered Guilford during the opening week. The power house for furnishing electric light, heat and water for the college buildings and campus is finished, and the 80 horsepower engine and 100 horse-power boiler are being put in.

Wilmington College opened on the 9th instant with a prospect of a large attendance. The afternoon of the day was devoted to the inauguration of Albert J. Brown, the new president. Frank S. Lamar, professor of Science, was in charge of the exercises, and had given much care to the preparation of the program. At his suggestion the business men of town closed up their places of business from 2 till 4 p.m. Great interest in the exercises was shown by the citizens, and many stores and dwellings were decorated with flags and bunting. The audience was large and attentive, nearly filling the yearly meeting auditorium. Nancy A. C. Leonard gave a greeting on behalf of the board; Professor Lamar, on behalf of the faculty; Superintendent W. C. Sayers, of the public schools, on behalf of the alumni; J. B. Wright, on behalf of the yearly meeting, and Robert E. Pretlow, on behalf of the local meeting. President Robert L. Kelley, of Earlham College, gave an address of kindly fraternal greeting, and then Albert J. Brown gave his inaugural address, in which he paid a gracious compliment to the long, faithful and positive administration of President Unthank, and appealed to all for their sympathy and support in the arduous duties of the new administration.

The time was when a committee of Friends used annually to visit the remnants of the Indian tribes in the Eastern States. Joseph S. Elkinton has been performing this service this summer under a religious concern. "The (Philadelphia) Friend" gives this account of his visits:

"Joseph S. Elkinton, having in the progress of his religious visits to remnants of tribes in the Eastern States visited the six Indian reservations in Western New York in company with our friend Zebedee Haines (whose concern in the work ceased at Poplar Ridge neighborhood) was there joined by William Mekeel as his companion in proceeding to Eastern Massachusetts, stopping at North Dartmouth. Thence proceeding to West Falmouth, they were joined on First-day morning, the 2d instant, by Job S. Gidley, who came from his home in North Dartmouth. After having a solemnized service in the Friends' Meeting, at West Falmouth, they (with the present editor), proceeded in the afternoon to the two districts of the Mashpee Indians, each about twelve miles east of Buzzard's Bay shore. Collecting at South Mashpee a considerable gathering, considering that the notice sent to that neighborhood had failed to be delivered, they found among them a tender people, whose sympathy and interest were comforting to the visitors, and a baptizing season was witnessed. In the evening at North Mashpee (the stated minister being absent on a vacation), this coming was welcomed in a congregation of over sixty attenders, and the life and solemnity of the several ministrations were acknowledged. The decorum, dignity and attention of these people were marked.

"Returning the next day to their places of sojourn, the visitors were contemplating a passage to Gay Head, on Martha's Vineyard Island, for last Third-day, to find what service might arise for them among the small remnants of Indians there.

"Our Friend Joseph S. Elkinton, with his companions, was joined by Job S. Gidley at Vineyard Haven on Third-day, the 4th instant, en route through the island of Martha's Vineyard to visit the Gay Head Indians. The meeting that evening was made small by a storm, which prevented their return during the next day, in the evening of which a considerable number of the natives gathered in a religious meeting which, like the first, was a season of favor. Unable to yield to an invitation to continue with them for two meetings more, they bade those Indians farewell, having had interesting seasons in some of their families, where they found not only much brightness of mind, but also a welcoming of gospel truth.

"Being enabled to return on Fifth-day to West Falmouth, on the next day they accompanied Friends to Sandwich Monthly Meeting, held at South Yarmouth, the more readily so on the news coming that our esteemed friend Elizabeth C. Stetson, of that place, had died on the day preceding the monthly meeting. After the conclusion of its sitting a visit to the stricken family left a sense of duty to remain to attend her funeral, held the day following (Seventh-day). There seemed a liberty to proceed in the latter part of the day towards Boston and Lynn, and to look from there towards the Penobscot and Passamaquoddy Indians of Maine."

BOOK REVIEW.

"William White: A Brother of Men." By Oliver Morland. 8vo., pp. 162. Sold by Headley Bros., London. Price 1s. 6d. net. (36 cents net. May be ordered through The American Friend Publishing Company.)

This book gives a picture of a man who in his life work was unique, and also of the work itself, and of how he acquired and retained such a hold as he had over working men. He was not, indeed, the founder of the great Adult School Movement among English Friends, for it had been started before he came to Birmingham, where his chief work in connection with it lay; but such was his activity and devotion to the cause that he was generally regarded as its father. In Birmingham his individual class numbered 300 men, and met early every First-day morning. Many were those whose lives were reclaimed, and whose homes were brightened through this work. In most of the great towns in England, and in many country places, he traveled to introduce or encourage adult schools, and great were the results accomplished.

In addition to this, he was active in the temperance cause on the older methods, for he relied chiefly upon influencing the individual.

The affairs of the city of Birmingham engrossed much of his attention, and he served on the Town Council and as Mayor. His most important position in practical results was as chairman of the

FORCED TO RESIGN.

Lost a Good Position Through Bad Food.

"I felt immediately better after my first meal on Grape-Nuts, which I began to use after my health had broken down and I was a nervous wreck.

"My stomach was in such a condition that I could eat nothing, and trying to eat was a burden to me.

"My pulse ran up to 115, and my weight fell 21 pounds. I got so I couldn't work, and was forced to resign a good position. I took milk punches between meals and quit meat altogether, but nothing improved my appetite and the condition of my stomach. I finally went on one meal a day, and had to force myself to eat that, and was rapidly starving, until one day a friend suggested Grape-Nuts.

"Although my palate and stomach had rebelled against all other foods, Grape-Nuts agreed immediately, and I really relished this food while the changes in my condition have been wonderful. My weight increased from the start, and I have now regained 12 pounds, while my pulse is normal, and I am a new person all over. Life seems worth living, and I enjoy all my meals.

"To make sure that this change was due to Grape-Nuts I made the experiment of leaving off the food for five days, but I began to go backwards so rapidly that I concluded I had satisfied my curiosity in this respect, and I went back to Grape-Nuts again in a hurry, and began to pick up again. Grape-Nuts certainly touched the spot and did the work." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Independent Committee, which, after careful house-to-house visitation, brought in extensive plans for the betterment of the city, plans which have been largely realized. He was a valued minister among Friends, and an exceedingly genial man. A notable characteristic was large-mindedness, so that he was one of the few very old men in the society who heartily encouraged the movement for the summer school, and was not afraid of its tendency towards modern scholarship.

The book presents in an interesting and readable form the life of a man who without extraordinary natural endowments lived a life of extraordinary activity and usefulness, because he was filled with the love of God and love for men. We heartily commend the book.

R. H. T.

THE WILL OF GOD.

The definition of ideal life: "A man after my own heart, who will fulfill all my law."

The object of life: "I come to do thy will, O God."

The first thing one needs after life is food: "My meat is to do the will of Him that sent me."

The next thing one needs after food is society: "He that doeth the will of my Father in heaven the same is my brother and sister and mother."

You want education: "Teach me to do thy will, O God."

You want pleasure: "I delight to do thy will, O God."

A whole life can be built upon that one vertical column, and then when all is over, "He that doeth the will of God abideth forever."—Henry Drummond.

Two young women of Sedgwick hired a livery horse with which to take a drive out into the country. Before the start was made the liveryman, in answer to his patron's inquiries as to the temper and disposition of the horse, assured them that he would be as gentle as a lamb if they kept the rein away from his tail, while there might be trouble if they didn't. The young women returned in safety, and when asked if the horse had misbehaved, one of them replied:

"Oh, no! There was one little shower, but we had an umbrella, and held it so that not a drop touched the horse's tail."—*Epworth Herald*.

"You have such strange names for your towns over heah!" said a titled Englishman. "Weehawken, Hoboken, Poughkeepsie, and ever so many others, don't you know!"

"I suppose they do sound queer to English ears," said the American, thoughtfully. "Do you live in London all the time?"

"Oh, no," said the unsuspecting Briton, "I spend part of my time at Chipping Norton, and then I've a place at Pokes-togg-on-the-Hike." — *The Christian Register*.

A man was asked, recently, by a gruff clerk at the stamp window, after he had deposited two cents, "Well, what do you want?" He answered, gently, "An automobile, please." Verily, a soft answer turneth away wrath.—*Albany Argus*.

THE ROOT OF THE MATTER.

He Cured Himself of Serious Stomach Trouble by Getting Down to First Principles.

A man of large affairs in one of our prominent Eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability, making it impossible to apply himself to his daily business, and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another, and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee, and even renounced my daily glass or two of beer, but without any marked improvement.

"Friends had often advised me to try a well-known proprietary medicine, Stuart's Dyspepsia Tablets, and I had often perused the newspaper advertisements of the remedy, but never took any stock in advertised medicines, nor could believe a fifty-cent patent medicine would touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store, and took two or three tablets after each meal, and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health, and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely, and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar, and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy, asking for information as to what the tablets contained, and they replied that the principal ingredients were aseptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach."

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the overworked stomach a chance to recuperate and the nerves and whole system receive the nourishment which can only come from food; stimulants and nerve tonics never give real strength; they give a fictitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums.

Although Stuart's Dyspepsia Tablets have been in the market only a few years, yet probably every druggist in the United States, Canada and Great Britain now sells them, and considers them the most popular and successful of any preparation for stomach trouble.

My name on a lamp-chimney says, "Pay double for me; I give double light and don't break."

MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.

Events and Comments.

The government report on the cotton crop is decidedly damaging for the corner. There has been continued improvement in condition, and, while late and still exposed to climatic dangers, the crop at present is much above the average in promise.

The Pacific Coast pack of salmon this year is 1,000,000 cases smaller than last year and 2,000,000 cases short of the output in 1901. A big shortage in Columbia River salmon, an almost total failure of Sockeyes in Puget Sound and in British Columbia, as well as a deficit of 500,000 cases in Alaskan salmon, are responsible for the small size of the pack.

Some of the mob who attempted to break into the jail at Danville, Ill., some time ago, have finally succeeded in getting there. Twelve of the fourteen citizens who were indicted have been found guilty of participation in the lynching riot and have been given an indeterminate sentence to prison. One of them is a woman. This is a wholly exceptional case of rigorous application of law to lynchers, and it cannot but have exceptionally salutary effect. It will take the heart right out of the lynching business in that place at least, and its influence will be felt in the country beyond.

Commander Robert E. Peary, United States Navy, the well-known Arctic explorer, will make another dash for the North Pole. Leave of absence for three years has been granted him, with the permission of the President. In his letter of application for leave of absence Commander Peary briefly outlines his plan of action. In a suitable ship, built in one of our best shipyards, strengthened to the maximum degree and fitted with American engines, "so that she may go North as an exponent of American skill and mechanical ability," Commander Peary hopes to start with his expedition about the 1st of Seventh month next.

Of the coming fall elections, two will command the attention of the whole country—the State contest in Ohio and the municipal struggle in New York. The Ohio campaign began last week. In New York Mayor Seth Low, Republican, will

again head the fusion ticket. This was decided on at a conference of twelve powerful organizations which are opposed to Tammany. His leading associates on the ticket will be the two Democrats now holding the offices next in importance to the Mayor. The ticket decided on is as follows: For Mayor, Seth Low, of Manhattan; for president of the Board of Aldermen, Charles V. Fornes, of Manhattan; for Controller, Edward M. Grout, of Brooklyn.

Of the coming fall elections, two will command the attention of the whole country—the State contest in Ohio and the municipal struggle in New York. The Ohio campaign began last week. In New York the candidates are not yet determined upon absolutely. While Mayor Low will doubtless run again, the pending fusion conference will decide whether the fusion forces will split or adhere. Tammany's selection of a candidate will be determined by the outcome of the fusion conference. If the Low combination of two years ago drops to pieces, Tammany can elect almost any kind of a candidate; but if the fusionists hold fast, the Tammany candidate will be the most respectable and irreproachable man New York contains who will take honors at the hands of Tammany Hall.

Paul Lessar, the Russian Special Envoy, in a recent despatch, indorses the opening of the two ports, Moukden and Ta Tung Kao, and undertakes that three provinces in Manchuria will be restored to autonomy under China on the following conditions: That China undertakes that no portion of the territory shall be ceded to any other power; that no concession shall be granted to England, unless it is equally granted to Russia; that no increase shall be made in the present import tariff on goods entering Manchuria by railway; that in the event of an epidemic at Niu Chwang a Russian health officer shall be appointed to superintend it; that Russia shall retain her own military telegraph line along the railway; that the Russo-Chinese Bank agencies in Manchuria shall be guarded by Chinese soldiers. If the above conditions are agreed to, Niu Chwang and Moukden Province shall be evacuated on Tenth month 10th, and the remaining provinces in due course.

The conference of the Interparliamentary Union for International Arbitration convened in the lower House of the Reichsrath last week. Dr. Plener, the president, welcomed the delegates and visitors. He cited the recent visit of French Parliamentarians to London and the proposed return visit of British Parliamentarians to Paris as a striking instance of the growing tendencies toward arbitration. Dr. Von Koerber also welcomed the delegates, expressing his belief that the powers' love of peace would ultimately lead to the adoption of arbitration by all civilized States. Herr Pirquet, representing the Austrian group moved a resolution inviting all the signatories of The Hague Convention to incorporate arbitration provisions in all treaties, to conclude general treaties of arbitration, and in cases of dispute to invoke The Hague tribunal. M. Gobat, Switzerland, proposed a resolution that the offer of good offices should never be considered as an unfriendly act. The final action on these resolutions is not yet reported.

YEARLY MEETINGS IN 1903.

Western Yearly Meeting, at Plainfield, Ind., Ninth month 18th. Lewis E. Stout, clerk, Plainfield, Ind.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 6th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

ART OF REST.

May Be Acquired and Used with Great Benefit.

Complete and restful poise of the body and mind is an art not easily gained.

Perhaps nothing brings one as much content, comfort, happiness and pleasure as those conditions of easy, restful, resourceful and well-balanced mind and body that make of work a pleasure and the daily life happy and peaceful.

The nervous housewife busy with a hundred duties and harassed by children; the business man, worried with the press of daily affairs, debts, etc., cannot enjoy the peace and restful repose and healthful nervous balance unless they know how.

There is a way. First and foremost, the stomach must be consulted. That means leaving off coffee absolutely, for the temporary stimulant and the resulting depression is a sure ruin to the nervous system, and the whole condition of health and happiness rests upon stomach, nerves and mind.

Start with the stomach; that is the keynote to the whole arch. Stop using things that break down its power, upset its nervous energy and prevent the proper digestion of the food and the consequent manufacture of healthful blood and nerves, brain and tissues.

When you quit coffee take on Postum Food Coffee. That is like stopping the payment of interest and starting on a career where you are loaning money and receiving interest. The good results are double. You stop poisoning the system with coffee and start building up the broken down nerve cells by powerful elements contained in Postum. These are pure food elements ably selected by experts for the purpose of supplying just the thing required by nature to perform this rebuilding.

These are solid substantial facts, and can be proven clearly to the satisfaction of anyone, by personal experience. Try the change yourself, and note how the old condition of shattered nerves and worried mind changes to that feeling of restful poise of a well-balanced nervous system.

The managing physician of a hygienic sanitarium in Indiana says that for five years in his practice he has always insisted upon the patients leaving off coffee and taking Postum Food Coffee with the most positive, well-defined results, and with satisfaction to the most confirmed coffee toper.

The doctor's name will be furnished by the Postum Co., Ltd., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

There are few more pleasant remembrances than those of college days. The class-room, the literary society, the Christian union fellowships, the pleasant acquaintances, the evening strolls and class-night songs, the absence of care, all come back to us in later years and greet us with gladness. There are no friendships like those of the campus. They abide forever. No matter where the tides of time may bear us or in what far-away seas our ships may hail each other, or in what havens we may drop anchor, we meet as friends, only to live again the sweet intoxication of the days gone by. There are no faces that have quite the same charm for us as the faces we met when we climbed Parnassus together. The old days have the right of way. And there are friendships with sacred scenes which live—the choirs in which we sang, the churches we attended, the meetings for prayer when our souls were knit together like those of Jonathan and David, the chapel hours when we sang God's songs and waited for some member of the faculty to read the Word and lead us all in supplicating prayer. These things abide, for they helped to fashion us, and will remain as part of our moral furnishing, "until Azrael passes his hand over our features and they are motionless forever."—"United Presbyterian."

"The world's battles are fought by men who were once raw recruits, and the difference between the raw recruit and the conquering hero lies in training. Wanting that there is no efficiency and no victory."

CEREAL FOODS

without cream are not appetizing, but good raw cream is not always easy to get. Borden's Peerless Brand Evaporated Cream is superior to raw cream, with a delicious flavor and richness. Use it for general cooking purposes. Borden's Condensed Milk Co., proprietors.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR Cincinnati.
ECKSTEIN }
ATLANTIC }
BRADLEY } New York.
BROOKLYN }
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

USE Pure White Lead and Pure Linseed Oil and you will know exactly what you are getting—absolutely the best and most economical paint in existence. Employ a responsible, practical painter to apply it and the result will be satisfactory.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.



SAVE 1/2 YOUR FUEL

or get all the heat you pay for. When you use a Rochester Radiator you do.

Rochester Radiator Co.,

77 Furnace St.,

Fully Guaranteed.



Write for booklet on heating houses.

Rochester, N. Y.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

FOR THE GOLF SEASON.

What makes a successful golf player? The answers might differ according to one's ideas, as the following case illustrates:

"How are you coming along at golf?"

"Oh, fine."

"Break any records as yet?"

"Well, I've broken 26 golf sticks, the front gate, the honeysuckle vine, the cat's back, and my right leg since I began playing, so I guess I'm coming strong."

TOUR TO THE PACIFIC COAST.

Via Pennsylvania Railroad, Account Meeting National Bankers' Association.

On account of the meeting of the National Bankers' Association, to be held at San Francisco, Cal., October 20th to 23d, the Pennsylvania Railroad Company offers a personally-conducted tour to the Pacific Coast at remarkably low rates.

This tour will leave New York, Philadelphia, Baltimore, Washington and other points on the Pennsylvania Railroad east of Pittsburgh, Wednesday, October 14th, by special train of the highest grade Pullman equipment. A quick run westward to San Francisco will be made, via Chicago, Omaha, Cheyenne and Ogden.

Five days will be devoted to San Francisco, allowing ample opportunity to visit the near-by coast resorts. Returning, stops will be made at Salt Lake City, Colorado Springs, Denver and St. Louis. The party will reach New York on the evening of October 31st.

Round-trip rate, covering all expenses for eighteen days, except five days spent in San Francisco, \$190.

Rates from Pittsburgh will be \$5.00 less.

For full information apply to Ticket Agents, or George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 4,457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR, ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTS HORN,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.LINDLEY M. STEVENS,
Superintendent.**WHITTIER COLLEGE**

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

WABAN SCHOOL, WABAN, MASS.

A Superior Preparatory School for Boys.

J. H. PILLSBURY, A. M., Principal.

LEARN PROOFREADING.

If you possess a fair education, why not utilize it at a genteel and unobtrusive profession paying \$15 to \$35 weekly? Situations always obtainable. We are the original instructors by mail.

HOME CORRESPONDENCE SCHOOL, Philadelphia



Warranted free from narcotic drugs.

The Effervescent Headache Stop
cleanses and refreshes the stomach.

50c. and \$1. at Druggists

or by mail from

THE TARRANT CO., New York

**BREAD MACHINE**

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 52d & Media Sts., Philadelphia

WILLIAM S. YARNALL
Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

JOSEPH G. FOGG
UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W.

PHILADELPHIA.

Suburban orders promptly attended.

ADVERTISING in THE AMERICAN FRIEND has been found profitable by many advertisers. It should prove equally valuable to those who have not yet tested it. Among our readers there are undoubtedly those who could use the advertising columns of their denominational paper to advantage. We shall be glad to hear from any of these, and we shall be pleased to answer any questions regarding space, cost, etc. Address

THE AMERICAN FRIEND,
718 Arch St., Philadelphia.

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance:

"If you had applied a year ago you would have passed."

Don't *you* be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.

2 each, per week.

Address ELIZA H. WORRELL
Phone Spruce 33-55. Clerk.

**HOTEL EMPIRE**

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.

Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

FINANCIAL.

Oklahoma Farms

Friends desiring to locate among Friends, and near Stella Academy, should address E. J. Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

E. J. VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

An Opportunity

is offered to subscribe to the stock of a company which should pay a very satisfactory dividend during the current year. There are numerous safeguards thrown around this stock to protect the investors. I can prove to any one who is interested and who wishes to invest their money with the maximum of profit and with the least chance of loss, that this company has unbounded merit.

I shall be pleased to furnish full information on request, and will gladly give references.

J. B. MEREDITH

520 Drexel Bldg., Philadelphia

An
Absolutely Safe
Investment

If interested in this class of investments, we will be pleased to send you our list of securities of manufacturing companies paying

FIVE TO TWELVE
PER CENT.

LANDERS SONS

60 State St. Boston, Mass.

Acker has it—French
Breakfast, 4 lbs. \$1.00.

S. F. BALDERSTON'S SON
Wall Paper and
Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

The
American Friend

Vol. X

NINTH MONTH 24, 1903

No. 39

PAGE

POEM.—Consecration	651
<i>Rebecca M. Taylor.</i>	
EDITORIALS.—Two Sides of the Picture. —A Great Day in Iowa Yearly Meet- ing	651-652
A Movement Against Oaths (continued)	652
<i>Thomas Raeburn White.</i>	
Iowa Yearly Meeting	655
Rebecca Thomas	656
THE INTERNATIONAL LESSON	657
Lesson for Tenth month 4, 1903.	
CHRISTIAN ENDEAVOR	658
Topic for Tenth month 4, 1903.	
MISSIONARY DEPARTMENT	658
CORRESPONDENCE	659
THINGS OF INTEREST AMONG OURSELVES, 660	
MARRIED.—DIED	661
EVENTS AND COMMENTS	662

A ROYAL HEART.

*Ragged, uncomely, and old and gray,
A woman walked in a Northern town,
And through the crowd as she wound her way,
One saw her loiter and then stoop down,
Putting something away in her old torn gown.*

*"You are hiding a jewel!" the watcher said,
Ah, that was her heart!—had the truth been read,
"What have you stolen?" he asked again.
Then the dim eyes filled with a sudden pain,
And under the flickering light of the gas
She showed him her gleanings: "It's broken glass,"
She said; "I hae lifted up frae the street
To be oot o' the road o' the bairnies' feet."*

*Under the fluttering rags astir
'Twas a royal heart that beat!
Would that the world had more like her,
Smoothing the road for its bairnies' feet!*

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.

2 each, per week.

Address ELIZA H. WORRELL

Phone Spruce 33-55.

Clerk.

**HOTEL
EMPIRE**Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.
Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

EDUCATIONAL.**The Oakwood Seminary**

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care
of New York Yearly Meeting of Friends.**Academic, College Preparatory and Commercial**

Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.LINDLEY M. STEVENS,
Superintendent.**WHITTIER COLLEGE**Classical, Scientific and Literary courses. Highest
requirements. Students unable to continue their
studies in more rigorous climes will find this climate
the best in the world for study. Natural advantages
for scientific investigation unsurpassed. Well
equipped laboratory. Whittier, a Friend's community,
—morally clean,—no saloons or kindred sources of
corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

STENOGRAPHER**GEO. B. COCK**

Girard Building and 216 W. Coulter Street.

Telephones.

**STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.****MARY M. KITE**

407 Lippincott Building, 12th and Filbert Sts., Phila.

Phone No. 3-33-00

**The
New Century****TYPEWRITER**does the **BEST WORK** and lots
of it, **EASILY.****Strong, Thoroughly Built,
Superior in results to any other.**

Write for

"THE BOOK OF THE NEW CENTURY."**AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.****SUBSCRIBERS' WANTS.**We particularly invite the attention of the readers of
"The American Friend" to this column. It will be found
useful for almost everyone who wishes to advertise. The
price for a single insertion of 5 lines is 25c; 5 lines, 5 times
costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80.
Larger space is charged at the same rate. Cash with order.**FLOWERS AND SHRUBS.**—You should plant this
Fall. Send for our new Floral Guide, just out.
The Conard & Jones Co., West Grove, Pa., Box X**FOR SALE.**—5000 of Amos Kenworthy's "Never
fail to bear" Hardy Northern Grown "Friday"
peach trees. Write me. **JESSIE OYERMAN, Knights-
town, Ind., successor to Amos Kenworthy.****FOR RENT.**—S. W. corner Twentieth and Arch
Streets, attractive house, 13 rooms and 2 baths,
in thorough order. Would rent to private family at
moderate figure. Apply to Girard Trust Company.**SPECIAL OFFER.**—To any one sending us 25c.
and 20 names of heads of families, we will send
one box Salve by return mail. **UNCLE JERRY
HUBBARD SALVE CO., Miami, Ind. Ter.**
Please mention this paper when writing.**WANTED.**—A young woman as general helper
in a Friend's family, in a Philadelphia sub-
urb. Apply to D, THE AMERICAN FRIEND.**WATCHMAKER AND JEWELER.**—Careful
and accurate repairing, with prompt service,
has brought me the custom of many Friends.
Their patronage is particularly solicited. My store
is nearest to the Market Street ferries, and is easy
of access from every part of the city. **W. L. Berry,
22 South Second Street, Philadelphia.****STANDARD BOOKS ABOUT THE QUAKERS****A Quaker Experiment in Government.**By ISAAC SHANPLESS, LL.D. The authoritative
exposition, from the Quaker standpoint, of Penn's
unique "experiment" in government according to
Christian principles. Covers the whole colonial
history of Pennsylvania. Popular edition, two volumes in
one, 12mo, cloth, 540 pages \$1.50HAVERFORD EDITION, two volumes, profusely illustrated,
half morocco, deckled edges, gilt top \$7.50**Quaker Arrivals in Philadelphia, 1682-1750.**Certificates of Removal received at Philadelphia Monthly
Meeting of Friends. Extracted from the original records and
edited by ALBERT COOK MYERS, M.L. 12mo, cloth, \$1.25**The Quaker: a Study in Costume.**By AMELIA M. GUMMER. A historical study of
the origin and development of the distinctively
Quaker forms of dress. Profusely illustrated from
historical examples. 12mo, 248 pages, bound in
half ooze-sheep, with a cover design by Miss Amy Otis. \$3.00**Sally Wister's Journal; being a Quaker Maiden's
Account of her Experiences with Officers of
the Continental Army, 1777-1778.** A real historic
manuscript of great value and charm. Now first
published in full. Illustrated with over seventy
portraits, views, and facsimiles. Edited by ALBERT
COOK MYERS, M.L. 12mo, cloth, 224 pages \$2.00**FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.****The Provident Life and Trust Co.**

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000**ASSETS, \$61,615,271.43**

Surplus and Undivided Profits, belonging to the Stockholder 4,457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

**INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.****And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.****All Trust Funds and Investments are kept
separate and apart from the assets of the Company.****SAFE DEPOSIT VAULTS.****BOXES \$5 AND UPWARDS****SAMUEL R. SHIPLEY, President.****T. WISTAR BROWN, Vice-Prest.****ASA S. WING, Vice-President.****JOS. ASHBROOK, Man. Ins. Dept.****SAMUEL H. TROTH, Treasurer.****J. R. FOULKE, Trust Officer.****DAVID G. ALSOP, Actuary.****J. BARTON TOWNSEND, Asst. Trust Officer.****C. WALTER BORTON, Secretary.****DIRECTORS:****SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAS. HARTSMORNE,****ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,****THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.****The Tonic
Par Excellence.****QUINA-LAROCHE**is highly recommended as a preventive of
Colds and Influenza

and as a specific remedy for

**Typhoid
and Malarial Fevers.****E. FOUGERA & CO., 26-30
N. William St., N.Y.**

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, NINTH MONTH 24, 1903.

No. 39.

CONSECRATION.

[The verses which appeared on our cover two weeks ago with the title, "Consecration," were attributed to Elizabeth Bennett, and they have often been printed in books and periodicals over her name. They were, however, written by our friend, Rebecca N. Taylor, and were published first in "Friends' Review" in the year 1882. We now give the poem in full, and are glad to credit the beautiful lines to their real author.—Ed.]

Tho' the rain may fall, and the wind be blowing,
And cold and chill is the wintry blast,
Tho' the cloudy sky is still clouidier growing,
And the dead leaves tell the summer is past;
My face I hold to the stormy heaven,
My heart is as calm as the summer sea;
Glad to receive what my God has given,
Whate'er it be.

When I feel the cold, I can say, "He sends it;"
And His wind blows blessings, I surely know;
For I've never a want, but He attends it,
And my heart beats warm, tho' the wind may blow.
The soft, sweet summer was warm and glowing;
Bright were the blossoms on every bough;
I trusted Him when the roses were blowing.
I trust Him now.

Small were my faith should it weakly falter,
Now that the roses have ceased to blow;
Frail were the trust that now should alter,
Doubting His love when the storm clouds grow.
If I trust Him once, I must trust Him ever;
And His way is best, tho' I stand or fall;
Through wind and storm He will leave me never.
He sends it all.

Why should my heart be faint and fearing?
Mighty He rules above the storm;
Even the wintry blast is cheering,
Showing His power to keep me warm.
Never a care on my heart is pressing;
Never a care can disturb my breast;
Everything that He sends is blessing,
For He knows best.

TWO SIDES OF THE PICTURE.

You rise from reading your morning newspaper and you probably say, "What an awful world this is!" The headlines have told of a dozen loveless homes whose secrets are paraded in divorce proceedings. There is a half score of sensational suicides and another half score of murders reported. A corruption scandal has been unearthed, and is told in large detail. A bank has been looted by its officials, or a bogus corporation has deceived the public. Scenes are reported from Bulgaria or Macedonia which make your blood run cold, for it seems as though you were reading of a region inhabited by demons who have lost all sense of human pity. You discover in a paragraph an inch long that a great and saintly man has died whose ninety years have been devoted to the

slow task of raising human souls nearer to God, and on the next page you find in three columns the account of a poor wretch who was killed in a boxing match, and you learn all the disgusting details of his life and his so-called love affairs.

Well, you conclude that this is a mean old world, run by selfishness and filled with misery and wickedness. The way to purge your eyesight and to see things in truer balance is to ask what is really going on in the little world which you yourself know? First of all there is your own home, with its altar fires burning, and the whole house sweet with love. There is an unselfish woman in the house who is quietly making a little heaven out of one spot of earth. You reflect on the fact that there are hundreds of thousands of homes like yours, and your heart grows glad. Just across the road is a neighbor who has worked early and late to save money to send his two fine sturdy boys to college, and you feel a thrill over the heroism of his unheralded struggles. A little farther up the road is a home where a woman has for months been desperately sick, bearing pain and even facing death day by day. Nobody has ever heard a word of complaint from her. Her only thought is that her sickness is hard for her husband and little daughter, who has the work to do. You meditate on her courage and forgetfulness, and you feel a new sense of the grandeur of common life. In another house just within sight lives a family whose carriage almost never goes out from the gate without carrying something to refresh, or comfort or relieve some neighbor. One of the family has spent years to train herself so that she can give skillful help to anybody in the community who needs her careful nursing. You think of the lives that have found sunshine and love from this one home, and you smile as you thank God for human tenderness and love. A little beyond stands the building where a group of Christians meet twice each week. It is not a place to hear eloquence. The theology sounds old-fashioned, and the grammar might be improved, but this is the important fact—men and women meet God there, and they go home to live for Christ and to make His kingdom come. You contemplate this positive evidence of the living power of goodness and you say,

"What a beautiful world to live in this one of ours is." There is hardly a community in Christendom which does not furnish some solid facts like these to set over against the tale of scandal and desolation on which the newspapers feed us.

A GREAT DAY IN IOWA YEARLY MEETING.

OUR Personal letters from Iowa are full of interest, and there can be no question that the Yearly meeting which has just closed was one of the most inspiring and harmonious gatherings that has occurred during the forty-one years since the yearly meeting was "set up." The great event, as everybody felt, was the wiping out of the Penn College debt, which amounted to \$30,000. It was a remarkable feature of this action that no great sum was contributed by anybody, which thus spurred others to give. It was a spontaneous and general movement, which hardly has a parallel.

Iowa Yearly Meeting has been characterized by its evangelistic zeal. Its workers have felt a burden for souls, and they have gone out through the towns and villages preaching the gospel and gathering the converts into local churches. In the same spirit it has boldly attacked the tremendous problem of evangelizing the island of Jamaica. Those who have borne the struggle and sacrifice at home and in the hot and dangerous island have had one yearning, to see men saved. It would not have seemed so extraordinary if in a wave of excitement these dear Friends had raised a great fund for Church extension or for missionary work.

But note their calm wisdom. They want to lay broad and deep the foundations of their work. Zeal and enthusiasm are indispensable qualities for the performance of any great undertakings in this world, but something more is needed, too. The work which Friends have to do in Iowa and Nebraska can be done only on the condition that the way is opened for the members of the church to put themselves at their best in mind and heart and will. A man who has been properly trained can do a hundred times the work which he would have done untrained, and with no more expenditure of physical effort. And then, too, work done in the right way lasts and counts, while work done on wrong lines tumbles to pieces and leaves no reward of effort. Iowa Yearly Meeting appreciates this fact and in a single day produces \$30,000 to enable Penn College to do its work. What responsibilities those college officials must feel in the face of this trust and confidence! It is as though the

yearly meeting said: "We expect great things of you. We give you our money and we look to you to prepare our sons and daughters for the work of righteousness and truth in the coming generation." It is a sacred task and a holy duty.

Kansas Yearly Meeting has its turn next. This is the year for it to complete the \$50,000 endowment for the University at Wichita. The outcome will be watched with intense interest. Whittier and Penn have had their great days this year. Is there to be one more great day before the year closes?

FOR THE AMERICAN FRIEND.

A MOVEMENT AGAINST OATHS.

BY THOMAS RAEBURN WHITE.

(Continued from last week.)

ARGUMENTS.

It is enough for Friends that the oath is wrong, but other minds require to be convinced of its uselessness and its vicious effects before they will consent to its abolition. Many take the position that there are still a number of ignorant people who fancy that some dreadful fate will befall them if they swear falsely, and hence are often deterred by an oath from telling a lie upon the witness-stand. This was the position assumed by the common law commissioners of England in a report not favoring the abolition of the oath, which they made in 1853, and is the only argument in its favor.

Before proceeding further it should be observed that the abolition of the oath would in no sense destroy the solemnity of the proceeding. The only change would be in administering on all occasions the same ceremonial which is now administered theoretically in some and practically in all the States at the option of the witness. It should be reiterated that the only change would be the omission in the ceremonial of all reference to the Deity. The argument, therefore, in favor of the continued retention of the oath must be directed solely to that one element, viz., the appeal to God because all other elements are retained by the affirmation.

It is a very common habit of witnesses when testifying to use such expression as "Being on my oath, I would not like to say" so and so, etc., or "I would not like to swear to that," etc. These expressions are pointed out by the upholders of the oath in confirmation of the assertion that it has a deterrent effect. These expressions, however, prove nothing unless it can be demonstrated that the witness using them is deterred by the particular element of the appeal to God, and not by the other elements present in the oath. It is quite as reasonable to suppose that a witness uses such expressions because since he is testifying upon a judicial occasion when the rights of others are involved, and when legal punishment is threatened for falsifying, unusual care must be observed. They are very common whether the witness

be sworn or affirmed, and mean nothing except a real or feigned desire to be accurate upon a judicial occasion. The argument depends for its validity upon the further assumption that this class, if it exists, is compellable to so testify under oath, and hence can be frightened into truth telling. It is very doubtful whether either assumption be true. Suppose we have an individual who has been called as a witness upon a judicial occasion. If he tells the truth injury will result to him. He desires to lie. He weighs the chance of detection and punishment, and decides to take the risk. If he is religious he knows lying is sinful. He decides also that he will risk punishment by divine justice. Now is it probable that he will by virtue of having taken an oath which, as usually administered, is of little or no solemnity, relinquish his previous purpose and speak true? It is barely possible, although surely the probabilities are extremely remote.

But what about the second assumption? Can we require this man to take the oath and thus frighten the truth out of him by the fear of divine vengeance? Not at all. He does not have to take the oath. In nine States he will express his preference to affirm; no question can be asked; it is his right, although the reason he prefers to affirm may be that he desires to lie, unsworn. In the remaining States and Territories and in England he will in all human probability also be allowed to affirm without question. But suppose he is challenged. Suppose he is asked, "Why do you wish to affirm?" He replies, "I have conscientious scruples against swearing." This is a lie, but he has already made up his mind to lie when not bound by the tie of the oath. What, therefore, becomes of the security afforded by the oath? Nothing can be clearer than that it is utterly dissipated.

Two classes of witnesses are sworn:

- (1) Those who have no scruples against swearing, but who intend to and do tell the truth.
- (2) Those who have no scruples of any kind, either against swearing or lying.

Two classes are likewise affirmed:

- (1) Those who have conscientious scruples against swearing, and who will and do tell the truth.
- (2) Those who have no scruples against lying, but who declare they have against swearing because they are afraid to lie under oath (if this class really exists).

We see at once that the only persons who are compelled to swear are conscientious, upright persons who will not falsely allege scruples against swearing. All the bad witnesses either are quite indifferent as to whether they lie with or without oath, or else by exercising the right to choose, they lie without it. It has been suggested that very few, if any, witnesses would think of such a method of escaping the oath. The idea is that a witness will not appreciate the solemnity of the proceeding in his previous determination to lie, but when actually confronted with the fact that he has taken an oath he will weaken or

break down completely. The "breaking down" in such cases may be due to one or all of various causes; (1) confusion under cross-examination, (2) fear of temporal punishment for perjury, (3) fear of divine punishment for lying, (4) fear of divine punishment for violating the ceremony of the oath. The first three are equally present in both oath and affirmation. The last is peculiar to the oath. Assuming for the sake of argument that the last element is the "straw that breaks the camel's back," and proves the undoing of the witness, the contention is that your witness will not, at least, in all cases, foresee this predicament in which he will find himself, and therefore will not adopt the simple expedient of taking the affirmation. In the first place will the witness who has determined to perjure himself blunder into taking a ceremony which he fears to violate? I doubt this very much. Committing perjury is not such a light matter. If one has determined to take all the risks he would surely have carefully thought out the whole thing in his mind, and if, braving detection and imprisonment, he is afraid to lie after hearing the crier say, "So help you God," surely he will ascertain if he does not already know, that he may avoid the oath by affirming. A method which must be less satisfactory has long been in use by mendacious witnesses—i.e., to kiss the thumb instead of the book. However, I am willing to assume that on some rare occasions, there may be a witness who neither fears man's nor God's punishment for lying, who omits either to kiss his thumb or to substitute the affirmation for the oath, and then may be frightened into disclosing the truth through the reiterated, "Remember you are on your oath" of counsel, and that a similar reminder, "Remember you are on your solemn affirmation," would have been wholly ineffective. I say I am willing for the sake of argument to assume this, although I do not believe it.

The oath, therefore, even on this assumption, is all but useless. Still it might be part of prudence to retain it, since it has become so integral a part of our judicial system, were there not certain positive arguments against it which seem of much greater importance than the very slight reason for retaining it. In the first place, if effective at all, it is avowedly but an imposition upon the ignorance or superstition of the witness. No intelligent man at this day pretends to believe that it is any greater sin to tell an untruth upon oath than upon affirmation. It is the lie, not the violation of the ceremony, that is wicked. Probably there are some ignorant persons who believe many other witch's tales, long since become the laughing stock of the world, but the administration of justice ought not to be rested upon such a foundation. Even if the ceremony were of any possible service, that would be no excuse for fostering and encouraging ignorant superstition.

It is particularly to be regretted that the competency of a child should ever be determined by his real or apparent belief as to what will happen to him if he tells a lie while under oath. Rev. F. Dennison

Maurice, in a paper read before the Judicial Society of England, says, "A child is not taught by wise parents the meaning of kissing a book. It is taught not to lie; it is told that God is true and hates lies. If you substitute one kind of teaching for the other, when it comes into a court, you do not obtain fresh protection for its veracity; you lose the protection that you had. . . . If, on the other hand, the child has been taught to lie, if it comes primed with lies into the witness-box, your terrors will not frighten it. The expectation of the flogging which awaits it at home, if it stumbles into any wrong confessions, will be far more effectual than the apprehension of any more distant punishment which may be in reserve for it if it does not speak all that it knows." The test of a child's capacity ought never to be his understanding of the obligation of an oath; it should be merely his capacity to observe and relate, and whether he understands that he is required to speak the truth. He should never be required to take an oath—a species of profanity which we feel especially should never be forced upon an innocent child.

The second positive objection to the oath, as now used, is the discrimination made by requiring certain people to swear while others are permitted to affirm, this objection is re-enforced by the inconsistency above noted, viz.: That those only are compelled to swear who are entirely reliable, and therefore need no guarantee that they will speak the truth. Even in the Roman times a proposition to swear to a promise was deemed a reflection upon one's integrity.

The third objection is the hypocrisy of the oath. Certainly very few, if any, intelligent persons to-day believe in the efficacy of the imprecation, "So help me God," believe that by virtue of those words God's vengeance will be inflicted for false swearing. If, therefore, you subscribe to this form when you have no faith in its essential purpose, do you not commit an act of supreme folly? Are you not a hypocrite? It is easy to say you are, but subscribing to a necessary form which is the custom of the community, and that no hypocrisy is intended; but the solemn words of the oath involving, if they mean anything, the most awful consequences, ought never to be taken in such a perfunctory manner, and with so little appreciation of their import.

The fourth and last objection which I shall dwell upon is one which will have or should have great weight with those even who have no sympathy with purely ethical considerations. There is a large class of persons who not only have conscientious scruples against swearing; but also against administering oaths. This is particularly true of the Society of Friends.

As a matter of fact, Friends who maintain their standing in their Society are to-day excluded from holding the offices of Judge, Magistrate, or any other office as a part of the duties of which they may be called upon to administer oaths.

This is not true religious liberty. This is not consistent with the spirit of the Constitution of the

United States or of the various States. If persons having conscientious scruples against administering oaths are capable of filling such offices creditably, and there can be no doubt of this, both themselves and the community are injured by a rule which prevents them from becoming candidates. If William Penn were alive to-day it would be impossible for him to hold the office of judge or magistrate. The time surely has come when affairs secular and affairs religious should be finally separated. When the duties of civil office should be definitely severed from all questions which could affect the religious belief of a possible incumbent.

PRESENT SITUATION.

Legislation having this for its purpose has already been agitated for many years in some States, and has been successful in some. In Maryland the imprecatory form of oath in judicial proceedings has been abolished by recent legislation, largely through the instrumentality of Benjamin P. Moore, a member of the Society of Friends, who has agitated the question for many years. The form of affirmation there prescribed by the act of 1898 is: "The affirmation of judicial and all other oaths to be taken or administered in this State, and not prescribed by the Constitution shall be as follows, 'In the presence of Almighty God I do solemnly promise or declare,' etc., and it shall be not lawful to add to any oath the words, 'So help me God,' or any imprecatory words whatever."

Similar legislation has been introduced in the legislature of North Carolina, and I understand in Delaware. This form, while a great improvement over the imprecatory form, is yet not entirely satisfactory to Friends, because it contains a reference to the Deity. The omission of all such reference would be a decided gain. Mexico has in this respect gone beyond any State in this country. The law there is, "The simple promise to tell the truth shall be substituted for the religious oath in its effects and penalties."

California made an abortive effort in 1901 to abolish all reference to the Deity in their form of oath, but the act was declared unconstitutional, for reasons which had nothing to do with its subject matter.

A paper similar to this, but more technical in its treatment of the subject, was read before the Pennsylvania Bar Association this summer. At that time a committee was appointed to draft a resolution, having for its purpose the abolition of the imprecatory oath, and the religious test of competency of witnesses, which will in time probably get before the General Assembly of Pennsylvania. It is hoped that all Pennsylvania Friends, and particularly those who are members of the bar, will do all in their power to create sentiment in favor of such action, and at the time when the bill is pending will lend their active support.

Philadelphia, Pa.

IOWA YEARLY MEETING.

The recent session of Iowa Yearly Meeting—the forty-first—will long be memorable in the history of Iowa Friends. Their keynote, “Go forward,” so well sounded by Thomas C. Brown, was remarkably realized. Friends evidently had come together after much prayer at home, and from the opening sessions of the yearly meeting there was evident an unusual spirit of harmony everywhere prevailing, and a depth of spiritual power seldom observed anywhere. The direct power of God was clearly manifest in pouring upon Iowa Yearly Meeting the spirit of devotion and of giving. The voluntary offerings made during the week aggregate nearly \$33,000.

The business was despatched with promptness and with general satisfaction under the direction of Stephen M. Hadley, presiding clerk; Mary H. Lewis, recording clerk; Richard Newby, reading clerk, and John Fry, announcing clerk. The committee work was better distributed than heretofore, one person rarely serving upon more than a single committee.

Seven yearly meetings were represented by visiting ministers and workers, as follows: Thomas C. Brown, Zeno H. Doan, Nereus M. Hodgkin, Western; Willis Hotchkiss, William P. Pinkham, William G. Hubbard, Deborah Maris, Abarilla Cowgill, Ohio; Nathan and Esther G. Frame, Wilmington; President H. Edwin McGrew, Oregon; President L. Lyndon Hobbs, North Carolina; J. Farland Randolph and wife, Emma Randolph, Millie M. Lawhead, Chas. D. W. Hiatt, Isom Jackson, Indiana; Mary F. Sibbitt, James L. Welch, Kansas.

The presence of these visiting Friends and the epistles from the several yearly meetings called forth cordial expressions and greetings from the meeting. Numerous references were made to the Five Years Meeting in its great helpfulness in binding the meetings more closely together, and in promoting the interests and strengthening the work of American Friends.

At the session on Bible Schools stirring addresses were made by Charles W. Sweet, Zeno H. Doan and others. The reports show an enrollment of 5,276 scholars, with an average attendance for the year of 3,328. The funds raised for school purposes amounts to \$1,740; for missionary purposes, \$757. Nineteen mission Bible schools have been kept up. The Cradle Roll and the Home Department are reported to be helpful by the several schools which have tried them.

William Jasper Hadley, general superintendent of the Evangelistic and Church Extension Work gave a very encouraging report. This year more help than before has been given to the smaller meetings, especially in the pioneer fields of this yearly meeting—in Wisconsin, Dakota, Nebraska and Colorado. Eighteen missions are reported as kept up by pastors and fifteen by members. Twenty-three males and eighteen females are reported as giving evidence of a call to the ministry. The Church Extension work was repeatedly referred to during different sessions, as an interest that should claim increased attention the

coming year—a most natural result from the great and growing interest in foreign mission work. A collection of about \$400 was taken to aid in the Evangelistic and Church Extension work the coming year. William Jasper Hadley was continued as general superintendent; J. M. Lemmon, president; L. Maria Deane, secretary, and Hiram Hammond, treasurer.

The Christian Endeavorers held several important business meetings. They decided to keep a superintendent and organizer in the field at least a part of the year. John D. Mills was chosen for this work. He is also the field secretary of the Iowa Mission Board. Richard Newby is president, and Alice Cook, of Oskaloosa, is secretary-treasurer. The union decided to assume the support of the Glen Haven station in Jamaica—three workers, Albert and Ola Courtney and Alice Kennedy—at an expense of \$900; also to raise at least \$300 for home expenses. “Tent Endeavor,” maintained as headquarters by the Oskaloosa Society, proved a decided success.

At the public Christian Endeavor meeting greetings were brought from different yearly meetings and mission fields represented. Elma Mather, recently returned from a visit in Cuba, gave an account of the work there. Fifty Juniors and Intermediates sang a hymn and recited Psalm 98, first eight verses. Willis Hotchkiss gave a powerful and searching missionary address. The meeting was moved as never before in Iowa Yearly Meeting. No one present will ever forget the hour. In the quiet hush, and under the overshadowing spirit, a collection was taken, amounting to over \$200, and then, under the power of God's spirit, all over the house, and in quick succession, offerings were announced (the quiet hush continuing), some for Jamaica, some for Africa, until over \$900 was reached. A season of consecration followed, when many young men and young women came forward, and in the same spirit cried in quiet unto God and gave themselves. Other offerings were given, amounting in all to about \$950—about \$350 for Africa and \$600 part for the Christian Endeavor work and part for the general work in Jamaica.

Earlier the same evening about 150 Friends enjoyed an “Educational Tea” at the college. President Rosenberger presided, and short addresses were given by Willis Hotchkiss, W. Jasper Hadley, O. J. Marshall, James Bruff, President H. E. McGrew and President L. L. Hobbs.

At the Peace Meeting on Sixth-day encouraging reference was made to what Friends (with others) have accomplished the past year. Helpful addresses were made by William G. Hubbard and John F. Hanson.

The meeting directed a message of love and sympathy to be sent to Rufus M. Jones, in the recent loss of his son.

Late in the afternoon of Sixth-day the Educational session was introduced by the reading of the reports from the academies, from Central City College and from Penn College. Short addresses followed by President McGrew, Thomas C. Brown, President Hobbs and President Rosenberger. While the canvass

for the debt had been in progress for a few months and a few thousand dollars had been subscribed, the thought of taking up a subscription in the face of the yearly meeting was born the morning of Educational Day. The debt amounted to \$30,000. Charles W. Sweet conducted the raising of funds. One Friend gave \$3,000, one \$1,500, nine \$1,000 each, and twelve gave \$500 each. At 6 p.m., with \$25,400 raised, a recess was taken till 7.30. Faith and works were combined. A prayer and praise service opened the adjourned session of the yearly meeting, while certain members of the Board, students and others, were raising \$1,300 in the city and by telephone outside the city. Nearly \$2,000 of the amount subscribed was conditioned on the entire debt being provided for on that day. Everywhere there prevailed a splendid spirit of giving. Almost every one present gave something. Before 10 p.m. the subscription reached \$30,000, and the meeting closed in the midst of great rejoicing and thanksgiving to God. All felt that the college is relieved of a great burden, and that the managers can now direct their efforts in the direction of further equipment, endowment and buildings, avoiding, if possible, any indebtedness in the future.

President Hobbs presented the plan of raising the proposed Harriet Green Fund in the establishment of a Biblical Chair at Guilford College. Friends expressed much interest in the matter, many referring to what American Friends owe to North Carolina Yearly Meeting; and notwithstanding the large giving in other lines this year, \$140 was raised for this fund. The yearly meeting also appointed a Friend in each quarterly meeting to present this interest in their home meetings.

Unusual interest centered in the mission session this year. The interest was intensified by the recent disastrous hurricane in Jamaica, destroying six mission buildings, and considerably damaging all the others. The bananas and cocoanut and other valuable trees were almost a total loss; also the houses of the natives are almost all destroyed. Notwithstanding the help already given, large gifts are needed at once to meet the necessary expenses of giving relief, of repairing and rebuilding the properties, and replanting the banana fields and cocoanut orchards. Large plantings also need to be made at once upon the newly-acquired lands of the mission.

The reports show 569 members in the three monthly meetings; 500 scholars in the day schools; 1,040 enrolled in the Sabbath Schools, and nearly 200, including Juniors, in the Christian Endeavor societies. Before the storm in the island the various stations had raised in their own support this year, including the government grants, and tuitions in Happy Grove School, and other donations in the island, the sum of \$1,950.

The treasurer's report (not including this fund raised in the island, but including a bequest of \$830), shows a total of over \$8,600, including \$500 for Cuba and Africa. (Hereafter, in accordance with a provision of discipline, all missionary money raised

within Iowa Yearly Meeting for any mission field is to be sent through the missionary treasurer of the yearly meeting, H. D. Lane, Oskaloosa, Iowa.)

One of the most impressive moments in the entire yearly meeting was when Gilbert Farr, in beginning his missionary address, alluded to the death of Captain Baker's wife, and proposed that the yearly meeting send a message of sympathy to him and his family. The meeting was deeply moved. Friends who had known her paid touching tributes to her memory. With the deepest sympathy on the part of the meeting, the message was directed to be sent.

H. E. McGrew, Thomas C. Brown and William Jasper Hadley followed with stirring missionary addresses. Jamaica's need is the opportunity for Friends. The latest reports from the island show great material needs and a great spiritual awakening. Scores are being saved, and many are becoming interested in spiritual things. Our workers in helping the people in their material needs are winning their hearts and lives for the Lord. The Master still has power over the storm. The spiritual harvest is a most blessed one. The funds raised at this session amounted to over \$900, two young women pledging \$100 each, and one young pastor assuming \$200 for her meeting.

An enthusiastic temperance meeting was held Seventh-day afternoon, addressed by Mary F. Sibbitt and John F. Hanson. At this meeting another collection was taken (the last offering during this yearly meeting, and the largest probably even taken in Iowa Yearly Meeting for this purpose), amounting to more than \$250.

The blessings poured out upon the yearly meeting in giving were well reflected also in the various devotional meetings of the yearly meeting. Large meetings were held on the Sabbath in the yearly meeting house, on the grounds, with the city churches also opened to Friends.

REBECCA THOMAS.

Rebecca Thomas, the daughter of Jeremiah and May Fulgham Corbit, was born in Wayne County, North Carolina, Seventh month 1st, 1823. She was brought by her parents and settled in Randolph County, Indiana, when about four years of age. Here she had such opportunities for an education as the neighborhood of Arba afforded at that time, which she improved as circumstances would permit. She was received by request into membership with the Society of Friends when about fifteen years of age.

Her love for the Church was such that quite a number of times she walked to New Garden Monthly Meeting, seven miles away.

She was united in marriage with Francis W. Thomas more than sixty years ago. To them were born five children, who, with one exception, survive their mother. She was a faithful wife, a loving mother, a lover of hospitality, and unwavering in her faith in the divine record. Having received the for-

giveness of sin and a new life, she was ever ready to make any earthly sacrifice to help her husband to preach the gospel of life and salvation to lost men.

Modest in her claims as to her own goodness, she chose rather to prove her faith by her works. Resting in that faith she said many times during the last few weeks of her life, "I want to go home," and "I will soon be there, for I am going to die." This may truly be said of her, "Faithful unto death." She departed this life at their home near Dunreith, Indiana, Ninth month 12th, 1903, aged 80 years, 2 months and 12 days.

The International Lesson.

FOURTH QUARTER.

LESSON I.

TENTH MONTH 4, 1903.

DAVID BRINGS UP THE ARK.

2 Samuel 6: 1-12.

GOLDEN TEXT.—Blessed are they that dwell in thy house. Psalm 84: 4.

DAILY READINGS.

Second-day, Ninth mo. 28.—Bringing up the ark. 2 Sam. 6: 1-12.

Third-day, Ninth mo. 29.—The ark described. Ex. 25: 10-22.

Fourth-day, Ninth mo. 30.—Captured by the enemy: 1 Sam. 4: 1-11.

Fifth-day, Tenth mo. 1.—Obedience needful. 1 Chron. 15: 1-3; 11-16.

Sixth-day, Tenth mo. 2.—Psalm of Praise. 1 Chron. 16: 7-22.

Seventh-day, Tenth mo. 3.—Psalm continued. 1 Chron. 16: 23-36.

First-day, Tenth mo. 4.—Acceptable worship. Heb. 12: 18-29.

Intervening Events.—Ishbosheth or Ishbach, the surviving son of Saul, supported by Abner, became king over the northern part of Israel while David ruled over the south. Naturally there was conflict between the two kingdoms. David, however, was the gainer. Ishbosheth quarrels with Abner, who agrees to hand over the kingdom to David. Joab kills Abner in revenge (2 Sam. 3: 27, 30), and Ishbosheth was murdered by two assassins (4: 5-12), who expected reward from David. He, however, had them put to death. "Then came all the tribes of Israel to David to Hebron," and David was anointed king over all Israel. "David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah." (2 Sam. 5: 4, 5.)

Place.—Since the return of the ark from Philistia it has been at Kirjath-jearim, about 11 miles west of Jerusalem. The account will be found in 1 Sam. 4: 1-11; 6: 21 to 7: 2.

Time.—According to the old chronology, B.C. 1042; according to the newer, 1004, or about 7 years after David became king over all Israel. David was now about 44. He was strong enough to have a settled capital, and having captured Jerusalem, the stronghold of the Jebusites (2 Sam. 5: 7-9), he made it the political and religious capital of Israel.

The "Ark of the Covenant" was the most ancient and at the same time the most sacred of all the religious symbols of Israel. It was a chest of acacia wood 3 feet 9 inches long, and 2 feet 3 inches high and wide. It was covered within and without with gold. The top or lid was solid gold and was called the mercy seat; on it were the winged figures called

the cherubim. Inside the ark were the tables of stone on which were the Ten Commandments. According to Hebrews (9: 4) there were also Aaron's rod that budded, and a pot of manna. The ark was a visible expression of the Divine Presence in Israel; a place where Jehovah revealed His will; the tables were a reminder of the Holy Law, while the Mercy Seat was an emblem of the forgiveness of God. Thus it was for the Israelite a central point of religious worship. It is easy to see how important it was for David that the ark should abide at Jerusalem, and what would be the influence of its presence there upon the people. That the ark should have been so neglected during the reign of Saul shows into how low a condition religious life had fallen.

1. "Again." That is probably after the great ceremony attending David's coronation. It did not follow very soon, however.

2. Ba-a-le of Judah is the same as Kirjath-jearim (1 Chron. 13: 6) and means forest city. "The ark of God which is called by the Name, even the name of the Lord of Hosts that sitteth upon the cherubim." Revised Version.

3. "New cart." So there would be no possibility of any defilement, or that it should have been used for any other purpose. "Abinadab." His son had been placed in charge of the ark seventy years before (1 Sam. 7: 1). "Gibeah." Better, "the hill." "Sons." A general term for descendants.

5. "Played." The word literally means to dance to music. It was a kind of religious exaltation.

6. "Threshing floor of Nachon." It is not known where this was. "Put forth his hand." This was a most natural thing to do, and apparently was done with no evil intentions.

7. "Anger of the Lord." The indignation of Jehovah. The impression conveyed by the text is that Uzzah is some way was too familiar. Undoubtedly the ark had been lifted into the cart and touched in so doing; but in Uzzah's case there appears to have been something more than the mere touch, for Uzzah had been long familiar with the ark.

8. "David was displeased," etc. It put a stop to his plans. "Made a breach." "Had broken forth upon Uzzah." Revised Version. "Perez-uzzah." "The breaking of Uzzah."

9. David now fears to have the ark come to Jerusalem. He does not understand the incident.

10. "Obed-edom the Gittite." A Levite belonging to the family of the Korachites (1 Chron. 26: 1, 4-8; Num. 16: 1). The exact place of his house is not known.

11. This verse is intended to show that a right appreciation of the ark and what it signified would bring great blessing. The trouble in the former case came from some carelessness or disobedience or wrongdoing.

12. David hearing of the blessing which had come to Obed-edom and his household, was reassured, and made another attempt to bring the ark to Jerusalem. This time he was successful. Some think that the twenty-fourth Psalm was written for this occasion.

The remaining verses of the chapter should be read, particularly verse 17, which shows that David had a tabernacle ready for the reception of the ark.

PRACTICAL THOUGHTS.

1. It is dangerous to trifle with holy things.
2. No greater blessing can come upon a household than the felt presence of the Holy Spirit.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR TENTH MONTH FOURTH.

GREAT MEN OF THE BIBLE; WHAT ABRAHAM TEACHES US.

Gen. 12: 1-8; Heb. 7: 1-10; Rom. 4: 1-9.

Second-day, Ninth mo. 28.—A lesson in generosity. Gen. 13: 10-12.
Third-day, Ninth mo. 29.—A lesson in obedience. Gen. 13: 14-18.
Fourth-day, Ninth mo. 30.—A lesson in chivalry. Gen. 14: 10-16.
Fifth-day, Tenth mo. 1.—A lesson in hospitality. Gen. 18: 1-8.
Sixth-day, Tenth mo. 2.—A lesson in prayer. Gen. 18: 23-33.
Seventh-day, Tenth mo. 3.—A lesson in faith. Gal. 3: 1-9.

"The father of all them that believe" is the high title conferred upon Abraham by Paul, to whom the lesson from the patriarch was that it is by the obedience of faith and not by works of righteousness that we do that we come into fellowship with the righteous Lord. Spiritual kinship is recognizable, and the persecutor who "straightway was not disobedient" to his new light saw his real paternity, not in a Pharaonic progenitor according to the flesh, but in that man who went forth when he was called, "not knowing whither he went."

We sing such hymns as "He leadeth me" and "I'll go where You want me to go," and yet how few of us get outside the circle of possessions of our forefathers. We hold them fast and prize them because they were theirs, while we are ourselves called not merely to be worthy offspring of a forthgoing, achieving ancestral line, but also to go out and receive a kingdom of our own that we may transmit an enlarged inheritance to those who shall come after us. Can we imagine Abraham praying God to bless and establish him in Ur of the Chaldees? Faith ventures, and it obeys though the looked-for city may never be realized this side the boundaries that divide the transitory from the abiding.

Abraham did more than launch on an unknown sea; he held the prow steadily away from the old harbor. If he had been mindful of that country from which he went, opportunity to return was not wanting (Heb. 11: 15); but his choice was a continuing one. When Eleazer suggested that Isaac might have to go back to the old home if Abraham's wish for a daughter of his own people as his son's wife was to be fulfilled, the old choice was still the new one: "Beware that thou bring not my son thither again." He would run no risks of old associations and habits from which he and his had been delivered, no matter how plausibly the question might be put. "Be ye separate" means not only to become but to remain.

We may find in Abraham's life concrete illustrations of divers graces that to-day we call Christian, but nothing is more prominent and nothing more inclusive than his staunch faith and persistent obedience: not that there were no lapses, for there were grievous ones, but in the midst of them all, this abiding loyalty and high resolve kept the citadel; and after every assault came the victorious sally that beat back the powers of the enemy. "This is the victory that hath overcome the world—our faith."

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

TOKIO WORK.

Letters received from Japan during the summer give us hopeful reports of the progress of the work on the buildings, which has advanced beyond what was expected. The boarding house was under roof, and one coat of plastering was on. The lower floors were ready for the mats. This building, which will be the home of the girls residing at the school, is most fittingly given as a memorial to Abby A. Longstreth, who was actively associated with the Japanese Mission from its start in 1885 to the time of her death in Twelfth month, 1902. The frame work of the teachers' residence was up, and the carpenters were putting in braces and bolts. The school house was up to the eaves. Our teachers were planning some exercises when the building was opened, and expressed the wish that Friends here who have generously made this building possible through their contributions, could share in this opportunity. According to Japanese custom, when all goes well with a building, the carpenter had presented them with a goose.

The marriage of Yamamoto San had taken place, and it was a quiet and suitable occasion. Gilbert and Minnie P. Bowles were glad of the opportunity to open their house for the reception of the guests, and all rejoiced in the feeling that these united lives would be given to direct Christian work. Owing to the crowded quarters the school was occupying, all concerned had decided it would be best to close it on the 26th of Sixth month, two weeks earlier than usual.

Our friends write of the encouragement they feel in finding that the thoughts of many who are not Christians are being turned to Christ, and we rejoice with them, believing that the Spirit will open the things of God to those who seek Him by the way.

R. W. C.

And this is the mission of the Church—not civilization, but salvation—not better laws, purer legislation, social elevation, human equality and liberty, but first the kingdom of God and His righteousness; regenerated hearts, and all other things will follow.—A. E. Kittredge.

Correspondence.

NOTICE.

To Attenders of Kansas Yearly Meeting:

On behalf of the Committee on Entertainment for Kansas Yearly Meeting, which will be held in Wichita next month, I wish to announce that instead of meeting the trains, as formerly, it has been thought best to give some directions in *THE AMERICAN FRIEND*, and let those who attend the yearly meeting make use of the street cars to transfer them to the university where the sessions will be held. All the depots are situated on Douglas Avenue, the principal street of the city, and street cars pass all depots at intervals of 10 to 15 minutes. By procuring one transfer visitors can go from either the Santa Fe, Rock Island or Frisco depots to the university, and no transfer is necessary in going from the Missouri Pacific depot to that point. Every motorman knows where the university is located, and there is therefore no need for anyone to make any mistake in reaching the university.

Once arrived at the university, the committee will be ready to meet all and assign them to some place where they may find entertainment for the week.

For the Committee,
O. C. EMERY.

To Attenders of Indiana Yearly Meeting:

Indiana Yearly Meeting is to be held at Marion, Ind., this year, beginning Ninth month 30th. A large boarding tent will be erected on the grounds, at which everybody who desires it can get good meals at very reasonable rates. Also a check room, in which all baggage and lunch boxes can be taken care of, and tables on which lunch can be eaten by all who desire to bring lunch. The Committee on Entertainment request that all who expect to attend the yearly meeting and wish entertainment will drop a postal card to William E. Darter, corner Sixteenth and Boots Streets, stating their wishes, whether board and lodging, or only beds, are wanted. Very truly,
ELWOOD SCOTT.

Arrangements have been made with the Central Passenger Association for reduced rates for those wishing to attend Indiana Yearly Meeting, commencing Ninth Month 30th. Tickets will be on sale Ninth month 28th, 29th and 30th at the rate of one fare for the round trip, tickets good returning until Tenth month 10th. These tickets will be on sale at all points on different roads within the limits of Indiana Yearly Meeting. All necessary information can be procured from the local agent at the different points. The yearly meeting will be held this year at Marion.
B. JOHNSON,
R. R. Secretary, Indiana Yearly Meeting.

Editor THE AMERICAN FRIEND:

We have passed through a never-to-be-forgotten experience. A cyclone, estimated to be 400 miles in diameter, swept over our island, reducing it from agricultural prosperity and tropical beauty to a wilderness and nakedness.

We have had a comparatively small loss of life, considering the wide area devastated and the danger from falling buildings and cocoanut trees.

The computation of lives lost reaches 90. There are those that are dying from injuries and exposure. One such is in our mission home now.

She is the only one of our denomination whose life is likely to be sacrificed as a result of the storm.

Our buildings have suffered seriously. Our large Seaside Chapel is entirely destroyed. The foundations are not much injured. The new addition, which we were building of concrete, is intact, but the work is not very far advanced.

We now hold meetings and day school in a shelter, the roof of which is made of cocoanut boughs.

The mission home and our girls' school are spared, but all outbuildings are badly broken, and the mission home and girls' school, though standing, will require about one hundred and fifty dollars of repairs.

The East Indian Tabernacle was undergoing a remodeling, but it suffered the fate of thousands of other chapels and buildings. Our Cedar Hurst Mission lost two chapels, but it was spared its central chapel, which is a very great blessing.

The people are reaping what they find left in their fields. It

will only be a short time when it will be gone, and then we must face the food problem.

We hope we may be able to give people work on rebuilding our destroyed buildings, and as we purpose rebuilding Seaside Chapel of stone—concrete—if we have the means to push the work, we can take care of all that may be hungry in this district.

Our Seaside monthly meeting has about one hundred and fifty dollars in its treasury, and I have already begun the gathering of materials.

One hundred and fifty dollars will not go far, as the estimate puts the cost of rebuilding at about \$3,000.

It would have taken a wind of much less violence to destroy the old Seaside Chapel, as the position is so exposed and the chapel was so badly constructed that it had a bad list.

The government is doing its best to institute relief works and to provide homes for the homeless. Relief Committees have been organized in the parishes that have suffered, and they are carefully dispensing the little that they have at their command.

I am on two of these Relief Committees. We realize our greatest difficulty is not the present, but that that will come a few weeks from now. Some of our leading planters fear that the unruly will plunder and be violent.

I feel assured that we shall see nothing of that kind in our mission districts. God has favored us until our people are brought into a gentle and loving state. We have carefully represented this calamity as of God's providing, and we have followed it up with special evangelistic effort, until about 140 people, negroes and East Indians, have bowed in professed surrender to God's claims upon their lives and have sought forgiveness. Of this number there are twenty-three couples, who, living in unholy alliance, have signed banns papers to marry between this and Twelfth month 12th.

There seems to be an humble acquiescence to God's will, and a disposition to make the best of it. I look for no violence here.

If I can give a large number of people three or four months' work I have no fear of starvation, as the shops will keep canned goods, flour and salt fish.

We shall be very thankful for any contributions that might come through *THE AMERICAN FRIEND*, and if you feel like publishing the foregoing or putting in a note of our need you will confer a great favor upon our people.

With kind regards and best wishes,

Your brother,

ARTHUR H. SWIFT.

Hector's River, Jamaica, W. I.

Goldsboro, N. C., Eighth month 31st, 1903.

Editor THE AMERICAN FRIEND:

Many Friends whose ancestors went from the Carolinas to the West when the great exodus took place on account of slavery, have a tendency to go back to the "old Southern home," even though it be for the first time. To such there are many interesting facts, handed down to the present generation; hardly a home but has its legends, and Carolina will ever be to us the "dear old Carolina" we were told about in childhood. North Carolina Friends gave much to the West in the formation of new States and meetings, and there are many facts surrounding the history of Friends in the South of interest to all lovers of history. There are few Northern people, however, that understand the real situation of Friends in the South.

That it pays to stand for principles of truth is well illustrated here. Friends suffered for righteousness' sake a century ago, but conditions have changed much. The prospect for the growth of Friends in North Carolina is one of the most hopeful fields in all the country. Friends have the confidence of the people, and there seems to be no limit to opportunities of growth. In many places they are wanting new meetings, and asking for Friends to come. It is interesting to note the respect shown to Friends by outsiders in different places. At High Point, where the yearly meeting was held, the other denominations adjourned their services for the week, in order to attend the Friends' meetings. In the vast crowds that came, even on the Sabbath, there seemed little desire for conversation, but all seemed anxious to hear. It was almost pathetic to notice the stillness and eagerness with which the people listened to the Gospel. There seemed to be much hunger of soul, while the order on the grounds was exceptionally good.

North Carolina Yearly Meeting this year was said to be one

of the most harmonious in its history; the work in it better organized, and there is a prospect of larger results the coming year.

The yearly meeting, true to the Quaker idea, that being a woman should not hinder one from any special portion in the Church, appointed Mary C. Woody as superintendent of Evangelistic and Church Extension Work. Albert Peele had done faithful service for several years.

Josiah Nicholson and Priscilla B. Hackney were the assistant clerks in the meeting. Priscilla B. Hackney will continue her services as matron at Guilford College. All visitors interested in Friends' work in North Carolina turn with interest to Guilford. We are glad to note the beauty of the grounds, the seemingly healthful location, and to find that the outlook is very encouraging for the present year.

With gratitude to my Heavenly Father for the privilege of attending the yearly meeting sessions and meeting with the Friends in this State in different places, and with prayers that God will make them able to occupy the great fields here that He has given them, I am, very sincerely,

ANNA MAY PEMBERTON.

Things of Interest Among Ourselves.

HARRIET GREEN MEMORIAL FUND.

Amounts received by THE AMERICAN FRIEND since last report:

Mariam Johnson	\$2.00
A. A. Warder	5.00
M. M. Harris	2.00
New England, per Yearly Meeting Committee	25.00
Katherine Williams	2.00
On hand	1,165.02

Total

Amounts paid by THE AMERICAN FRIEND:

To L. L. Hobbs	\$1,000.00
To J. Elwood Cox	201.02

Total

Louisa Bridgers is located at Nahunta Meeting, N. C.

David E. Sampson was appointed superintendent of temperance work of North Carolina Yearly Meeting.

Friends will kindly notice that the address of Arthur Swift is Hector's River P. O., Jamaica, West Indies.

John Thompson, 88 years of age, sits at the head of Snow Camp Meeting, N. C., and is a faithful attender.

The records of North Carolina Yearly Meeting are stored in a vault, built for the purpose, at Guilford College.

Etta H. Johnston, of Winthrop Center, Me., has accepted the position of teacher at the Blue Ridge Mission, N. C.

William Cox, of Bethany Meeting, N. C., lost his eyesight twelve years ago, but is yet a cheerful and faithful worker.

Humelius Hockett has gone three and one-half miles over rough roads to Center Meeting, N. C., all his life, which is 82 years.

John S. More preaches at Woodland, New Hope and Rhoads Meetings, in Contentnea Quarter, N. C. Rhoads is a new meeting.

William Card, of West Newton, and Seth Stafford, of Greensboro, Ind., were present at a recent meeting in Raysville, Ind., and had good service.

John M. Watson is visiting meetings and families in the limits of North Carolina Yearly Meeting. He seems especially drawn to the families and God is blessing his work.

The meeting at West Milton, Ohio, is united in asking E. C. Stanley to remain with them another year. The statistical reports for the past year show that good work has been done.

John W. Woody, of Guilford, N. C., has felt led to make much effort in behalf of the education and elevation of the colored people of the South, a work in which all Friends should feel an interest. He will continue his work at the Slater School the coming year.

The Meeting of Ministry and Oversight for North Carolina Yearly Meeting has a committee appointed to look after the development of the gifts of the membership in the different places.

Alfred Cook, after visiting meetings in California, Neb., and Iowa, has returned to England. He took passage on the Majestic the 16th inst. His address is now Stapen Hill, Goddard's Avenue, London, England.

Our deep sympathy goes out to our venerable friend, Francis W. Thomas, of Dunreith, Ind., who has just been left alone by the death of his faithful life companion, an account of whose life is given in another column.

Thomas Anderson and Thomas Andrew, with the help of other workers, have been conducting a series of meetings in Rockey River Meeting, in Western Quarter, N. C. There was a large attendance and good work done.

Marlboro Quarterly Meeting, N. C., was held the 21st and 23d ult. John Watson, Irena Hunnicutt, Thomas Newlin and Anna May Pemberton were present at one or more of the services. It was a time of real blessing and spiritual uplift. Wm. Low in his 89th year rode twelve miles over rough roads to be at the services.

Oscar Moon, who has been located at Ludlow, Ind., was very acceptably present with Friends at Knightstown, Ind., the 6th inst. He will locate permanently in the meeting at Knights-town, after Tenth month 1st. The Friends at Ludlow spent a pleasant evening with Oscar Moon and wife the 12th instant, leaving behind many tokens of appreciation and love.

Earlham College opened Ninth month 14th with a much increased attendance over previous years. The dormitories are overflowing, and the attendance of day students is very gratifying. The number of students enrolled with Prof. Russell in the Department of Biblical Instruction is much larger than ever before. The Christian Associations at once began an active campaign, with encouraging results.

We are very sorry to learn that a heavy scourge of yellow fever is prevailing at Victoria, Mexico. Irving Kelsey and family were prevented by illness from leaving the city before quarantine was established, and now they are afflicted with the fever. The last letter received from Victoria, dated the 9th inst., states that their daughter, Anita, is very ill. There have been many deaths in the city, and the situation is serious.

The camp meeting, held two miles west of Lynn, Ind., from the 28th ult. to the 6th inst., was truly an interesting meeting, with a large attendance. The principal speakers were Harry Hayes and E. E. Williams. Fully two hundred were definitely blessed; also Millie Lowhead conducted a children's meeting each day, in which many children were led to accept Christ as their Saviour. C. E. Pruly and wife were much blessed in their song service.

The cost of the new meeting house at High Point, N. C., when completed, is estimated at \$7,500. The building is of Mt. Airy granite. Eli Reece is in his second year there. The meeting is growing. The orphan children, of which there are about forty at present in the home under control of the yearly meeting, attend First-day School and meeting at Springfield Friends' Meeting, near High Point, N. C. Rufus King, and Abigail Blair are ministers there.

A large public reception was tendered Morton C. Pearson and family, by the Indianapolis Meeting, at their meeting house on Ninth month 14th. The house was tastefully arranged and decorated for the occasion. Fully 300 of the friends were present, and a most delightful evening was enjoyed by all. Morton C. Pearson enters upon his work with the hearty co-operation of the meeting, and the future seems full of promise. Plans are already being made for aggressive work in this fruitful field.

Spiceland Quarterly Meeting, Indiana, was held the 11th to 13th inst. The visiting ministers were Benjamin J. Mills, S. Rufina White, Charles S. Winslow and J. P. Hunt. Word came to the meeting of the death of the wife of Francis W. Thomas, and a message of love and sympathy was sent to the stricken family. Credentials were given to Lydia Palmer for service in North Carolina; to Minnie Bassett, Baltimore; and to Lizzie Randolph and husband, Iowa. The annual reports of church work were full and satisfactory. Emma Hosier and Lindley Johnson were appointed clerks.

Yonge Street Quarterly Meeting, Canada, was held at Heathcote on the 12th and 13th inst. It was fairly well attended, considering the distance some of the members had to come, that being about one hundred and twenty miles. Charles Walker, a minister, and his wife, an elder, from Pelham Quarterly Meeting, were present; also the home ministers. The Gospel was preached effectively by Robert H. Rogers, the yearly meeting superintendent of evangelistic work in our yearly meeting; Charles Walker, Sarah A. M. Dale, Benjamin Moore, John H. Rogers and others.

Ada Lee, Mary C. Woody and Albert Peele have been engaged in a series of meetings at Germanton, N. C. There was a large number of conversions—some very remarkable cases. This is a neglected locality, and Friends have been asked to come in and occupy the territory. There is a prospect of a meeting house being erected. Ada Lee has since gone to McAdenville for a series of meetings, and John and Mary C. Woody are conducting a series of Bible institutes in different places, lasting a few days. By this means many are instructed that could not go away for Bible study.

We print the following program not only as an item of news, but as an excellent model for quarterly meetings to follow:

Program of Nine Partners Quarterly Meeting of Friends, held at Quaker Hill, Dutchess County, N. Y., Ninth month 9th, 10th and 11th, 1903.

Fourth-day, Ninth month 9th.

3.00 p.m.—Meeting of Ministry and Oversight, William H. Osborn, clerk.

Evening.

7.30 p.m.—1. Devotional Exercises.

8.00 p.m.—2. An Evening with Early Friends.

Addresses: 1. "The First Quakeress Minister," by Catharine McCormick.

2. "The Friend Early and Late."

3. "Early Friends' Meetings," by A. F. Swift.

4. "Our Martyred Friends," Walter H. Commons.

Fifth-day, Ninth month 10th.

10.00 a.m.—Workers' Conference. In charge of Evangelistic Committee.

Brief, helpful remarks are solicited on the following subjects:

1. "The Religious Needs of the Hour."

2. "Causes of Failure in Spiritual Work."

11.00 a.m.—Meeting for Worship.

12.30 p.m.—Lunch.

2.00 p.m.—Quarterly Meeting for Business.

Report of Representatives to Yearly Meeting.

Report of Book and Tract Committee.

Report of Temperance Committee and Appointment of New Committee.

Meeting of Evangelistic Committee at close of business session, Henry H. Swift, chairman.

4.00 p.m.—Meeting of Missionary Auxiliaries, M. M. Ferris, chairman.

7.30 p.m.—Quarterly Meeting Conference, George H. Deuell, chairman.

Opening Exercises.

Address: "The Quaker of Olden Time and His Message," by J. Lindley Spicer.

Sixth-day, Ninth month 11th.

9.10 a.m.—Meeting of Program Committee.

10.30 a.m.—Meeting for Worship.

From "The London Friend" we learn that our friends Charles and May Replogle were shipwrecked in the Lofoten Islands, off the coast of Norway, early last month. We quote: "We were plowing along nicely at the rate of fifteen or sixteen knots an hour. All bade fair for a pleasant night, and we were just getting comfortably settled, when there was a terrific noise, a grating and a tearing and a heave of the steamer, and she slowly settled over on her side. She had struck a sunken reef a few miles north of Brono, and was filling. The noise of the tearing of the iron off the bottom of the ship, as heard from the sleeping compartments, can only be realized by experience. But the shock was terrific. Such disorder and confusion, as obtained for some time is past expression. My wife's bed being on the port side just in front of her room door; she was thrown violently through the door into the hall. As I was on the starboard side, I did not realize how much we were listed until I arose, notwithstanding the bottles, pitchers, and shoes, which had come suddenly across the saloon, piling up against my bed, in company with a man who

had brought with him a loose table; however, he was not much hurt. Every one as quickly as possible struggled to get on deck, which was no easy task with the deck on an incline of 75 degrees. Such a panic there was—men, women and children pulling and struggling with each other, trying to be first on deck. Fashions and styles were not considered now. The drinker of the evening was on his knees praying to God, so intent in prayer that he did not notice he was being tramped on by the frenzied crowd. Valuables were forsaken, and a rush made for safety. I at last found my wife on the upper deck, and John Lundquist, our interpreter, suddenly appeared on the hurricane deck, where he was helping to get the boats launched. In hearing of that frightened crowd of passengers, he called out, 'Aren't you glad you did your praying first?' We answered, 'Yes, bless the Lord.' We struck at 1.45 a.m., and at 6.30 we were taken to another steamer which was passing our way. No lives were lost, and there was great cause for thankfulness and rejoicing, when all the passengers were transferred safely on the steamer Mars."

MARRIED.

PAIN—WOODY.—In her mission home, "El Faro Cristiano," Madruga, Cuba, Eighth month 13th, 1903, Amy Ellen Woody and Arthur Edward Lywood Pain, of the American Friends' Mission, Banes, Cuba.

TITUS—CHAMBERLAIN.—At the home of the bride's aunt, Melvina C. Corlett, Cleveland, Ohio, Eighth month 27th, 1903, Isaac C. Titus and Mina C. Chamberlain, both of Cleveland, Ohio.

DIED.

BACON.—At the home of his son, Dr. John Bacon, Torresdale, Philadelphia, Seventh month 13th, 1903, Josiah Bacon, of Greenwich, N. J., in the 70th year of his age. He was a member of Haddonfield Monthly Meeting.

CHAPMAN.—At the home of her parents, Jerry and Henrietta Chapman, near Bloomingdale, Ind., Eighth month 31st, 1903, Laura May Chapman, aged 16 years.

COX.—At Pueblo, Col., Eighth month 1st, 1903, Richard T. Cox, son of Nathan B. and Sarah W. Cox, aged over 28 years. By his kind, obliging disposition and upright Christian life he won the respect and esteem of those with whom he mingled.

COX.—At Friendswood, Texas, Eighth month 27th, 1903, Jesse F. Cox, son of Isaiah and Nancy J. Cox, aged 22 years. He was a birthright member of Friends, and was married only six months before his death.

COX.—At Friendswood, Texas, Eighth month 30th, 1903, Paris Jay Cox, brother of Jesse F. Cox, in his 20th year.

JOHNSON.—At the Clarence Baker Hospital, Biltmore, N. C., Eighth month 30th, 1903, Thatcher S. Johnson, of Leesburg, Fla. He held a birthright membership with Friends, and was a member of Cincinnati Monthly Meeting at the time of his death. His widow, Mary K. Johnson, and two married daughters survive him.

LEEDS.—At New Garden, Chester County, Pa., Seventh month 31st, Phebe A. Leeds, in her 80th year. The deceased was a member of Twelfth Street Meeting, Philadelphia.

MINCHIN.—At her home, near Dundee, Oregon, Eighth month 26th, 1903, Julia G. Minchin, daughter of Samuel and Sarah Minchin, formerly of Poplar Ridge, N. Y., in her 27th year. The deceased was converted at an early age, and lived a beautiful, unselfish, Christian life. She died with a calm, unfaltering trust in her Saviour, which was manifest throughout her life.

MORGAN.—At his home, near Paonia, Col., Seventh month 14th, Milton Morgan, aged nearly 69 years.

THOMAS.—At Ludlow, Ohio, Ninth month 5th, 1903, Edna, wife of Marvin Thomas, in her 26th year. She was possessed of a beautiful character and Christ-like spirit. She was a member of the meeting at Ludlow.

WELLS.—At Rose Hill, Kan., Ninth month 12th, 1903, Esther Ann and Chester Alga, the twin children of Cyrus and Lillie Wells, aged four months.

WING.—At his home in Northfield, Somerset County, Maine, Eighth month 25th, 1903, George A. Wing, in his 86th year. He was a very conscientious member, and elder of Sidney Monthly Meeting.

Events and Comments.

There are now 717 college Young Men's Christian Associations, equaling in number the city associations. These have enlisted 1,000 new men for foreign missions in the past year.

The Western Electric Company has posted a notice prohibiting gambling in any form, drinking, cigarette smoking and other forms of dissipation by its employees. The Illinois Central Railway, the Chicago, Burlington and Quincy Railway, Marshall Field & Co., the Farwell Company and other corporations have posted similar notices.

Premier Seddon has introduced a very drastic bill for the prevention of monopolies in New Zealand. It proposes to establish a monopolies court, with full powers to investigate all complaints regarding the enhancing of prices by the formation of trusts, and prescribes heavy penalties for offenders.

The agreement reached between Minister Conger at Peking and Prince Ching that the port to be opened on the Yalu River shall be An-Tung, instead of Ta-Tung-Tao, has the approval of the State Department, it having been shown, as stated in the press dispatches from Peking that An-Tung has the better harbor.

Japan and Great Britain have exchanged views on the latest demands made by Russia on China, and they have decided to protest separately to the Peking Government against their acceptance.

BLACK TAFFETA SILKS

Extra values are the rule and not the exception in our Silk Department—nearly every Philadelphia woman knows that; and when we can offer even lower prices than usual on such staple lines as these Black Taffetas, it is a good idea to get some of them while they are going:

- 75c Black Taffeta, 19-inch—58c.
- 80c Black Taffeta, 19-inch—68c.
- 85c Black Taffeta, 19-inch—75c.
- 95c Black Taffeta, 21-inch—85c.
- \$1.00 Black Taffeta, 23-inch—85c.
- \$1.00 Black Taffeta, 36-inch—85c.
- \$1.50 Black Taffeta, 36-inch—\$1.25

All of these Silks are guaranteed to wear—they are of the same sturdy, reliable sorts that have made this department popular throughout our own country, and famous in the great silk centres of Europe.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

In case this should prove fruitless, and Russia continues her occupation of Manchuria, Japan proposes to break off the negotiations with Russia for a definition of their respective rights in Manchuria and Korea, and to demand of the St. Petersburg Government that it order the evacuation of Chinese territory.

Studies of malaria in certain regions of India have been made which lead to the discovery that in many localities where the mosquito of the most vicious variety and in great abundance is found there is no malaria. Two doctors, Schoo and Celli, advance the assertion that when mosquitoes feed on the juice of the acrid fruits they are not susceptible to the malarial germ, and are consequently almost harmless. This gives a new importance to the tomato, of which the mosquito is inordinately fond.

For the Revolutionary War, the War of 1812, the Mexican War, the Civil War and the war with Spain we have paid \$3,038,623,590 in pensions up to date. This includes none of the expense of war as waged, only its after effects. The annual expenditure for Spanish War pensions now amounts to \$1,765,310, and the evidence is all too patent that many volunteered for that war with the expectation of resorting at once to the national treasury. There is no other explanation of the percentage of pension applications from certain regiments.

Nearly one-third of the territory of the United States is unoccupied public land and two-fifths of its entire area is arid. While this is the case, it is further true that by far the greater part of the areas now lying waste are susceptible of being transformed into fertility; in the case of the most of the sterile soil neighboring streams need only to be diverted and distributed to win it back to productive-ness. It is this fact that gives interest to the Irrigation Congress which held its eleventh session in Ogden, Utah, last week.

Nineteen hundred and three is a jubilee year in the royal family of Denmark. The King will have reigned forty years on Eleventh month 15th, and it is fifty years since he was recognized as heir to the throne. The Crown Prince, who lately attained his 60th year, has been Crown Prince for forty years. The King's second son, King George of Greece, celebrates his 40th year, and this year Queen Alexandra celebrated her fortieth wedding anniversary. The Duchess of Cumberland, who will be 50 on Ninth month 29th, keeps her silver wedding in Twelfth month. The King looks young and rides daily.

The breaking up of the Balfour Ministry began with last week by the coincident retirement of the leaders on both sides of the controversy over preferential tariffs. The resignation of Joseph Chamberlain as Secretary for the Colonies; C. T. Ritchie as Chancellor of the Exchequer, and of George Hamilton as Secretary for India, were announced the same day, and came as a surprise to many on both sides of the Atlantic. The war between the preferential treatment advocates and the conservative free traders will now be opened, and the Government seems disposed to postpone the dissolution of Parliament as long as possible in order to favor the protectionists.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and much had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contains the active medicinal principle of sulphur in a highly-concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

One hundred cases of bubonic plague are reported in Tondo, the most populous suburb of Manila. Of these, eighty have been fatal. Twelve cases, with nine deaths, are reported in Cebu. Cholera is prevalent in all parts of the islands.

Several country clubs and other organizations in California, including the Tamalpais Forestry Association, are much engaged in the project for setting aside Mt. Tamalpais and the adjoining Marin slopes as a national reserve. Tamalpais is northwest from San Francisco, on the opposite side of the Golden Gate, and is 2,590 feet high. It commands a wonderful diversity and extent of view, and is yet well covered with forest growths; it is also the home of Indian legends galore.

YEARLY MEETINGS IN 1903.

Indiana Yearly Meeting, at Marion, Ind., Ninth month 30th. Ellwood O. Ellis, clerk, Richmond, Ind.; Hannah Lewis Smith, clerk, Selma, Ind.

Kansas Yearly Meeting, at Wichita, Kan., Tenth month 9th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, at Baltimore, Md., Eleventh month 6th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

TWO TIPS,

And Both Winners.

A man gets a friendly tip now and then that's worth while.

A Nashville man says: "For many years I was a perfect slave to coffee, drinking it every day, and all the time I suffered with stomach trouble and such terrific nervousness that at times I was unable to attend to business, and life seemed hardly worth living. I attributed my troubles to other causes than coffee, and continued to drench my system with this drug. Finally I got so bad I could not sleep, my limbs were weak and trembling, and I had a constant dread of some impending danger, and the many medicines I tried failed to help me at all.

"One day a friend told me what Postum had done for her husband, and advised me to quit coffee and try it, but I would not do so. Finally another friend met me on the street one day, and after talking about my health he said, 'You try Postum Cereal Coffee and leave coffee alone,' adding that his nervous troubles had all disappeared when he gave up coffee and began to drink Postum.

"This made such a great impression on me that I resolved to try it, although I confess I had little hopes. However, I started in, and to my unbounded surprise, in less than two weeks I was like another person. All of my old troubles are now gone, and I am a strong, healthy, living example of the wonderful rebuilding power of Postum. It is a fine drink as well as a delicious beverage, and I know it will correct all coffee ills; I know what a splendid effect it had on me to give up coffee and drink Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

GETTYSBURG BATTLEFIELD AND WASHINGTON.

Personally-Conducted Tour via Pennsylvania Railroad.

The tour will leave New York 7.55 a.m., and Philadelphia 12.20 p.m., Saturday, September 26th, in charge of a Pennsylvania Railroad Tourist Agent, and will cover a period of six days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the party throughout. Round-trip tickets, covering transportation, carriage drives, and hotel accommodations, will be sold at the extremely low rate of \$22 from New York, \$21 from Trenton, \$19 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

The running of ships on the transatlantic routes to break the record is less prevalent than it used to be, or less often attended with success, and the record of five days, seven hours and twenty-three minutes from Queenstown to New York, made by the Cunard liner *Lucania* in 1894, still remains unbroken. But the big German liners are lowering the record for the Cherbourg route quite frequently. The *Deutschland* last week made the westward passage from the French port to New York in five days, eleven hours and fifty-four minutes, which was three minutes lower than the best time of the *Kronprinz Wilhelm*, that had previously held the record, and it is safe to say that a five-day passage between New York and Queenstown has become substantially a reality or among the things immediately attainable.

The Macedonian organizations are preparing a memorandum to be presented to the representatives of the powers, in which they will declare that the insurgents intend to resort to reprisals for the Turkish atrocities. The memorandum gives detailed information of villages destroyed and the massacre of their inhabitants. It declares that 65,000 men, women and children have been slaughtered and 120 villages burned. In the list of villages given only two are in the Province of Adrianople. The others are principally in Monastir. The memorandum repeats the statements recently issued by the insurgent general staff at Monastir, that the Turks, instead of fighting the insurgents, have instituted a general massacre of the Christians. The organizations declare they are issuing the present memorandum because they are no longer able to restrain the bands from retaliation, and henceforth the responsibility will rest with the great powers, which, instead of attempting to moderate the Turkish barbarities, are calling on the Turks to speedily end the revolution.

By thine own soul's law learn to live;
And if men thwart thee, take no heed,
And if men hate thee, have no care—
Sing thou thy song and do thy deed;
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give.

—Whittier.

TOUR TO THE PACIFIC COAST.

Via Pennsylvania Railroad, Account Meeting National Bankers' Association.

On account of the meeting of the National Bankers' Association, to be held at San Francisco, Cal., October 20th to 23d, the Pennsylvania Railroad Company offers a personally-conducted tour to the Pacific Coast at remarkably low rates.

This tour will leave New York, Philadelphia, Baltimore, Washington and other points on the Pennsylvania Railroad east of Pittsburg, Wednesday, October 14th, by special train of the highest grade Pullman equipment. A quick run westward to San Francisco will be made, via Chicago, Omaha, Cheyenne and Ogden.

Five days will be devoted to San Francisco, allowing ample opportunity to visit the near-by coast resorts. Returning, stops will be made at Salt Lake City, Colorado Springs, Denver and St. Louis. The party will reach New York on the evening of October 31st.

Round-trip rate, covering all expenses for eighteen days, except five days spent in San Francisco, \$190.

Rates from Pittsburg will be \$5.00 less.

For full information apply to Ticket Agents, or George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

An Irishman leaving Glasgow for Belfast, having previously purchased a suit of clothes from a Jew on the weekly-payment system, was accosted by the Jew in the following style: "My friend, what about de payment on dem clothes? You were naked, and I clothed you." "True, bedad," said Pat; "but you were a stranger, and I took you in!"

That the flesh of beasts is wholesome,

There are those who argue, still;

Howbeit beef and bacon

Have made Chicago, Ill.

—"Life."

WANTED.

Some one to assist with household duties and help care for a small child. Small family and comfortable home. Address P. M., Timicula, Pa.

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain.

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

An Annual Income Guaranteed For Wife or Children

Send Coupon
for Particulars

Without committing myself to any action, I
shall be glad to receive free Particulars and
Rates of Whole Life Policies showing Trust
Fund Privilege.

Name..... Age.....

Address.....

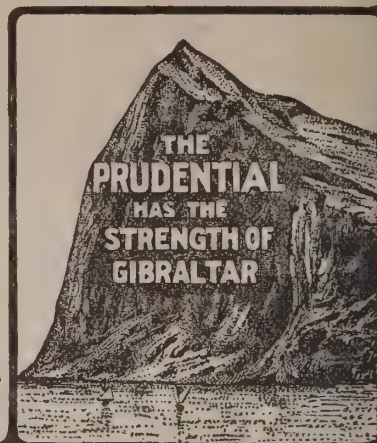
Occupation..... Dept., 67.

THE PRUDENTIAL

John F. Dryden, Prest.

INSURANCE CO. OF AMERICA

Home Office: Newark, N. J.



FINANCIAL.

Oklahoma Farms

Friends desiring to locate among Friends, and near
Stella Academy, should address E. J. Votaw & Setzer,
for prices on farms and town property. Send for
price list, all questions cheerfully answered.

E. J. VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

300% Yes, It's an Actual Fact. NOT INTEREST, BUT SECURITY.

Two hundred per cent, sound, improved realty,
and a Deposit of the Gold Coin, dollar for dol-
lar, for the repayment of the debt. In our 27 years'
experience we have tested our Sinking Fund for
the past eight years. It has proved to be the highest
development of the real estate mortgage. Send for
descriptive circulars and full information free.
Highest references.
PERKINS & CO., LAWRENCE, KANSAS.

5 to 12% DIVIDENDS

Some people are satisfied to put their
money in the bank, where it pays a re-
dulously small rate of interest.

The banker lends it to the manu-
facturer and they both make a hand-
some profit on it.

It is very kind to help other peo-
ple make money, but, would you not
rather have a little of the cream
yourself?

If so, we shall be pleased to mail
you our list of securities of manufac-
turing companies paying five to
twelve per cent.

LANDERS SONS

145 Pearl St. Boston, Mass.

An Opportunity

is offered to subscribe to the stock of
a company which should pay a very
satisfactory dividend during the cur-
rent year. There are numerous safe-
guards thrown around this stock to
protect the investors. I can prove to
any one who is interested and who
wishes to invest their money with the
maximum of profit and with the least
chance of loss, that this company has
unbounded merit.

I shall be pleased to furnish full
information on request, and will gladly
give references.

J. B. MEREDITH

520 Drexel Bldg., Philadelphia

Acker has it—that Everton
Taffy.

S. F. BALDERSTON'S SON

Wall Paper and
Decorations

Window Shades Made to Order

202 SPRING GARDEN ST., PHILA.

OSTEOPATHY

EDWARD D. BURLEIGH
ALEXANDER STETSON

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.

Bell Telephone

Consultation free.



Used by American
Physicians since 1844.

Best by Test

FOR
disordered stomachs,
aching heads
and constipation.

"It's good for children too"

50c and \$1.00 at druggists



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes
10 lbs. of best bread in 3
minutes. Sold subject to
trial and approval. Send
for booklet. Agents wanted.
Scientific Bread Mach. Co.
(CYRUS CHAMBERS, Jr.)
52d & Media Sts., Philadelphia

WILLIAM S. YARNALL
Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

Brushes and Brooms
AND ALL
House Cleaning Appliances
PRICES LOW
J. FRANKLIN MILLER
1626 CHESTNUT STREET

LIFE OF STEPHEN GRELLET BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sar-
tain. 50 cents, postage prepaid. (One and two-
cent stamps taken.)

A. L. SMITH

29 E. Penn Street

Germantown, Pa.

THE MOST POPULAR IN USE ESTERBROOK'S STEEL PENS.

150 STYLES TO SUIT ALL WRITERS, ALL STATIONERS HAVE THEM.
26 JOHN ST, NEW YORK—AND CAMDEN, N. J.

The American Friend

Vol. X

TENTH MONTH 1, 1903

No. 40

PAGE

EDITORIALS.—Why Follow Christ?—Indiana Yearly Meeting at Marion, 667-668	
Historical Sketches.—I.—The Boyhood Years of George Fox	668
<i>Rufus M. Jones.</i>	
Some Neglected Branches of Education	669
<i>Henry H. Swift.</i>	
Willard Memorial Hall	672
<i>Lydia Arnold.</i>	
THE INTERNATIONAL LESSON	672
Lesson for Tenth month 11, 1903.	
CHRISTIAN ENDEAVOR	673
Topic for Tenth month 11, 1903.	
EDUCATIONAL	674
CORRESPONDENCE	675
THINGS OF INTEREST AMONG OURSELVES,	676
DIED	676
EVENTS AND COMMENTS	677

VISION

*I but open my eyes, and perfection, no more
and no less
In the kind I imagined, full fronts me, and
God is seen God
In the star, in the stone, in the flesh, in the
soul and the clod.
And thus looking within and around me, I
ever renew
(With that stoop of the soul which in bending
upraises it too)
The submission of man's nothing-perfect to
God's all-complete,
As by each new obeisance of spirit I climb to
His feet.*

BROWNING'S "SAUL."

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.50. Larger space is charged at the same rate. Cash with order.

FLOWERS AND SHRUBS.—You should plant this Fall. Send for our new Floral Guide, just out. The Conard & Jones Co., West Grove, Pa., Box X

FOR SALE.—5000 of Amos Kenworthy's "Never fail to bear" Hardy Northern Grown "Friday" peach trees. Write me. JESSE OVERMAN, Knightstown, Ind., successor to Amos Kenworthy.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE CO.**, Miami, Ind. Ter. Please mention this paper when writing.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry**, 22 South Second Street, Philadelphia.

MINUTES AND PROCEEDINGS

of the **FIVE YEARS' MEETING**, giving full text of all papers, discussions, reports of committees, etc. Conveniently indexed. Price, post-paid, paper, 50 cents; cloth, 75 cents.

An Up-to-date Friend's Library in one volume. Address,

THE AMERICAN FRIEND,
718 Arch Street, Philadelphia, Pa.

LIFE OF STEPHEN GRELLET
BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street Germantown, Pa.

Kitchen Outfits At Reasonable Rates

J. FRANKLIN MILLER

1626 CHESTNUT STREET

Free delivery in city and suburbs.

OSTEOPATHY

EDWARD D. BURLEIGH
ALEXANDER STETSON

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.

Bell Telephone

Consultation free.



The ordinary yellow laundry soap may do well enough for scrubbing and for the coarser work in the laundry, but to get a clear snow white in the linens and muslins, to save the costly embroideries and the sheer and delicate fabrics, to avoid the unpleasant odor that is often too perceptible in the towels and bed linen, use Ivory Soap, a pure soap made of only the cleanest, best materials

Ivory Soap

99⁴⁴/₁₀₀ Per Cent. Pure.

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By ISAAC SHARPLESS, LL.D. The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages . . . \$1.50

HAVESPOED EDITION, two volumes, profusely illustrated, half morocco, deckle edges, gilt top . . . \$7.50

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by ALBERT COOK MYERS, M.L. 12mo, cloth, \$1.25

The Quaker: a Study in Costume.

By AMELIA M. GUMMERE. A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half oze-sheep, with a cover design by Miss Amy Oals. \$3.00

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by ALBERT COOK MYERS, M.L. 12mo, cloth, 224 pages . . . \$2.00

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

2 S. 9th St., (above Chestnut, opposite Post Office.)

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, TENTH MONTH 1, 1903.

No. 40.

WHY FOLLOW CHRIST ?

THERE are in the world two classes of Christians: (1) There are those who "accept" Christ out of fear, and (2) there are those who *follow* Christ because they love Him. Fear is not a very high motive, but it must be confessed that millions of persons have begun their Christian life because they were scared into it. Most little children, and school boys, and a vast multitude in our great cities, are influenced by the fear of results. This is, of course, better than nothing. Every wise mother, every successful teacher, every caretaker of the public, makes use of the instinct of fear in the lower stages of moral training. But we should certainly call nobody *good* who was kept from wrong-doing solely through fear and terror. We should know that the moment such a person was no longer watched he would follow his natural impulse as a piece of bent steel flies back when the weight is off.

Now there is a proper place for fear even in religion. Fear is the *beginning* of wisdom. But there are hosts of Christians who, alas, never get beyond it. A good deal of popular theology begins and ends in an appeal to fear. In this theology "salvation" has reference to the future life. It means escape from an awful punishment due for one's sins. To be saved means that "I can read my title clear to mansions in the skies." Throughout the entire history of Christianity this conception and this attainment have exercised an enormous influence. Men have followed Christ because they believed that he could "save" them in this particular sense. They were afraid of punishment, and He could deliver them from it. They "accepted" Him because they were afraid of missing heaven, and because they believed He would let them in. Such a view has assuredly had its place in the world, and it has worked upon men and upon whole races when nothing else would have worked.

But at its best it is a very immature and partial conception of the gospel of salvation, and by itself it never could produce the highest type of Christian souls. It ought never to be more than the beginning-stage in any Christian experience or in any Christian theology. Christ came to save men, not from the punishment or the consequences of their sins, He came to *save them from their sins*. No man is wholly

saved until he is dead to sin and alive unto Christ. His overwhelming purpose and aim—his "one-thing-I-do"—is not to get a title of admission through a gate, but to get a white soul which throbs with love, to get a will completely conformed to the will of God, to get that mind which was in Christ Jesus the Lord. Heaven and Hell will take care of themselves after that. If the stream properly conforms to the power of gravitation it will finally end in its true element, the ocean; and when a soul has found its life in God and lives in the power of such a redemption, heaven is already not far away—there is little worry about gates!

Such Christians follow Christ in quite a different way than do those who are under the dominion of fear. They follow Him because He is the way of Life, because He shows them the Father, because He constrains them to hate sin and love goodness, because He draws them by His own unspeakable love. They rise up and go to Him, as the strayed child runs to find the mother. They love Him for His own sake. They walk with Him because their hearts are glad to be busied with His work and to be doing anything which would please Him. They have one sole and single task, to be one of Christ's men in brave and unfailing loyalty.

INDIANA YEARLY MEETING AT MARION.

ONE HUNDRED YEARS ago there was not a single Friend in what is now the State of Indiana. Migrations were then just beginning from the Carolinas and Virginia to Ohio and Tennessee. Between 1801 and 1810 monthly meeting records show that 562 removal certificates were granted to persons going into Ohio, while only two were granted during the same period for Indiana.* David Hoover and four others with him seem to have been the first Friends to cross the line into Indiana. This was in the year 1806. These pioneers fixed upon the tract of country now known as the city of Richmond, and soon there was, what David Hoover in his autobiography calls, "a great rush to White Water" (the little river which runs through that section of country). During the decade from 1810 to 1820, 253 removal certificates

* See "Southern Quakers and Slavery," by Stephen B. Weeks, Ph.D.

were granted by Southern monthly meetings to Friends going into Indiana, and there must have been a great many removals in the same direction from Ohio, which was becoming a populous state, and had had a yearly meeting of its own since 1812. Indiana Friends got a yearly meeting of their own in 1821, and from that year until the present time they have met annually by the White Water to transact their affairs and to increase their spiritual life and power. Four times during these years the yearly meeting has "swarmed" and set up new yearly meetings. Still the home membership has kept growing until it now numbers over twenty thousand. For the last few years some of the Friends in the northern counties of the State have asked for a new yearly meeting, and the subject has received weighty consideration. It was decided last year that "way did not open" for a division of forces. It was believed that the yearly meeting would count for more, would have, in fact, a larger working power if it remained a single body. But at the same time it was concluded, undoubtedly with wisdom, that the yearly meeting should assemble in 1903 at Marion, which is a large Quaker center in one of the northern counties. This will enable many Friends, who have seldom enjoyed the privilege of attending it, to sit in and participate in their yearly meeting. It will, too, as we remarked two weeks ago, shake the country for ten miles around, and it will leave behind a permanent impression upon the community and the towns in the near neighborhood. There is no other State of the Union in which Friends exercise so strong and deep an influence as in the State of Indiana. They have grown up with the country. They have formed a majority or a strong minority in many towns. They form an element to be reckoned with throughout the State. They have given that section of the country some of its best educational institutions. They have taken a solid part in all the movements which have made for better citizenship and for a purer society, and they have had a religious influence quite out of proportion to their numbers. We hope this will be one of the greatest years in their history, and the prophecy of better still to come.

"As we love our neighbor we must try to do him good; but if we love only ourselves and our homes, we must be at work to make the world better. If Christians do not make the world better, the world will surely make the Church worse."

You are not very holy if you are not very kind.—
Andrew Bonar.

FOR THE AMERICAN FRIEND.

HISTORICAL SKETCHES.—I.

BY RUFUS M. JONES.

THE BOYHOOD YEARS OF GEORGE FOX.

"In the month called July, 1624," a little fellow came into the home of a poor Leicestershire weaver at Drayton-in-the-Clay. Like other little babies of godly parents, he was taken to the parish church and christened. We can easily believe that he cried and marred the solemn ceremony, but on this point history is silent. We merely know that on this occasion he got the name of George. Nobody, except, of course, the mother, had the slightest intimation that Drayton had a wonderful child in its borders, for prophets and great men were not expected from these flat, clayey fields,—but there are surprising possibilities in babies which the neighbors often fail to see.

His mother, who was "an accomplished woman," we may be sure began to tell him stories of martyrs as soon as he was old enough to hear stories at all, for there had been martyrs in her own family, and she would know more about these things than she would of Greek legends or fairy tales, and the boy's eyes would shine as he listened to them. While he was still in the story period there was a real martyr-fire in the public square of Litchfield, not far away, and we may well believe that the details of this test of faith were told over in the little Drayton home until George's mind was deeply stirred, and we know now that what gets in early into a boy's mind makes a difference all his life. The next thing which influenced him after his mother's stories were the great passages from the family Bible which told of the heroes of faith in Hebrew history. The Bible would be the main book, probably the one book, in the pious weaver's home, for Drayton parish was Puritan in its sympathies, and already the Bible was becoming the supreme influence in the life of peasant and scholar. The little church of the village was five minutes' walk from the home of the Fox family, and in this quaint old building George heard the Drayton minister set forth the theology of the time. It would doubtless seem dry to little boys to-day, and the sermon would seem endlessly long as it laboriously "justified the ways of God to man," but nobody in those days thought of asking whether a sermon was *interesting*; their only question was, "Is it sound?" and little boys were expected to listen as though their eternal destiny depended on following the argument.

George never went to school, for it was not very easy in those days for a weaver's son in such a country community as that to have the advantage of a school. But he had the next best thing to a school—his mother taught him. He learned to read and to write, though he seems never to have fathomed the mystery of spelling which was not taken very seriously by anybody in his century. When one remembers that it takes fifty-three pages in Joseph Smith's catalogue to print the titles of his books and pamphlets there will be no question that he learned to write! One of his contemporaries who knew how completely

he had mastered the Bible and made it his own book says: "If the Bible had been lost it could have been found in the mouth of George Fox," so that it is settled that he knew how to read! In his funny old book, the "Battle-Door," he undertakes to prove that in many languages the singular, "thou," is used for one person and not "you," and to illustrate his argument he cites the languages of the Apharsathikites, the Tarpetites, the Aphorsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, the Elamites, the Temanites, the Naomites, the Shuites, the Buzites, the Moabites, the Hivites, the Edomites, the Philistines, the Amalekites, the Sodomites, the Hittites, the Midianites, the Latine, Italian, Greek, Hebrew, Caldee, Syriack, Arabick, Persiack, Ethiopick, Samaritan, Coptick or Egyptick, Armenian, Saxon, Welch, Mence, Cornish, French, Spanish, Portugal, High-Dutch, Low-Dutch, Danish, Bohemian, Slavonian, with some examples from the Polonian, Lithuanian, Irish and East Indian! But probably nobody would infer that he learned these languages at his mother's knee in Drayton!

George never played like other boys, "refusing," as William Penn says of him, "childish and vain sports and company when very young." "From a child," he says again, "he appeared of another frame of mind than the rest of his brethren." He was "inward and still" and thoughtful. While the other Drayton boys were fishing in the fens or hunting birds' nests this odd little boy sat off alone by himself wondering what he was in the world for, and how he could penetrate the strange mysteries of life and sin which he heard so much about on Sabbath mornings. He must often have been laughed at by the careless, healthy boys who could not understand a boy that never enjoyed fun and frolic, but this treatment was good training for one who was to be jeered at and tormented for a whole lifetime. His mother at any rate understood him. She was pleased at "the gravity, wisdom and piety which shined through him," and William Penn says that "she was tender and indulgent over him, so that from *her* he met with little difficulty." "When boys and rude people would laugh at me, I let them alone and went my way," he writes in his Journal. "Boys and rude people" cannot see what shines through a quiet boy's face as a mother can! So the days and years went by, and the early home lessons were doing their work. "When I came to eleven years of age, I knew pureness and righteousness; for while I was a child I was taught how to walk, to be kept pure." Isn't that a fine picture out of this home which gave the world its first Quaker! George never forgot his mother whose tenderness had done so much for him. He was on his way to sit by her in her last illness when he was seized and thrown into Worcester jail. He says, "My mother, an ancient, tender woman, had sent for me, earnestly desiring to see me before she died." But before he was free again Mary Fox had passed over to join her martyred kinsfolks.

When George was about sixteen years old an important event occurred—there was a change of min-

isters in the parish church at Drayton. The Reverend Nathaniel Stephens, M.A., came from his long studies at Oxford to be the cure of souls in Fenny Drayton. He was thirty-four years old, and settled in his own mind on all the points of doctrine.

"No human flea but thinks that he
Can speak for his Creator."

He was mighty in teaching his favorite doctrine of the utter depravity of man, and those who care to be enlightened on this subject may still read his "Three-fold Defense of the Doctrine of Original Sin." He was equally strong and infallible in dealing with the doctrine of Election and Reprobation by God's absolute decree. He was a master in arguing for infant baptism and for clergymen's tithes, and he unraveled the mystery of "Revelation" in his "Plain and Easy Calculation of the Name, Mark and Number of the Beast." To those who hungered and thirsted for this kind of nourishment "Priest Stephens" was undoubtedly a good shepherd, but we shall see that there was one hungry soul in his flock who was not to be easily satisfied with the dry scholastic phrases, and who felt too plainly the mysteries of the spiritual life to enjoy having its affairs settled and catalogued as precisely as though one were dealing with the fossils in a chalk down. The effect of Stephens' ministry will be considered in the next article.

FOR THE AMERICAN FRIEND.

SOME NEGLECTED BRANCHES OF EDUCATION.

BY HENRY H. SWIFT.

It seems to be quite commonly believed that as our public schools are so good and as every effort is made in them to teach the useful branches of education in the best possible manner, there remains little or no room for denominational schools, and that these labor under such disadvantages as to cost and distance that they must sooner or later give place almost wholly to the public school.

It is also thought and said, that as our children have such excellent privileges near home, why should we send them far away to a school at which they will learn little which they cannot be taught, without expense and under our own influence, at home.

These arguments are unanswerable, if the premises are true, that the children can learn no more at the distant school; but it has seemed to me that there is still a wide field of education of the most necessary kind, which is still largely unoccupied, and which will probably never be occupied by the public school, and in which the denominational school will find abundant opportunity and pressing need.

In the first place, of course, is Christian instruction. The Mohammedan or Buddhist child is taught first and continually as the prime necessity of education, full knowledge of their holy books. All else is neglected rather than these. And we have the real revelation of God, and His Son, the means of ever-

lasting life, the fountain of truth, to say nothing of the grandest poetry, the most perfect ancient history, the only true word of prophecy, the most complete analysis of human nature, and words will fail to mention the half of the treasures which are waiting for us in these words of God. And our public schools are forbidden even to teach these scriptures in any way.

Our youth have only the ridiculously little opportunity of one hour on the Sabbath Day, with an inexperienced teacher, often, and small or no preparation, to learn these grand lessons which make for happiness and eternal life.

First, then, should not our Church schools be the centers of Christian instruction? The ignorance of our people, not Friends only, but speaking generally, is almost proverbial, in regard to these vital matters. Heresies and differences have been largely the result of ignorance of the real teaching of revelation, and, invoking as a necessity the guidance of the Holy Spirit, with reverence and earnestness, may we not make this study of the Bible a strong point in our guarded education? Neither should such study be confined to the Bible only. There are many works, histories, writings of early fathers, papyri, recent discoveries and works of many different kinds so multiplied in these days, that the student, once started and interested, will find his time far too short to learn what he would gladly know, and the study may not cease, neither will he probably ever learn all its beautiful lessons. Who that has studied them does not remember his "Butler's Analogy" and "Paley's Evidences" with the keenest enjoyment?

Were such a course of study as this clearly outlined and enthusiastically taught and encouraged, it is not to be believed that parents would not make the greatest of sacrifices that their dear ones might have a complete equipment in this respect, which they can never be taught in the public schools, at least till a far different public sentiment exists.

But there are other branches which are almost equally neglected, while their need is almost as great.

The young man who intends to undertake a business life finds a business college awaiting him. He is trained by careful instructors in business ways. All his early education has been leading him by an understanding of arithmetic, grammar, etc., toward a fitness for his business life. The engineer, whether civil, or electrical, or mechanical, has a most thorough training. So with the doctor, the lawyer, etc.

But for the trade which occupies almost half our population, the one on which we all depend for subsistence, and which needs careful study no less than these others, there is almost no opportunity for special training, and the boy who, whether by choice or necessity, will be a tiller of the soil must get his training where he can. If his father happens to be a skillful man, he may get some training from him. Should he progress far enough, he may by strong effort enter an "agricultural college," where he may at length get some suitable training. But for all the ordinary boys there is no way in which they can get

the special training which is particularly necessary in these days to make a successful farmer. It is just as much needed as for any other trade.

What father would expect to teach his son all the technical knowledge necessary for the engineer or the doctor, even though he himself were a college man, and well taught?

How much less can the untrained farmer teach his son that which he himself has never learned?

We often hear it said that farming is an unprofitable employment—as "Josh Billings" said, "an honest way of getting a hard living." But there are farmers, and farmers.

Our Eastern farmers say that at the West only does farming pay. But statistics show that the lands of the East produce as much per acre as those of the West, and can be bought for even less money, while nearness to market makes their product more valuable. Moreover, there are frequently found farmers in our Eastern States who are prosperous and successful, and in whose hands farms have been and are fruitful and profitable.

There are farmers who live well and make money. It is largely a matter of skill and knowledge of the means which will lead to success. Farmers frequently are satisfied with the ways of their neighbors and predecessors and do not care to learn the better systems which will enable them to know whether a certain crop is a paying one or if it is or is not suited to the soil and climate where its cultivation is to be attempted.

The subject is a large one, and should be much more exhaustively treated than these few lines will allow; but that a course of elementary instruction in that which goes to make a successful practical farmer should be easily attainable, and taken by every one who attempts to till the soil is, I think, indisputable. The trained farmer would love his business, and, as it supplies him with comforts and luxuries, would enjoy it instead of disliking it. If this is the case with the boys, it is still more true with the girls. One of the wise men said, "Teach your boys that which they will need to practice when they become men." But our custom seems to be really to prevent the girls from knowing that which they chiefly need to understand.

According to Scripture, woman was created that she might be a helpmeet for man. All her instincts lie in the direction of keeping the house, preparing the food, caring for the family, and all those beautiful arts which go to the making of that which we lovingly call "home."

But in the training of the girls what do we see? So far as possible her training is kept free from all connection with home cares and duties. She is diligently taught that such work is degrading and that it is to be shunned.

From that which I know of the art, and my information is necessarily limited, I am convinced that there is no art or science known to man so rich in

opportunity for the exercise of skill, having so many branches which need to be learned, and for the perfecting of which life is too short, having such rich rewards for lessons learned and work well done, and opening so attractive a vista for the building of a life of joy and contentment as that which is included in the general term of housekeeping—or rather, home-making.

The preparation of food alone is far more complicated than the work of the chemist in his laboratory. It should be prepared with no less care, and its results are appreciated by a far greater number and to a much greater extent than the discoveries even of an Edison can be. The neat and tasteful arrangement and adornment of a home is a work of art far beyond that of a painter or sculptor, and the training of children is the branch of human effort on which all our future depends. Yet for these mighty responsibilities what opportunity has the girl for preparation? At what school can she find competent and patient instructors who are devoted to the work of preparing her for her life duties and pleasures, for there are few pleasures greater than the consciousness of work well done?

It will doubtless be said that she should learn these things from her mother and practice them in her home, but in that case at best she can only learn that which her mother happens to know. Sometimes the mother is a skillful manager, and her home is a fit training school. But in many cases such training is faulty and lacking for various reasons. If the mother has the cares and duties of a family, she has little time to train her daughter, except to make use of her help, and often in such a way as to make her life seem unattractive, if not repulsive.

But in most cases it seems to be the mother's effort to keep her child as far as possible from her burdens. She feels that the life has been a hard one for her, and she would spare her dear one as long as possible any share in the burdens which she carries. She herself was trained to think it a life of drudgery from which she should make every effort to escape, and she has perhaps never learned its attractive side.

The first instincts of the girl are in the direction of home-making. Her first plaything is a doll, and often loved with real affection. She likes dishes, a little cook stove and kitchen ware. Our country school houses are often adorned by stones laid in rows to make a pretended house in which she may set up housekeeping, and it is only by careful training that these instincts are perverted, and she is led to think these plans are misleading, and that if she would find the happiest life it should be in some shop or factory or in some business office; or in that which is least to be desired of all—a life of idleness. The consequences of this training and lack of training do not fall upon her alone. From among these girls the young men must select their wives, and most of them sooner or later will marry. It is expected that the husband shall be able and willing to support his family, and his training has been for that end.

It is no wonder that he often longs for "the biscuit mother used to make," and the many items of comfort or ease which she perhaps had been able to prepare; or he may have hoped to find in a new home greater comfort than he has yet known. How often is he bitterly disappointed!

The wife has no love for her duties and no skill in them. She hates them and requires some one to take all these cares off her, and perhaps she does not even know how to direct the unskilled hands which can be hired. Bright visions of a cozy home are rudely dispelled, and the husband takes refuge in his club, or worse; the wife is, and feels, neglected, and we hear it said that "marriage is a failure." Thorough training of our girls in these arts of home-making will, I fully believe, do more to overthrow the power of strong drink than many laws can do.

The young wife who goes to her new home well equipped for its duties is queen in her own household. If it be her lot to direct rather than to do, she is able to secure the best and most intelligent help, and is respected by them, and in the emergencies which must arise she is no victim, helpless, but strong in her own skill. As her husband knows every detail of his business thoroughly, she is equally prepared for hers.

And in the far greater multitude whose household must be cared for by her own hands, she has learned how to lighten half its burdens; the work skillfully done is a joy in doing, and the many economies will make a saving in cost of living, and delicacies of that which would be otherwise wasted or spoiled to an extent that might seem impossible. Why should not our schools teach these things?

And in the very teaching there may be a lessening of expense. The girl must necessarily practice as her teaching goes on, and in doing so some of the school expenses will unavoidably be reduced. The boy may have some practice on the soil, though this will be to so small an extent that only by neglect of other studies could any appreciable economy be gained, and the school year is broken at the most busy time on the farm. His instruction must mainly be a theoretical one, with object lessons. I cannot help but think that the school which will give proportionate attention to these neglected branches, sending out as its graduates men and women equipped with some real knowledge of the Scriptures, and of their duties in life, not having omitted to learn also the usual lessons of school instruction, but having added to them these which make practical that which has gone before, will never lack for patronage, even though its prices be much higher than other schools in which similar advantages cannot be obtained.

Doubtless the time will come when these things will be taught in all our public schools, and we shall wonder what our ancestors were thinking of to neglect these really vital points, but until they are so taught there seems to me a wide and needy field for our denominational schools.

Millbrook. N. Y.

WILLARD MEMORIAL HALL.

BY LYDIA ARNOLD.

The Frances E. Willard Memorial Hall, built in Forest Park, at Ottawa, Kansas, is considered a success by the many who have enjoyed the hospitality it affords. It was near enough done at the time of the Chautauqua Assembly, this summer, for us to occupy. Heretofore we used a large tent, and many a soaking we cold water women received at times of heavy storms for twenty-four years. This year was the twenty-fifth year of our Assembly at Ottawa, and a silver anniversary it truly was to the faithful W. C. T. U. women of Kansas, when we think of the many who worked so far to collect the dimes and dollars in order that the thing might be accomplished. Franklin County W. C. T. U. made a quilt with forty names to the block. The lady who got the most received the quilt. The money went into the building fund. Mrs. Anna Manly collected \$50.30. She got the quilt. Our Union, South Ottawa, is a larger society than the others, yet the quilt netted \$125 to the fund. Space forbids mentioning the different modes employed to secure means—memorial columns, stairway, etc., besides statuary, doors, windows, chimney, chairs and pictures donated in honor of the different women who have worked for the temperance cause throughout the State and nation. There is one upper window east of the L. T. L. door, looking out on the south veranda, dedicated to the honor of Drusilla Wilson and her work in Kansas. She has passed her eighty-eighth birthday and is still in the field. The Ottawa Union has the use of the building, also the county and State, for all religious temperance work. During the Franklin County Fair we opened the building as a rest room and to distribute literature. The North Ottawa Union assisted us of the southside union in the work. Altogether over three large baskets of good literature were given out. Our south union's committee counted over 17,000 pages, and the northside looked to have as many, besides three large packages of "Our Messenger" and "Union Signal"; also the last day of the fair the city temperance paper, the "Ottawa Guardian," was sent in to be distributed. We kept a register book on the table for all who wished to write their vote of thanks for the home prepared for the comfort of the people on such occasions. Many were the thanks given at the close, when the tired mothers began to gather up the excited, weary little children for their long ride to the country. We felt well paid, though weary after the three days as hostess in our Frances E. Willard Hall. There were thirty-six pages of names in the register at the close. We have not met and counted them. As the writer is superintendent of literature, good books, papers, etc., will be very acceptable. So many ways are open to distribute them at the Forest Park.

Ottawa, Kansas.

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

The International Lesson.

FOURTH QUARTER.

LESSON II.

TENTH MONTH 11, 1903.

GOD'S COVENANT WITH DAVID.

2 Samuel 7: 4-16.

GOLDEN TEXT.—Thy throne shall be established forever. 2 Sam. 7: 16.

DAILY READINGS.

Second-day, Tenth mo. 5.—God's covenant with David.—2 Sam. 7: 1-16.
 Third-day, Tenth mo. 6.—David's response. 2 Sam. 7: 18-29.
 Fourth-day, Tenth mo. 7.—The promise remembered. 1 Chron. 28: 1-10.
 Fifth-day, Tenth mo. 8.—The promise fulfilled. 1 Kings 8: 12, 21.
 Sixth-day, Tenth mo. 9.—Precious promises. Ps. 132.
 Seventh-day, Tenth mo. 10.—A firm covenant. Jer. 33: 14-22.
 First-day, Tenth mo. 11.—Established throne. Heb. 1: 1-12.

Intervening Events.—The last lesson ended with David's bringing the ark of the Lord "to the city of David." Chapter 6 continues the account, dwelling on the episode of Michal, Saul's daughter, David's wife, who despised David because he himself took part in the rejoicing, dancing in a way which seemed to her unseemly. David's rebuke was severe, and the implication is that David was from that time estranged from her. It is also related that David distributed among the people on the occasion of the bringing of the ark to Jerusalem, bread, raisins, and perhaps other food.

Time.—Shortly after the last lesson. About 1042, or 1004, B.C. Six or seven years after David had become King over all Israel.

Place.—Jerusalem.

Characters.—David, Nathan the prophet of whom we now hear for the first time. He was the chief prophet of the reign of David. He rebuked David for his sin with Bathsheba (12: 1-15); took a prominent part in securing the accession of Solomon (1 Kings 1: 22-38); and wrote a history of the reign of David and of part of that of Solomon, upon which is doubtless based the books of Samuel, Kings and Chronicles (1 Chron. 29: 29; 2 Chron. 4: 29). Another contemporary prophet was Gad (2 Sam. 24: 10-14), also a chronicler (1 Chron. 29: 29).

David had now been successful over his foes. He was well established at Jerusalem; he was recognized as king over all Israel. He reflected that he dwelt in a permanent house while the ark was kept in a tabernacle (tent) formed of temporary materials. He gave utterance to this thought to the prophet Nathan, who, speaking in his own wisdom, said, "Go do all that is in thine heart, for the Lord is with thee" (2 Sam. 7: 1-3).

4. "The word of the Lord came unto Nathan. Note the distinction between Nathan's own judgment, and the message of the Lord. From a human point of view David was just the man to build the temple.

5. "Shalt thou build me an house for me to dwell in?" This expression is equivalent to a negative. Compare 1 Chron. 17: 4.

6, 7. These verses are equivalent to saying that, as God had not told the people to build him a permanent

dwelling place, the time had not come, for if he had wished the house he would have told them to build it.

8. The prophet, while telling David that the Lord forbid him to build, is sent with a message of promise. This is preceded by an account of the benefits which had already been bestowed upon David. The words are to some extent metrical, as was common in prophetic utterances. "I took thee." The hand of God was in all his life.

9. Continuation of the recital of God's mercies to David.

10. God will plant the Israelites in a place where they will not be moved, etc., but the result depends upon whether they will so conduct themselves that they will remain where God has placed them. All depends on themselves. God will do His part. "Beforetime." "At the first." Revised Version. That is, during the time in Egypt.

11. "The Lord telleth thee that the Lord will make thee an house." (See 1 Sam. 25: 28). A family.

12. "I will set up thy seed after thee." The emphasis is laid on the fact that David's descendants should occupy the throne, and that his family was not to be cut off, as, for instance, was that of Saul. Such a promise as this would appeal with the greatest force to an Oriental mind, and it did to that of David, for notice that in what he says he does not refer to the temple. See verses 18-29. This promise was immediately fulfilled in Solomon, and afterwards in the kings of Judah, who were all descended from David, and finally in Christ, whose mother was of the lineage of David.

13. "He." His son Solomon. "Name." The name of God signifies God himself.

14. "I will be his father," etc. The king is taken as representing the nation. Compare Ex. 4: 22; Ps. 89: 26, 27; 1 Chron. 22: 9, 10; 28: 6; also Heb. 1: 5. "If he commit iniquity," etc. His position will not excuse him. Compare 1 Kings 11: 14.

15. I will not desert him.

16. "Shall be established forever." Shall be made sure. "Forever." These words can only be fulfilled in the kingdom of the Messiah.

PRACTICAL THOUGHTS.

1. It is always well to see how we can honor God.
2. It is often a blessing to prepare for the work of others. Each generation is to a large extent dependent on the generations that have gone before.
3. "God cannot in the nature of things compel men to be good, but unless they are good they cannot reap the full harvest of God's blessings."

No one can resist the argument of holiness brought in a personified form before him, in its gentleness, in its sweetness, in its aspiration, in its love, in all its blossoms and fruits of peace and joy.—Henry Ward Beecher.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR TENTH MONTH ELEVENTH.

GREAT MEN OF THE BIBLE: WHAT JOSEPH TEACHES US.

Gen. 41: 14-16, 42-46.

Second-day, Tenth mo. 5.—To have high ideals. Gen. 37: 5-11

Third-day, Tenth mo. 6.—To bear injustice. Gen. 37: 18-23.

Fourth-day, Tenth mo. 7.—Not to remain a menial. Gen. 39: 1-6.

Fifth-day, Tenth mo. 8.—To show kindness. Gen. 40: 1-23.

Sixth-day, Tenth mo. 9.—To give God the glory. Gen. 41: 25-28.

Seventh-day, Tenth mo. 10.—To believe God's promises. Gen. 50: 22-26

Doubtless Jacob had planned that Joseph, the first born of his beloved Rachel, should have the position that the choice of his early love would have secured for him—the headship among his brethren. Joseph's persistent faithfulness to Jehovah, though alone in an idolatrous nation, and his confident faith that God would one day visit His people and bring them again to Canaan prove how carefully he had been taught concerning the God of his father. Yet who that might have seen the slave boy carried away by the Midianites would have believed that his father's hopes could be realized, much less that he would become viceroy of Egypt?

Joseph's own recognition of his future greatness as it was revealed to him in his boyhood, may have been indiscreetly published; but his confidence that no adversity could thwart destiny must have been a main support in times when the honors of a ruler seemed the farthest removed. We know from Genesis 42: 21 that he was no stoic, yet when we see the rank that he takes while purchased slave and committed prisoner, we can but believe that he had a dominant faith in the outcome of things that strengthened his heart and made his abilities recognizable. Courage and steadfastness won for him friends and place in whatever circumstances.

Nor was he so occupied, either with his own difficulties or with the thought of his sure vindication and final triumph as to disregard the troubles of others or the necessity for right effort on his part.

He was not a "self-made" man. His historian wrote of him: "The Lord was with him, and that which he did, the Lord made it prosper"; and he himself said: "It is not in me; God shall give Pharaoh an answer." To sin against Him upon whom he so depended was a thing beyond his power. "How can I?" Because all his powers were dedicated to God's service he could not.

On this foundation rested the whole structure of a life that is presented to us in such detail and with so little—perhaps nothing—that we can really condemn or even criticise. The dramatic discipline given his turbulent and factious brothers, and the hardly repressed emotions that finally broke forth in loud weeping, are not quite along the lines of Anglo-Saxon procedure, but his character stands out as one of the most flawless among the patriarchs. His faith won

for him a place on the roster of the heroes named in Hebrews 11. His genuine, forgiving love for his brethren and the tender remembrance of his father and the lad, Benjamin, are an example for us. And his conquest of all obstacles by sturdy uprightness and unembittered patience may serve as pattern and consolation for every unrecognized or repressed potential great one of to-day.

OUR NEW SECRETARY.

Endeavorers will learn with regret that the Friends' International Union is no longer to have the services of Myrtle Lightner in the position which she has so faithfully filled for a number of years. Her resignation was presented to the Executive Committee recently, and it seemed proper to comply with her wish to be released.

Mary Lewis, of Sabina, Ohio, was chosen as her successor, and enters at once upon the duties of her office. While we confidently expect the work to be well cared for by Miss Lewis, the fact remains that no secretary can accomplish the desired end without the co-operation of others, and especially of the yearly meeting secretaries; while these in turn are at the mercy of the local societies, so that in the final analysis a real responsibility rests upon each of us. An appropriate welcome to our new secretary would be to furnish her with larger statistics and more varied reports of work done than have ever come into the hands of the incumbent of that office.

THE NEXT INTERNATIONAL.

It is worth while to fix steadfastly in mind just now that the next World's Convention of Christian Endeavor will be held, according to the unanimous choice of the Executive Committee, in Baltimore, Seventh month 5th to 10th, 1905. "Washington, '96," was the last rallying cry from this section of the United States, and it is to be expected that the great attendance of the eastern conventions of other years will be equaled if not surpassed.

The main meeting place is to be the State Armory, recently completed, and having a seating capacity of twenty thousand. Its walls of massive stone, marred by vicious-looking slits through which rifles may be discharged at attacking parties, ought to be so baptized and impregnated with the atmosphere and spirit of brotherhood that to ever afterward use them as a barricade between seekers after human lives would seem an impossible desecration.

Mine be the reverent, listening love
That waits all day on Thee,
With the service of a watchful heart
Which no one else can see:—
The faith that, in a hidden way,
No other eye may know,
Finds all its daily work prepared,
And loves to have it so.

—A. L. Waring.

Educational.

WORK AT CHRISTIANSBURG INDUSTRIAL INSTITUTE.

At the annual commencement of the Tuskegee Normal and Industrial Institute, our principal, Charles L. Marshall, was asked to make the address on behalf of the graduates of the institution. His address covered principally the work done by the Christiansburg Industrial Institute, and, as the following letter addressed to a member of the Board of Managers clearly shows, was much appreciated:

"I have thought you would be pleased to learn how acceptably Mr. Charles L. Marshall, of the Christiansburg school, spoke at our commencement exercises, Thursday, May 28th. Mr. Marshall spoke of the work of the Christiansburg Institute, and paid a high tribute to his co-workers, as well as to the loyal support which has been rendered him by you and other members of the Board. We are all very proud at Tuskegee of what Mr. Marshall and his co-workers have been able to accomplish.

"Yours truly,

"BOOKER T. WASHINGTON."

One of our old teachers, Willie May Griffin, has been spending the last year at Tuskegee. She returns to her work in the Intermediate Department of the Christiansburg school this next year. She was a post-graduate student at Tuskegee, and received much training in teaching while there. Two other teachers, Rosa Hunter and Nellie Marshall, spent six weeks at the Hampton Summer Normal School.

During the summer, three large boys, three small boys, and for the greater portion of the time two girls, have been at the school and working on the farm. The principal reports that the work has been in every way entirely satisfactory.

The gardens made last spring by the Science Classes, which were experiments in connection with the daily lessons, turned out well and gave much valuable information and practice to the students on the care and growth of plants.

The work on the farm during the spring and summer months has turned out satisfactorily and is decidedly encouraging. A new instructor in agriculture, A. L. Burks, came some time in the Seventh month, and our principal says:

"He is taking hold of the work in a satisfactory manner, and we would not know but what he had always been one of our force; he is an extremely satisfactory man."

In the summer of 1900 our first crop of wheat was harvested, and field No. 1 yielded at the rate of 6 bushels per acre. This field has had two crops of cow pease since then, also a small amount of fertilizer. The result is, that this year the same plot yielded 17 bushels per acre, or 238 bushels from the fourteen acres, which is being delivered to the mill at 85 cents per bushel. This is a very good price, and is interesting as showing how our farm may be im-

proved by a careful course of growing grain crops for plowing under. I am confident that the yield of wheat might be very much increased by growing another variety, and I would suggest that some of the money received from the present wheat crop be used for purchasing and sending down from the North a more prolific variety. There are lots of varieties of wheat which would yield a good deal more per acre than the kind they are now growing.

The rye, which is ordinarily all cut for hay, was some of it allowed to stand, from which 35 bushels were threshed.

There has been a good crop of summer apples, which are not very salable. These, of course, come from the old orchard. Marshall is making some of them up into cider for use as vinegar. He has been cautioned not to allow it to be used by students or officers before it has reached this stage.

All the work of the farm has been done by the boys excepting some little help at threshing time; they also hired a horse for eight and one-half days during the harvest season.

Four heifers 18 months old, and a steer 20 months old, have been purchased for \$100.00. The steer will be killed this winter and used in the boarding department. The hogs are reported to be doing well, and, of course, will add very materially to the food supply for the boarding department.

The field next to the railroad is in corn this year; the flat part next the railroad has again been flooded. It is our aim to get that seeded to grass as soon as possible, and keep it as a permanent sod for as long as possible.

The field which will be sown with wheat this fall has now a very promising crop of cow peas, which will be plowed under in time for seeding.

COR.

Correspondence.

IMPORTANT INFORMATION.

To all persons wishing to send donations to the Friends' Africa Industrial Mission by freight:

Before sending, please communicate with the secretary, Emma B. Malone, 702 East Prospect Street, Cleveland, O., about the character of the donation and the time of sending. Storage rates in New York City are very high, and the sender can secure much better freight rates by sending when the Board are shipping.

Also, please note that extra care must be used in packing all such goods. If this is not done great damage or loss is likely to occur.

By order of the Executive Committee,
EMMA B. MALONE.

NOTICE.

To Attenders of Kansas Yearly Meeting:

On behalf of the Committee on Entertainment for Kansas Yearly Meeting, which will be held in Wichita next month, I wish to announce that instead of meeting the trains, as formerly, it has been thought best to give some directions in THE AMERICAN FRIEND, and let those who attend the yearly meeting make use of the street cars to transfer them to the university where the sessions will be held. All the depots are situated on Douglas Avenue, the principal street of the city, and street cars pass all depots at intervals of 10 to 15 minutes. By procuring one transfer visitors can go from either

the Santa Fe, Rock Island or Frisco depots to the university, and no transfer is necessary in going from the Missouri Pacific depot to that point. Every motorman knows where the university is located, and there is therefore no need for anyone to make any mistake in reaching the university.

Once arrived at the university, the committee will be ready to meet all and assign them to some place where they may find entertainment for the week.

For the Committee, O. C. EMERY.

To all native-born North Carolinians now residing outside of the State:

The Governor and the Legislature of North Carolina have joined in a call for all native-born North Carolinians residing outside of the State to meet the people of North Carolina in re-union at Greensboro, N. C., on the 12th and 13th of Tenth month, 1903. The railroads will sell round-trip tickets to Greensboro for one-half fare, plus \$1.00, sales beginning on Tenth month 9th, ticket good for fifteen days, or, by paying fifty cents extra, the ticket will be good until Eleventh month 15th.

Large numbers of North Carolinians now living in Ohio, Indiana, Illinois, Iowa and Kansas and the great West have already expressed their intention of coming. Thousands of letters are being sent out to all parts of the world by thousands of our home people, inviting their children and kindred, who have been gone many years, to come home and see the old grounds of their childhood.

This is to be the first great re-union of native-born Carolinians in the history of the State. The Committee of Reception consists of the Governor, all the State officers, five members of the Supreme Court, two Federal Court judges, ten members of Congress and the two United States Senators.

All the colleges of this State will have re-unions of old students, and Guilford College, located near Greensboro, invites all former students to return and meet in re-union at college headquarters, in Benbow Hotel.

North Carolina is the only Southern State where Friends hold yearly meetings. It is the only Southern State that has a Friends' college. We wish all old students of Guilford College, scattered all over this nation, to come back and see their Alma Mater and behold the new South, where emigration has ceased and the loom and the spindle, the hum of machinery in our great factories and the noise of the workmen in our busy towns and thriving cities, and the joyful laugh of the workmen in our well-cultivated fields have taken the place of slave labor, the roar of the cannon and the desolated homes.

CYRUS P. FRAZIER,

For the Trustees of Guilford College.

Dear Friends:—In THE AMERICAN FRIEND of Ninth month 17th, Minnie Pickett Bowles writes of the intellectual needs of missionaries, and a letter from Daniel Oliver in an earlier number dealt with the same subject under the head of "Missionary Qualifications," showing how necessary a complete intellectual equipment is to the success of our workers in other lands. Knowledge of the people, their history and thoughts, as well as of the best Christian literature, is urged by these Friends, and the following extract from a letter recently received from M. P. Bowles may be given in this connection as an expression of appreciation for what has already been done by the Philadelphia Foreign Mission Association in sending books to Japan. But, as the writer says, a larger supply is needed, and we appeal to all who desire to help our work there for funds for this purpose:

"We felt deeply thankful that all the books sent early last fall were in our house, and so were saved (at the time of the fire). Some of the best reference books are doing most valued service at Gurney Binford's in their work in Mito. We have sold several of the Bibles; a few have been given to replace those of girls who lost theirs in the fire. Gurney Binford was most glad to have some to keep in their home, to lend to unfurnished members who frequently come to his Bible classes. Every book sent will be valuable, and has its place. The teachers in the Girls' School have mentioned many times how thankful they are for these books in the Mission Library to use now as reference books, for, of course, their own personal helps of any kind whatsoever were all burned. When the new school building is finished it has been suggested that it may be better to have these books removed there. . . . As thou suggested. I will send thee a list of the books on Japan we so much desire for the Mission Library. Please do give our united and abundant thanks to all who helped send the books."

A list is enclosed, and the prices of the books desired given. About \$250 would purchase those specially needed, and any contributions, large or small, will be most gratefully received and acknowledged by the undersigned.

SUSAN G. SHIPLEY,
Supt. General Literature of Phila. F. M. A.,
West Chester, Pa.

Things of Interest Among Ourselves.

President Edwin McGrew, of Pacific College, is taking a course of graduate study at Haverford College.

We learn that the Kelseys, at Victoria, Mex., whom we reported last week as very ill with yellow fever, are improving.

Wilmington College has the highest registration in five years. The sum of \$250 has been appropriated to refit the physical laboratory.

Professor H. H. Goddard, of West Chester, Pa., with his wife, is spending the year in Heidelberg. We regret to learn that his wife is ill with typhoid fever.

N. C. and Cora E. McLean have been holding revival services at Erie, Pa., by arrangement of a union gospel committee from several denominations in that city. Good reports come from the meeting.

Rosa E. Lee has been visiting meetings and families in the State of Maine. She is expecting soon to go to Ramallah, Syria, in company with A. Edward Kelsey and his wife, who are to take charge of the Eli and Sibyl Jones Mission.

Haverford College opened on the 23d ult. with 130 students in attendance. President Sharpless spoke feelingly at the opening exercises of the death of Professor Rhoads, who was a very promising scholar in the field of physics. He also gave much valuable counsel to the incoming students. Professor Don. C. Barrett, professor of history and economics, with his wife, is spending a year's leave of absence in Europe.

Seldom have the people of New Lexington, O., been more highly favored than within the past week or two, as they have listened to the preaching of William J. Sayers, of Fall River, Mass. Many families were visited, and these occasions were times of power and great profit, in which souls were born into the kingdom. The public meetings, also, of which there were twelve, were seasons of divine favor. In these meetings also a number sought and found Jesus, and the faith and confidence of those who had been long in the Way was quickened and renewed.

The fiftieth wedding anniversary of John B. and Asenath Griffith was celebrated at their home near Tonganoxie, Kan., the 14th ult., by their children, grandchildren, great-grandchild and a few of their special friends. Alfred Bowles, who witnessed the ceremony performed fifty years ago, was present. The room was decorated with evergreen and golden-rod. They received a number of presents suited to the occasion. All partook of a bountiful dinner, spent a few hours pleasantly and departed wishing the aged couple many more happy and prosperous years.

A large number of friends attended the opening of Whittier College, Whittier, Cal., Ninth month 15th. Addresses of welcome were given by members of the Board and faculty and the various associations. This beginning marks an epoch in the history of the college, as this is the first year it has started out under an endowment and with a full college course. There are four members in the first senior class. There are many new students in both the college and preparatory departments, making the total enrollment larger than ever before. Owing to the increased work, Blanche Bradshaw has been elected to the chair of modern language.

The centennial of the establishing of Miami Monthly Meeting is to be commemorated at Waynesville, O., by both branches of Friends on Tenth month 16th and 17th. A most interesting program has been arranged. All friends are cordially invited to be present, but especially those who were at one time members there, or whose ancestors were identified with the meeting. All wishing to attend should notify William T. Frame, Waynesville, O., chairman of the Reception Committee. Meals will be furnished at twenty cents each, and lodging will be provided at reasonable rates. Arrangements are being made to secure reduced rates on the railroad.

Elk River Quarterly Meeting was held at Skiatook Mission, Indian Territory, Eighth month 15th and 16th. George N. Hartly, superintendent of Indian work; also Anna M. Ray, a minister from West China, Me., with approved credentials, and Edna Hill, a singing evangelist, with endorsement from the meeting at Thorntown, Indiana, were present. The different sessions of the meeting were well attended, and the gospel was listened to with much interest. On the Sabbath the meetings were held in the grove near the mission, with a basket dinner. Our next quarterly meeting will be at Bolton, on the Santa Fe Railroad branch line to Cedarvale.

Marion Quarterly Meeting was held the 11th to 13th ult. The meeting on ministry and oversight was attended by about one-half of its members. No visiting ministers were present. Diligence and watchfulness seemed to be the prevailing theme for the day. On Seventh-day the meeting had the company of William J. Thornberry, from Amboy, Ind. "We cannot grow like Jesus, but we must be made like Him," was the foundation for his remarks. C. H. Stratton was also present and had good services. The quarterly meeting is composed of five monthly meetings, and some of them, being comparatively new, neglected to report to the quarterly meeting. The report of the evangelistic superintendent showed an upward tendency. The Home Mission, Foreign Mission, Sabbath School and statistical reports were good as far as the meetings were heard from. The quarterly meeting was not as well attended as at many other times.

The following letter from Allen Jay is very encouraging: "I have just come from Earlham College first prayer meeting for this school year. It was very large and a time of great blessing. The power of the Lord came upon the students in a wonderful manner. About one hundred took part in vocal exercises either in prayer or testimony or both. Many new voices were heard. The officers of the institution, who were present, joined in the exercises. Seldom in my life have I witnessed such clear and definite testimonies given to the saving power of God, many saying He saved them in their college life, and that they had found it easy to serve Him while at Earlham, where the religious influence was so healthy. I felt during the meeting, if the the parents and friends of these dear young people could have been present, that many of them would feel that their prayers were being answered. The number of students is the largest ever had in the opening of any college year. Pray for the students and for those who have the care of the institution."

One of the editors of "The Congregationalist" writes as follows in that paper of three sermons which he heard during the summer: "The first Sunday evening service I attended during my vacation outing was led by a student of theology from Yale University, who, avoiding all explanation from the standpoint of the understanding, drew out all legitimate lessons from the standpoint of the intuitive and religious imagination that are to be found in the Old Testament narrative of Jacob's wrestling with the angel. The second First-day evening service in the red district schoolhouse was by an elderly and beloved missionary who goes over Berkshire Hills shepherding the shepherdless and aiding young and inexperienced shepherds. He told us sweetly and persuasively of the joy there is in communion with the living Christ, and we envied him because his face shone. The next Sunday we listened to the discourse of a layman, a university-trained Quaker, who set forth the Quaker belief as to the core of religion, namely, immediate contact with God revealed by the Inner Light, and who pleaded for a righteous life—personal and social—as the fruit of such direct communion with God. In essence, the three discourses were one, but from how diverse messengers! Yet it is not strange. On all sides comes testimony of the eye and ear that men are turning away from all else to find their source of spiritual authority where the Quakers always have found it and where Puritanism found it."

DIED.

GIFFORD.—In Dartmouth, Mass., Sixth month 24th, 1903, Mary Abbie, wife of Captain Warren Gifford, aged 53 years. The deceased was a cheerful, trusting Christian and a member of Dartmouth Monthly Meeting.

HOCKETT.—At Sterling, Kan., Ninth month 15th, 1903, Julia Elma Hockett, widow of Pleasant Hockett, aged nearly 63 years. She was a consistent and highly-esteemed member of Sterling Monthly Meeting, Kansas, and died in the full assurance of her acceptance with the Father.

Events and Comments.

Forerunners of the approaching invasion of New York City by the army of the "Restoration Host" of John A. Dowie's Catholic Church in Zion, which is to take place this month, have made their appearance in the form of messengers distributing leaflets.

Trade unionists belonging to the associated building trades of Chicago have served notice on the city government that they will not finish an uncompleted school building there until all work done on it by non-union labor has been torn out. This would involve a considerable destruction of the building so far as completed, and large extra cost to the city. The impudence of this attitude of the trade unionists certainly passes the bounds of toleration. Where the spirit of unionism is carried to such a length it is assuredly riding for a heavy fall.

That the depression in the stock market is unrelated to conditions existing in the carrying trade is clearly shown by the statement of Dun's Review for the week ending Ninth month 19th, in that the gross earnings of railroads reporting for the first week of Ninth month indicate a gain of 10.3 per cent. over last year. The heaviest earnings are in the Western and Southwestern roads. The prosperity of the continent is revealed by the increasing earnings of railroads in the United States, Canada and Mexico. The gain on the Central Western roads over the corresponding period of last year is nearly 14.5 per cent.

Hosiery and Underwear

Our stock is full of the right things for present wear, at the lowest prices charged anywhere for equal qualities. We have picked out some very attractive lots for special mention:

Men's Cotton Half Hose—medium weight and absolutely fast-black; with high-applied heels and double soles; extra-good 25c quality—sold only in the original boxes at \$1.00 for six pairs.

Women's Cotton Hose—fast-black, either with full unbleached soles or unbleached split feet; imported to sell at 25c a pair—special at 18c a pair, or three pairs for 50c.

Children's Heavy Ribbed Cotton Hose—fast-black, with double knees; extra-good school hose; sizes 5 to 9—at 12½c a pair.

Children's "No-mend" Hose—great for wear; linen spliced knees; all sizes from 6 to 10—25c a pair.

Women's Vests and Drawers—gossamer weight; strictly firsts, which we purchased at exactly half price; vests with long or short sleeves; ankle-length drawers; regularly 50c—here at 25c each.

Children's Ribbed Vests and Pantalets—of a quality that has always given excellent satisfaction—special at 25c each.

Boys' Underwear—shirts and drawers, of heavy ribbed cotton; not too heavy for present wear, and sufficiently warm for the winter months—50c each.

Men's Shirts and Drawers—of heavy French balbriggan—\$1.00 each.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

GOVERNMENT LANDS TO BE IRRIGATED.

IN THE FAMOUS SALT RIVER VALLEY, Arizona, near Phoenix, the capital, there is, now belonging to the government, a large tract of beautiful rich desert land, needing water only to make it of great value. The Verde Water and Power Company has been organized for the purpose of creating power and irrigating this land. The enterprise has been planned and is being financed in the interest of the land owners, rather than for the usual purpose of earning large dividends for the share holders.

ELECTRIC POWER. The water will be stored in a mountain reservoir, which expert engineers pronounce one of the largest and finest natural reservoir sites in the country. Over \$50,000 has been spent in perfecting the surveys and engineering for the enterprise. Before the water is spread over the land for irrigation, it will be used to develop electric power. The company will develop 12,000 horse power, for all of which there is a present demand at high prices.

THE LANDS. The wonderful fertility and crop capacity of these lands has been demonstrated by cultivation under a dozen canals in the immediate vicinity. The soil is very deep and rich. A crop of wheat and a crop of corn are frequently harvested in one year from the same piece of ground. With a full water supply, four or five heavy crops of alfalfa hay can be cut from April until November; in addition, the fields can be grazed through the winter season. No grain is fed to beef cattle or milch cows. Southern California is only 200 miles distant. All the fine fruits of that section are raised here.

WATER-RIGHTS. We are now selling the water-rights for these lands, which will enable the purchaser to obtain title to the land and guarantee adequate water for its cultivation.

This beautiful country will develop rapidly. Towns, churches, schools, electric railways—a highly Christian community, will arise rapidly when the water is ready for service; thus the usual discomforts of settling a new country will be largely avoided. New places will soon be surrounded with plenty of fruit and shade, and all the comforts of older eastern homes.

We shall gladly send free, statements from numerous Arizona farmers and testimonials of reliable Christian people from half a dozen States, who have made a trip to Arizona to study this enterprise; also maps and other printed matter describing our plans.

Please address, mentioning this paper,

JOHN G. HUDSON,

WATER-RIGHT AGENT,

43 PICKERING BUILDING.

CINCINNATI, OHIO.

OF SPECIAL INTEREST TO FRIENDS.

A few Friends have made purchases of water-rights as mentioned above. William G. Hubbard, of Columbus, Ohio, and John L. Moore, of No. 135 East Market Street, Indianapolis, Ind., are both expecting to visit Arizona Tenth month 20th to see the lands and the irrigation prospect, and would be glad to have a few other Friends go with them to investigate the matter thoroughly with a view to starting

A FRIENDS' COLONY

there, if they find conditions satisfactory.

"It may be that God wants some Friends in this rich valley," is a sentence in Brother Hubbard's letter. Persons thinking of joining the half-fare excursion Tenth month 20th should write to either of the above-mentioned Friends. For full particulars about land and water-rights, address

JOHN G. HUDSON, WATER-RIGHT AGENT, 43 Pickering Bld'g, Cincinnati, O.

The twenty-first annual Lake Mohonk Conference of the friends of the Indian is to meet for three days, beginning Tenth month 21st, at Lake Mohonk, N. Y.—so long is it since Albert K. Smiley began his good work upon a then

neglected national problem. Now work for the Indian is intelligently directed toward the gradual abolition of the reservation, with its tribal life, and the substitution of individual land holding, civilized homes and citizenship.

THE SCHOOLBOY OF 1903.

"Tommy, have you been vaccinated?"
 "Yes, ma'am."
 "Have you had your veriform appendix removed?"
 "Yes, ma'am."
 "Have you a certificate of inoculation for the croup, chicken-pox and measles?"
 "Yes, ma'am."
 "Is your lunch put up in Dr. Koch's patent antiseptic dinner-pail?"
 "Yes, ma'am."
 "Have you your own sanitary slate-rag and disinfected drinking cup?"
 "Yes, ma'am."
 "Do you wear a camphor-bag round your throat, a collapsible life-belt, and insulated rubber heels for crossing the trolley line?"
 "All of these."
 "And a life assurance policy against all the encroachments of old age?"
 "Yes, ma'am."
 "Then you may hang your cup on the insulated peg and proceed to learn along sanitary lines."—"Judge."

Tramp: "Is dis all yer kin gimme—er cupful uv cold water?"

Kind Lady: "Of course not. You can have as many cupfuls as you want."—"Chicago News."

A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.
 BELL TELEPHONE.

BEST OF ALL

FOR ALL DEPARTMENTS OF CHURCH WORK.

Church Hymns and Gospel Songs

367 SONGS FOR 25 CENTS

Before deciding the question of what new hymn book to adopt into your church, let us send you, postpaid, a returnable copy for examination.

THE BIGLOW & MAIN CO., New York—Chicago

Stenography, Typewriting, Mimeographing and Reporting

LYDIA ARETE CONN,
 805 Provident Building, Philadelphia, Pa.

ARMSTRONG & McKEIVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR Cincinnati.
ROCKSTEIN }
ATLANTIC }
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

CONSUMERS should bear in mind that there are many brands of White Lead (so called) which are claimed to be "just as good" or better than Pure White Lead, which contain little, if any, White Lead, but are simply mixtures of Zinc, Whiting and Barytes, or other cheap, inferior materials.

Make sure that the brand is right.
 Those named in list are genuine.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

She: "I see they are going to tax bachelors."

He: "And is there no help?"

She: "Yes; I think I can help you save money."—"Yonkers Statesman."

Faith is a grasping of almighty Power; The hand of man laid on the arm of God;—

The grand and blessed hour in which the things impossible to me Become the possible, O Lord, through Thee.

—A. E. Hamilton.

NOTICE

Edward T. Biddle has resigned from The Leeds and Biddle Co., of 1019 Market Street

THE BIDDLE PRESS PRINTERS

EDWARD T. AND HOWARD BIDDLE

Are now ready for business at the S. E. Cor. Tenth and Filbert Streets, Philadelphia.

THE BIDDLE PRESS PRINTERS

S. E. Cor. Tenth and Filbert Sts., Phila.

THE MOTHER'S FRIEND

when nature's supply fails, is Borden's Eagle Brand Condensed Milk. It is a cow's milk adapted to infants, according to the highest scientific methods. An infant fed on Eagle Brand will show a steady gain in weight.

The British Friend

Published on the 15th of each month.

Being the only religious and literary review written chiefly for the general public, but from the standpoint of the Society of Friends, *The British Friend* offers a unique opportunity for spreading "The Truth" among thoughtful enquirers.

The September Issue contains:

"Woodbrooke Summer School;" report of Second and Third Fortnights.
 "Woodbrooke Permanent Settlement."
 "The Meaning of the Cross," by Dr. A. E. Garvie.
 "Friends and the Education Act," by Ernest E. Taylor.
 "The Birthright Member," by * * *
 "The Minister's Gallery," by Wm. C. Braithwaite.
 "The Attendance of Meetings: a London Census."
 "Ministry and Eldership," by W. E. Turner.

A distinct feature is made of Reviews and Notices of Books, especially such as are likely to be helpful to preachers and social workers.

Subscription: 6s. 6d. (\$1.58) per annum, post free
 Specimen copy on application.

Editor and Publisher:

EDWARD GRUBB, M.A.

Devonshire Chambers Bishopsgate, Without. Lon. E. C.

\$33 FOR
 TICKET

\$6 FOR
 BERTH

California

FROM CHICAGO

Daily, Sept. 15 to Nov. 30, via the Santa Fe

One-way second class tickets, good in Tourist Sleepers. Personally conducted excursions tri-weekly.

You travel comfortably and economically—that's the point. Remember, it's "Santa Fe all the way" from Chicago through to Los Angeles and San Francisco.

Atchison,
 Topeka & Santa Fe
 Railway

Santa Fe

OTTO FAAS, Pass. Agt
 711 Chestnut St.
 PHILADELPHIA

Why are many people nervous
and restless in their sleep?
They had *Coffee* for Dinner or Supper—

TRY *Kuyler's* COCOA
AND NOTE THE DIFFERENCE—

It does not put you to sleep—but prevents wakefulness.

Why not get THE BEST?

IT'S

Kuyler's

"IF YOU WANT
QUALITY."

Your Grocer has it.



In an English railway station:
Passenger: "Does it rain, porter?"
Porter: "No, sir; it rains water."



SAVE 1/2 YOUR FUEL

or get all the
heat you pay
for. When you
use a Rochester
Radiator you do.

Rochester Radiator Co.,
77 Furnace St.,

Fully Guar-
anteed.



Write
for book-
let on
heating
houses.

Rochester, N. Y.

OLD-FASHIONED grandfather clocks repaired
at home. If yours needs attention send me a
postal or, better, call. My store is within three
minutes' walk of the Market Street ferries. Re-
pairing of clocks and watches of every kind.
Prompt service and moderate prices. W. L. Berry,
Watchmaker and Jeweler, 22 South Second Street,
Philadelphia.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT, returnable
on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept
separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Asst. Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICKARD WOOD,
CHAR. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS
FRANK H. TAYLOR.

THE RETURN.

He sought the old scenes with eager feet,
The scenes he had known as a boy;
"Oh, for a draught of those fountains
sweet,
And a taste of that vanished joy!"

He roamed the fields, he mused by the
streams,
He threaded the paths and lanes;
On the hills he sought his youthful
dreams,
In the woods to—

Oh, sad, sad, cold, cold hearth!
In sorrow, learned thy truth—
One may go back to the place of his
birth—
He can not go back to his youth.
—John Burroughs.

"No person," wrote an imaginative
undertaker, "ever having tried one of
these air-tight coffins of ours will ever
use any other."—Ex.

We Should Like

to hear from any of our readers who
may be considering the subject of
advertising. It is not hard to dem-
onstrate the value of space in THE
AMERICAN FRIEND, and we are par-
ticularly desirous of having the ad-
vertising patronage of our own
members. It is an excellent way to
support the denominational paper,
and we can present some facts which
make it a strong business proposi-
tion. Write for rates and full in-
formation.

THE AMERICAN FRIEND,
718 Arch Street,
PHILADELPHIA, PA.

If your lamp-
chimneys break,
say MACBETH to
your grocer—
loud!

He knows.

You need to know how to manage your
lamps to have comfort with them at small cost.
Better read my Index; I send it free.

MACBETH, Pittsburgh.

Nearest the Market Street Ferries

W. L. BERRY

22 South Second St.

PHILADELPHIA

Watchmaker
and Jeweler

Easy of Access from Every Part of the City



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes
10 lbs. of best bread in 3
minutes. Sold subject to
trial and approval. Send
for booklet. Agents wanted.
Scientific Bread Mach. Co.
(CYRUS CHAMBERS, Jr.)
52d & Media Sts., Philadelphia

WILLIAM S. YARNALL
Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.



The Nicest,
Cleanest,
Most Desirable
LAXATIVE

for family use.

"Once tried, always used
when needed."

50c and \$1. at Druggists.
The Tarrant Co., New York

Three Books You Should Have

We have three books written by the late DR. DOUGAN CLARK, Professor of Biblical Literature in Earlham College. Dr. Clark was recognized as one of the leading teachers on Holiness, and his books are full of spiritual food.

1. HOLY GHOST DISPENSATION.

This book sets forth with great clearness fellowship with the Holy Spirit. It should be the higher life. It contains 170 pages, finely printed, cloth binding, price 50 cents. It treats of the following subjects: 1.—Dispensation of the Holy Spirit; 2.—The Holy Spirit our Sanctifier; 3.—The Holy Spirit an object of Worship, Praise and Prayer; 4.—In the Functions of the Holy Spirit; 5.—The Anointing and Sealing of the Spirit; 6.—The Holy Spirit's Guidance; 7.—The Striving of the Spirit; 8.—Sanctification not by Growth nor Death; 9.—Sanctification not Impeccability; 10.—Sanctification and Temptation; 11.—Be ye therefore Perfect; 12.—Preserved; 13.—A Plea for Orthodoxy; 14.—The Reckoning of Faith.

2. INSTRUCTIONS TO CHRISTIAN CONVERTS.

This book has passed through eight editions. It is one of the most valuable books to put into the hands of young Christians. The chapters are: 1.—Be Definite; 2.—Be Diligent; 3.—Be Faithful; 4.—Be Patient; 5.—Be Holy; 6.—Be Filled; 7.—Be Established. 133 pages; price 50 cents.

INNER AND OUTER LIFE OF HOLINESS.

This book was written just before Dr. Clark's death. In many respects it is his spiritual work. The book has 100 pages well printed and bound; price 50 cents; leatherette 20 cents. The book treats first of INNER LIFE: Peace, Faith, Full Assurance. Extinction of Selfishness, Communion with God, and Spiritual Growth. And of the OUTER LIFE: The Walk, Regulation, Habit, Meekness and Rule of Action.

SPECIAL OFFER.—The three books, in cloth binding, will be sent postpaid for \$1.00.

ADDRESS,

PUBLISHING ASSOCIATION OF FRIENDS * Plainfield, Indiana

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

LEARN SHORTHAND

Taught by mail or in school. Moderate rates.

PROVIDENT SCHOOL OF SHORTHAND

805 Provident Building, Philadelphia, Pa.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

WABAN SCHOOL, WABAN, MASS.

A Superior Preparatory School for Boys.

J. H. PILLSBURY, A. M., Principal.

Acker has it—that perfect Mo-Kof-Fee Pot.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

On board ship a wife was trying to comfort her seasick husband, and change the current of his thoughts. "Darling, has the moon come up yet?" "It has, if I swallowed it," was the weak-voiced reply.

JOSEPH G. FOGG UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W.

PHILADELPHIA.

Suburban orders promptly attended.

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone Spruce 33-55.

Clerk.

FINANCIAL.

Oklahoma Farms

Friends desiring to locate among Friends, and near Stella Academy, should address E. J. Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

E. J. VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

An Opportunity

is offered to subscribe to the stock of a company which should pay a very satisfactory dividend during the current year. There are numerous safeguards thrown around this stock to protect the investors. I can prove to any one who is interested and who wishes to invest their money with the maximum of profit and with the least chance of loss, that this company has unbounded merit.

I shall be pleased to furnish full information on request, and will gladly give references.

J. B. MEREDITH

520 Drexel Bldg., Philadelphia



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.

Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

Walter Carpenter
1-1-1904

The American Friend

Vol. X

TENTH MONTH 8, 1903

No. 41

PAGE

EDITORIALS.—Eternal Life.—A Particular Case of the Fulfilling the Old.—	
Editorial Note	683-684
Report of the General Committee of the Different Yearly Meetings	684
The Habit of Holiness	686
Robert E. Speer.	
Head-faith; Heart-faith	688
Bishop H. W. Warren.	
Western Yearly Meeting	689
TEMPERANCE DEPARTMENT	691
A Temperance Bible Lesson	692
L. Ella Hartley.	
THE INTERNATIONAL LESSON	693
Lesson for Tenth month 18, 1903.	
CHRISTIAN ENDEAVOR	694
Topic for Tenth month 18, 1903.	
CORRESPONDENCE	695
THINGS OF INTEREST AMONG OURSELVES, 696	
BORN.—MARRIED.—DIED	696
EVENTS AND COMMENTS	698

"HOMEWARD BOUND"

*Far out into the Eternal Main I spied,
Where Sea and Sky to melt in one are seeming!
When, from the depths of sad and tender dreaming,
I heard a still small voice close by my side:*

*Lo! Such is Death and Life! Thus near allied
Beginning are and End; the one redeeming
The other ever. Which was first: This teeming
And throbbing life? Or Death? Who dare decide?*

*Then let us live as if no Death could sever
The aspiring soul from frail and mortal frame.
Then let us die as if to live forever
In this unfathomed All from whence All came.*

GEORGE HENSCHEL, in New York "Outlook."

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

Y. F. A. Building,
140 North Fifteenth Street, Philad'a.
FOR FRIENDS AND OTHERS.
Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address **ELIZA H. WORRELL**
Phone Spruce 33-55. Clerk.



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.
Fireproof. Accessibly Located. Large Library.
Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

Kitchen Outfits At Reasonable Rates

J. FRANKLIN MILLER

1626 CHESTNUT STREET
Free delivery in city and suburbs.

OSTEOPATHY

**EDWARD D. BURLBIGH
ALEXANDER STETSON**

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Bell Telephone Consultation free.

S. F. BALDERSTON'S SON

**Wall Paper and
Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

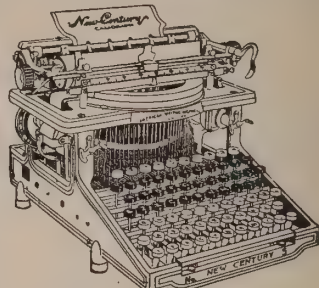
2 S. 9th St., (above Chestnut, opposite Post Office.)

The

New Century

TYPEWRITER

does the **BEST WORK** and lots of it, **EASILY.**



Strong, Thoroughly Built,
Superior in results to any other.

Write for

"THE BOOK OF THE NEW CENTURY."

AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

FLOWERS AND SHRUBS.—You should plant this Fall. Send for our new Floral Guide, just out.
The Conard & Jones Co., West Grove, Pa., Box X

FOR SALE.—5000 of Amos Kenworthy's "Never fail to bear" Hardy Northern Grown "Friday" peach trees. Write me. **JESSE OVERMAN, Knights-town, Ind.,** successor to Amos Kenworthy.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE CO., Miami, Ind. Ter.**
Please mention this paper when writing.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry, 22 South Second Street, Philadelphia.**

"As long as there are distilleries there will be trouble brewing."

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza

and as a specific remedy for

Typhoid

and Malarial Fevers.

**E. FOUGERA & CO., 26-30
N. William St., N.Y.**

STANDARD BOOKS ABOUT THE QUAKERS

A Quaker Experiment in Government.

By **ISAAC SHARPLESS, LL.D.** The authoritative exposition, from the Quaker standpoint, of Penn's unique "experiment" in government according to Christian principles. Covers the whole colonial history of Pennsylvania. Popular edition, two volumes in one, 12mo, cloth, 540 pages. **\$1.50**

Haverford Edition, two volumes, profusely illustrated, half morocco, deckel edges, gilt top. **\$7.50**

Quaker Arrivals in Philadelphia, 1682-1750.

Certificates of Removal received at Philadelphia Monthly Meeting of Friends. Extracted from the original records and edited by **ALBERT COOK MYERS, M.L.** 12mo, cloth. **\$1.25**

The Quaker: a Study in Costume.

By **AMELIA M. GUMMER.** A historical study of the origin and development of the distinctively Quaker forms of dress. Profusely illustrated from historical examples. 12mo, 248 pages, bound in half ooze-sheep, with a cover design by Miss Amy Otis. **\$3.00**

Sally Wister's Journal; being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778. A real historic manuscript of great value and charm. Now first published in full. Illustrated with over seventy portraits, views, and facsimiles. Edited by **ALBERT COOK MYERS, M.L.** 12mo, cloth, 224 pages. **\$2.00**

FERRIS & LEACH, Publishers, Nos. 29-31 North Seventh Street, PHILADELPHIA.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder **4,457,613.08**

Surplus, belonging to Insurance Account **6,317,764.17**

Incorporated Third month 22, 1865. Charter Perpetual.

**INSURES LIVES, GRANTS ANNUITIES,
RECEIVES MONEY ON DEPOSIT,** returnable on demand for which interest is allowed.

And is empowered by law to act as **EXECUTOR,
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT,** etc.

**All Trust Funds and Investments are kept
separate and apart from the assets of the Company.**

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Asst. Trust Officer.

C. WALTER BORTON, Secretary.

DIRECTORS:

**SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSMORNE,**

**ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,**

**THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.**

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. X.

PHILADELPHIA, TENTH MONTH 8, 1903.

No. 41.

ETERNAL LIFE.

It has long been recognized that Christ was not the first to tell of a "future life" for the individual. In fact, *most* primitive peoples have had some idea of an after life. Their customs, especially their burial customs, show that they looked for a continuance of life or for a resurrection of some sort. But one has only to examine this expectation, even in its highest representatives, to discover how far it came from satisfying any deep human needs. Almost everywhere the after life was believed to be in the underworld—in a dark, sunless region where souls flitted about, as shades, incapable of any real life and enjoyment. "I had rather be a slave on earth in the home of a man of mean estate than reign over all who have gone down to death" is the word of one of the wisest of the Greeks. Socrates and Plato come the nearest, of all who lived before Christ, to some conceptions of real hope in reference to the life beyond, and yet one has only to read Socrates' speech to the judges who condemned him to see how vague and uncertain even this best hope was.

The Hebrew of Old Testament times had little to say—some maintain that he had nothing to say—of a happy after life. In the two centuries before Christ, however, the Jews of Palestine had formed a very definite hope of an after life. The literature of this period has much to say of a resurrection-life. Their notions of it, however, are always crude and materialistic. Unfortunately, these Jewish notions, and with them many of the pagan notions, have come over into Christian views and have been again and again supposed to be of Christian origin.

But the moment Christ begins to speak we are at once on a new height. No truer word ever was spoken than this: "Christ brought *life and immortality* to light." With Him life and immortality always go together. In fact, they mean exactly the same thing. Christ uses "life" again and again for "eternal life": "I am come that they might have LIFE." "Believing in me ye have LIFE." "The resurrection unto LIFE." "Ye will not come to me that ye might have LIFE." "I am the LIFE." He announces that there is a kind of life which is beyond the reach and touch of decay and death. It is a kind of life which *goes on*; it is a life which has an endless

power. It is not something future; it is already present. "This is life eternal—to know thee." "He that hath the Son *hath* eternal life." Christ uses the term "resurrection" for the act of rising out of the natural life into this spiritual life which is eternal. "*I am the resurrection*; he that liveth and believeth in me shall never die." This teaching has brought an absolutely new fact to the world. It tells us that death is not a break in the continuity of life at all. It is merely a sloughing off of the body, and an entrance into an environment which fits and satisfies our spiritual needs. The life goes on in another of God's many dwelling places with powers unweakened and with forces fresh and strong. "Where I am there you are going to be" is all we need to know about the "place." "We shall know as we are known" is all we need to be told about the manner of the life. One cannot see the effect of this new view of life better than in the change which it wrought in Paul. In his earlier days death was to him the supreme "enemy." He had known what it was to live "in bondage to the fear of death." He was *chained* to a "body of death"—i.e., to a mortal body, and under a "law of death." Christ set him free from all this. The one purpose of his life after this was to experience the power of the resurrection—the renewing life over which death is powerless. Now note the result! You find this man who had formerly been in bondage to the fear of death crying out in a rapture: "I am in a strait betwixt two. I cannot tell whether I prefer to live or to die! To live is Christ and His service, but *to die is gain*"! Just this effect Christ works upon all who really have Him in their lives, so that the goal is no longer the grave—but that life which is life indeed.

A PARTICULAR CASE OF THE FULFILLING THE OLD.

THERE is nothing new under the sun. We often think we have made a new discovery or started a new movement or method, but as soon as we make it known to the world half a dozen persons appear who have made the same discovery or who can tell us how many times the same method has already been tried. An ancient report has just come to hand which has

caused these reflections. It is a report* of a general committee from seven American yearly meetings held in Baltimore in 1833—seventy years ago. It is a perfect forecast, almost in detail, of the Five Years Meeting and the Uniform Discipline which have seemed to some Friends like *innovations*.

This report starts out with the assumption that Friends, “however widely scattered,” should be “one body.” It then proceeds to point out that steps should be taken to secure “greater uniformity and agreement” in the Disciplines of the several yearly meetings, and finally it mentions a number of matters which can be best worked out by a general conference or in “whatever mode may be best adapted to the [accomplishment of the] object.” This central body, the report suggests, would undertake to unify the Disciplines, set up, divide or lay down yearly meetings, look after the circulation of literature and matters of historical interest, present memorials to the general government and carry on work in behalf of the African descendants. This is precisely the idea of the now existing Five Years Meeting. Its scope has merely been widened to include the other activities which time has made a part of the work of the Christian man and woman of to-day. One year ago this month a group of Friends, meeting in the city of Indianapolis, carried out in a practical way what this other group seventy years ago sketched out in their report to the several yearly meetings. The spirit and plan of the earlier day have been exactly fulfilled, almost to the letter.

So much for history. Now a word upon an existing situation. There is a little company of Friends in one quarterly meeting of North Carolina who have decided to secede from their yearly meeting because this latter body has joined the Five Years Meeting and adopted the Uniform Discipline. We would not make too much of this event. It is a sad relic of an ancient disease which has played havoc in Quakerism from its early days. It is great to suffer or to die for principles; it is quite another thing to make a schism in the Church through a failure to see what the issue really is. The Five Years Meeting is organized merely to add efficiency and power to the work of the Church. It cannot tyrannize over a yearly meeting. Each yearly meeting still has all the opportunity it wishes for providing in its Discipline for everything which its own work and peculiar needs suggest. The real point which these Friends raise is that the Uniform Discipline abolishes birthright membership. It does in the same way that correct

astronomy abolishes sunrise! Correct astronomy teaches that the sun does not rise. It is the earth that moves instead. The only real difference in either case is the change of name—the change of a word. As a matter of fact, the Uniform Discipline provides better for birthright membership than the old Disciplines did, and in a way more in harmony with the methods of early Friends’ meetings. This point might well be studied before it is made the occasion of a schism in the Church.

EDITORIAL NOTE.

KANSAS Yearly Meeting opens this week in Wichita, which will be the Mecca for Friends from the entire State. It is sure to be an important gathering, and there are indications that it will be an occasion long to be remembered.

REPORT OF THE GENERAL COMMITTEE OF THE DIFFERENT YEARLY MEETINGS:

TO THE YEARLY MEETINGS OF NEW ENGLAND, NEW YORK, BALTIMORE, VIRGINIA, NORTH CAROLINA, OHIO AND INDIANA.

Committees of the different yearly meetings above mentioned having met in Baltimore, agreeably to appointment, on the 1st day of the Seventh month, 1833, proceeded to the consideration of the subjects directed to their attention by the several yearly meetings.

The weight of responsibility of our appointment, and the duties now devolving upon us have been felt to be peculiarly impressive, not only from the nature of the subjects demanding our attention, but from the circumstances that many of those who are under this appointment are now absent, as well as from other considerations that have had an influence on our minds at the present time.

We are aware that from the wide extent over which the Society is spread, and from a variety of other causes, it is not easy for all who may be under such an appointment to give their attendance; yet we have very forcibly felt in our present situation the caution, how far we may form *conclusions* on the subjects before us, or make *propositions* to the meetings by which we have been appointed. But, while on the one hand the necessity of this guard has been seen, we have believed that the duties of our appointment demand that we should suggest with freedom the views which have been presented to our minds during our deliberations on the present occasion.

In humbly waiting on the Great Head of the Church, and, we trust, under a measure of His holy and cementing influence, we have been renewedly made sensible that the design of infinite wisdom in gathering and preserving the Society as a distinct people, has been, that they should be, however widely scattered, one body, holding the same precious

* This report is printed in the present number of this paper.

Truth, and bound together by the bonds of Gospel fellowship, Christian communion, and brotherly love; that we should be members one of another, having so near and intimate a relation to each other that if one member (or portion of the body) suffer all the members suffer with it, and if one member be honored all the members rejoice with it. This intimate relation of the different parts of the body to each other, and the strength they instrumentally derive from participating together of the one vital source of strength and consolation lies at the foundation of our religious institution. It is on this general ground that meetings both for worship and discipline have been established; and for this mutual assistance the connection and gradation of meetings for business have led from preparative to monthly, from monthly to quarterly, from quarterly to yearly meetings. The connection and subordination established by this order, it is well known, has been for rendering mutual assistance, and tenderly taking care of the flock. To preserve the relation in which the several yearly meetings stand to each other, as making up one body, united "by joints and bands," our epistolary correspondence was instituted and has been maintained, and at different periods committees, by special invitation, have been sent by one or more yearly meetings to unite with the meeting making the request, in the consideration of important subjects. And the separate meeting of committees, in the capacity in which we are now convened, has been adopted as occasions have appeared to demand. We do not look to stated or frequent recurrence of meetings of committees of this character, but we apprehend that the best interests of our Society demand, that the necessity of mutual counsel and assistance, in cases of a general nature, should be strongly impressed on the minds of Friends. While the yearly meetings must exercise their own discretion in fulfilling these reciprocal obligations in such manner as the wisdom of the Great Head of the Church may direct, whether by epistolary communications or by committees from the several yearly meetings, mingling with the meeting requesting assistance, or by committees in general conference, *or whatever mode may be best adapted to the object.*

Under these solemn impressions we have approached to consideration of the specific subjects referred to us by the different yearly meetings. These may chiefly be comprehended in three divisions. First, the setting up and discontinuance of yearly meetings, with the different objects connected with or growing out of such proceedings. Second, a greater uniformity and agreement of the Disciplines of the several yearly meetings, in their more important points. And, lastly, the examination and circulation of books of a doctrinal or historical character, effecting the reputation or interests of the Society, together with the presentation of memorials to the general government on behalf of the African descendants.

In regard to the setting up and laying down of yearly meetings, and what may be necessarily connected with such transactions, we apprehend there is a general assent throughout the Society that some regulations touching these objects are demanded. We have no doubt that it is the prevailing sentiment in the different yearly meetings that the body of the Society should be, in some way, consulted on such occasions. If, therefore, it should be found that the subject has so long rested on the minds of Friends as to have ripened into a conclusion that no single yearly meeting should take a step of so much importance; if Friends are prepared (which we have no doubt is the case), when a yearly meeting is impressed with a belief that it would be proper for it to be divided, or for its own character as a yearly meeting to cease—to communicate their prospect to the other yearly meetings and invite their participation in the concern—we do not apprehend that any injury will arise from our not proposing the manner in which that assistance may be afforded. The several yearly meetings so invited will exercise their own discretion and freedom, whether to participate in the consideration or not, or whether in rendering their fraternal assistance to do it by written communications or by committees to meet at the yearly meeting concerned, or elsewhere.

The second subject, relating to the discrepancies now found in the Disciplines of the several yearly meetings has also engaged our weighty deliberation. These discrepancies on important points affecting the order of Society, the intercourse of meetings and the rights of membership, or cases requiring disownment have increased to an extent involving, as we apprehend, very serious consequences at present, and portending, unless some remedy should be applied, results which cannot be anticipated without a deep feeling of concern. We are aware, however, that notwithstanding the importance of this object has long been felt, and perhaps before this time universally acknowledged in the Society, it will necessarily be a work of time, and even the very manner of obtaining it will require still further to be ripened in the minds of Friends. But, as we continue under the concern, as we look for the unfoldings of that wisdom by which alone the prosperity of the Church can be promoted, the difficulties which now appear to be in the way will be removed; and the prevalence of harmony and brotherly love and the nearer approximation of our codes of Discipline, will be advanced together. If this concern should rest on the minds of Friends of the several yearly meetings, and when any of these may apprehend that any important change of a general nature in their own Disciplines may be attended with advantage, this information should be communicated to the other yearly meetings, with an invitation in brother love for their participation in the consideration of the subject, we doubt not that way will be made for such an interchange of sentiment and feeling as will tend to promote the desired object. The wisdom which is from above, as it is waited for, we believe will not only in-

cline our hearts to bear one another's burdens, but will point out the manner by which the united sense of the body can be most effectually obtained.

The sanctioning of works affecting the character of the Society and the presentation of memorials to the general government are both subjects of importance, and have been forwarded for the consideration of this committee. In our deliberations on them we have believed that an increasing concern prevails in the Society at large, that a greater guard may be placed around them. The Disciplines of the respective yearly meetings have included them within the constitutional powers of the several meetings for sufferings. And yet, on particular occasions of importance, assistance has been invited by some of those meetings and rendered by others; in some cases by written communications, and in others by committees. The prevalence of brotherly love and a deep sense of the relations in which the different parts of the Society stand to each other, we apprehend will preserve, if not increase, the freedom which has heretofore existed between those meetings in opening the way for mutual counsel and assistance in cases of general interest and unusual importance, and in such manner as best wisdom may direct. The greater facility of circulating Friends' books is also a subject interesting to the Society at large.

The question proposed by one of the yearly meetings—whether there should be stated times fixed for meetings of committees from the several yearly meetings—has not escaped our attention. We consider it virtually answered in the foregoing part of this report, so far as we think it competent for us to answer. No such arrangement has appeared to us to be necessary, but that the whole subject of mutual counsel and interchange of sentiment and feeling between the several yearly meetings be left with those bodies, for them to move in, as the consideration of particular subjects may demand, and the wisdom of Truth dictate.

Signed on behalf of a meeting of Committee of the Yearly Meetings aforesaid, held at Baltimore, on the 1st, 2d, 3d and 4th of the Seventh month, 1833, by Thomas Howland, Samuel Parsons, Hugh Balderston, Thomas Ladd, Nathan Mendenhall, Benjamin Wright, William Hobbs, Anne Mott, Dorothy Hopkins, Rebecca T. Updegraff, Margaret Morris.

(The foregoing report was deliberately read in the [North Carolina] Yearly Meeting the same year and approved.)

THE HABIT OF HOLINESS.

BY ROBERT E. SPEER.

"Whether she had any theory for it, I do not know," wrote Horace Bushnell of his mother and her ways with her children, "but it came to pass somehow that while she was concerned above all things to make her children Christians, she undertook little in the way of an immediate divine experience, but let herself down, for the most part, upon the level

of habit, and condescended to stay upon matters of habit as being her heavenly allotted field, only keeping visibly an upward look of expectation, that what she may so prepare in righteous habit will be a house builded for the occupancy of the Spirit. Her stress was laid thus on industry, time, fidelity, reverence, neatness, truth, intelligence, prayer. And the drill of the house in these was to be the hope, in a great degree, of religion."

No one needs to be convinced of the wisdom of Dotha Bushnell's emphasis on the mission of habit in the discipline of life, in the simple virtues, and in fitting it for religious use. For life is bound to set itself in habits of one sort or another and each habit is alike a qualification for what lies in the line of its moral relationships and a disqualification for all else. To prepare a child for the unbiased decision of the issues of life by refraining from fixing it in habits of thought and purpose, which though approved by father and mother, yet do involve judgment upon the issues to be settled, is deliberately to choose to give odds to a decision in favor of the contrary judgment. Not to solidify a child's ways in industry, is to school it in the habit of indolence; to slight order is to assure confusion, and veracity, untrustworthiness. And all these habits of selfishness and unfaithfulness are disqualifications for religion, which demands a habit of right will, and sees in infidelity of opinion only a fruit of the habit of infidelity in the character.

HABIT A SERVANT TO SPIRITUALITY.

All this is simple enough. In the region of common morality where religion meets the daily problems of an honest life, we all assign habit a large place, and recognize its necessity and power. But the same principles reach up into what men call the higher religious life as well. The habit of veracity toward men is not more a habit than the habit of tenderness toward God. And if in the realm of righteousness, which Matthew Arnold calls "but a heightened conduct," habit thus plays its part as truly as in simple conduct, so also in holiness, which Arnold calls "but a heightened righteousness," may we expect to find it at work too. Indeed, holiness is not holiness at all, but only a sporadic effort thereafter until it has become a habit; that is, "a mode of action so established by us as to be entirely natural, involuntary, instinctive, unconscious and uncontrollable." Holiness is not an occasional victorious resolution of the will to do right. Neither is it the placid triumph over all struggle and the extirpation of all that is imperfect and weak. It is the love of righteousness grown into a passion, refusing to accept defeat or defect of effort toward ideals, and touched with piercing love of the God of holiness and right, plus, among us, the tender apprehension and inward vital acceptance of Jesus. Holiness is more than the mere purpose of right behavior. It is this kindled into light and heat by living contact with God in Christ.

Such holiness must itself become the habit of our life. Not a few are willing to rise at intervals into the consciousness of Christ, and to behold as in His

presence, and to be for the moment inter-penetrated with His power. But their holiness is occasional, not habitual; and is therefore not holiness at all, but only holy impulse. When Paul, however, declares, "To me to live is Christ," or, "I live, yet not I, but Christ liveth in me," he is describing an ideal of experience, whether he had himself yet realized it or not, which is holiness grained into habit, and thus become effective and real.

And not only is holiness itself only real when it is habit, but the other habits of a righteous life are only safe when bound on to the habit of holiness as their root and sanction and security. "The grand first thing, or chief concern for us," as Bushnell said, "is to be simply Christed all through, filled in every faculty and member with His Christly manifestation, in that manner to be so interwoven with Him as to cross fiber, and feel throughout the quickening contact of His personality; and then everything in us, no matter what, will be made the most of, because the corresponding Christly talent will be playing divinely with it, and charging it with power from Himself." And it is not only the efficiency of talents and acts which thus pours out from holiness, but in this alone is to be found the efficiency of common habit, too. Unless our habits of honesty, temperance, unselfishness and purity derive from and ever return to the habit of a holy will in the heart yearning Christwards, we cannot trust them.

HABIT EXPRESSES THE INNER LIFE.

"To do Thy will the habit of my heart"—that is the secret and source of all righteous habit. "Who-soever is begotten of God," says John, "doeth no sin because his seed abideth in him." The new life of holiness is not a divine resolution wrought supernaturally by the God who acts thus once in men and then withdraws. It is the development of a divine principle abiding within, the unfolding of a permanent habit of holiness inconsistent with sin and warring against sin, until at last the good work of God begun within is perfected, and sin destroyed on the threshold of the new life from which it is debarred.

Good habit is a good thing even unrooted in holiness, but divorced from holiness it wants three things—a standard for correction, the will to suspect itself and even retest itself by its standard, and the power to rise from defeat and never rest until it attains. High purpose excluding holiness accomplished all it could in the invigorating and inspiring life of Huxley. Where could a better statement of it be found than in Huxley's lecture at the South London Working Men's College, on "A Liberal Education": "That man I think has had a liberal education, who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold logic engine, with all its parts of equal strength and in smooth working order; ready like a steam engine to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature

and of the love of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness and to respect others as himself."

Yet side by side with this quotation, in his "Life and Letters," are statements like this from Sir Joseph Hooker. "That he subsequently carried the use of tobacco to excess, is, I think, unquestionable. I repeatedly remonstrated with him, at last I think (by backing his medical advisers), with effect," and this humorous letter to Professor Rolleston, "Nothing but gross and disgusting intemperance, Sir, was the cause of all my evil. And now that I have been a teetotaler for nine months and have cut down my food supply to about half of what I used to eat, the enemy is beaten." And this serious statement, which he never dreamed was a confession, to E. D. Collings, "The circumstances of my life have led me to experience all sorts of conditions in regard to alcohols, from total abstinence to nearly the other end of the scale, and my clear conviction is the less the better, though I by no means feel called upon to forego the comforting and cheering effect of a little. But for no conceivable consideration would I use it to whip up a tired or sluggish brain. Indeed for me there is no working time so good as between breakfast and lunch, when there is not a trace of alcohol in my composition." It is not necessary to comment further on these quotations than to point out the naive unconsciousness of what instantly strikes a man who challenges his habits by the standards of a holy life.

HOLINESS THE TUTOR OF HABIT.

So challenged there was defect enough in Oliver Cromwell, but the quality in him which Milton so admired and praised in "The Second Defense of the People of England" is the quality which is here set forth as essential, the quality of a right submission of his habits to Christ. Thus it came that "he was a soldier disciplined to perfection in the knowledge of himself. He had either extinguished, or by habit had learned to subdue, the whole host of vain hopes, fears and passions which infest the soul. He first acquired the government of himself; and over himself acquired the most signal victories; so that on the first day he took the field against the external enemy, he was a veteran in arms, consummately practiced in the toils and exigencies of war." The attempt to acquire the habit of holiness had directed him into habits of discipline and integrity in the entire field of his life.

Whether in speech or in conduct, opinion of truth or judgment of men, in moral life or taste or disposition, in temper or service, our habits need the tuition of holiness and its restraint. There is no sure road to invariable right opinions, acts and words save the road of habit. No man can be sure of thinking, acting and speaking right at any one time who is not in the habit of doing it at all times, and the only way to attain the habit is not to err in the act. To acquire the habit of temperance, for example, the man must never in one act venture to excess. To acquire

the habit of veracity, he must never in one word depart from the truth. But who can attain in this way? It is not the only way. The habit of holiness can be created in us by supernatural donation. By one wrench God is able and willing to reverse the currents of a man's life. He will not abolish education or leap over the whole process of development, but he will alter the governing principle of our life for us when it needs altering, and set us thus in the way of possessing the habit of holiness. And if our governing principle is already corrected to conform to his purpose for life, he will foster our taste for holiness into habit, and empower thus our life in all common moralities by bathing it in the uncommon spiritual strength of holiness inwrought into habit and thus become character.—“The Interior.”

HEAD-FAITH; HEART-FAITH.

BY BISHOP H. W. WARREN.

Faith, the great essential of salvation and union with God, includes both head and heart. Faith of the head may exist without that of the heart. The devils have it and tremble. But heart-faith goes far beyond. It may build on head-faith for a foundation, but foundation is an abortion without the superstructure.

Heart-faith is a spiritual perception of the invisible realities of religion. Faith is the giving of substance to things hoped for, the test of the things not seen. It “ventures on God's side when probabilities are equal, on the guarantee of something within which makes the thing true because loved.” How much more is received from a statement of a wife or child beloved than from the same statement of Herodotus or Pliny. So credence of statements from God loved with all the heart, soul and might, means more than acceptance of the same statements of God unloved.

This distinction began to be preached by Moses. “If thou turn unto thy God with all thy heart and with all thy soul.” (Deut. 30: 10.) And this “word” is quoted by Paul: “If thou shalt believe in thy heart . . . for with the heart man believeth unto righteousness.” (Romans 10: 9, 10.)

We marvel to find these fine metaphysical distinctions away back in what we are wont to esteem the beginnings of thought. The grand Shema that was meant to be taught to every Jewish child thus discriminated: “Hear, O Israel; the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might.” Paul perpetuates the distinction. “I pray God your whole spirit and soul and body be preserved blameless.”

It is not strange that God seeks the whole of His children, since He gives the whole of Himself to them. “All things are yours, things present, or things to come.” Christ loved the Church and gave Himself for it.

Oh little heart of mine! Shall pain
Or sorrow make thee moan,

When all this God is all for thee,
A Father all thine own?

We often hear the recitation of the magnificent credo by thousands. To their hearty and thorough head-faith in the theological propositions, how we wish a tender and loving heart-faith could be added.

This is to be wished because it adds so much efficiency, brightness and bloom to character. A rose is beautiful to the eye. Besides that, it is atmospherized afar with delicious fragrance. Besides that some roses are freighted more preciously by being made the expression of one heart's love for another. So men may be as pure as a diamond, strong as steel; but a heart-faith atmospheres them with so much love that it fills all space and all time, for all men and for God besides.

Thrice blest are those whose lives are faithful prayers,
Whose loves in higher love endure.

Coleridge said that the act of praying is the very highest outgoing of energy of which man is capable. Epaphras labored fervently for the Colossians in his prayers. And Paul beseeches his Roman converts by the Lord Jesus Christ and by the love of the Spirit, to strive together with him in prayers for his deliverance. Strong, rugged frames of free men are not the only ones to whom highest work is given. The chambers of the shut-in saints may be workshops for two worlds. But to this end there must be more than intellectual acceptance of theological dogmas. Missions are founded and forwarded now in heathen lands as they were at first in Judea. There is work, sacrifice, martyrdom; but the real power is gotten in the prayers of the upper chambers. Paul's third heaven visions were immediately consequent to his being stoned at Lystra. The angel of the Lord opened the prison doors for Peter, and stood by Paul in every time of need. But these visitations would not have come to Peter as a mere fisher of fish, nor to Paul as a mere maker of tents, nor as mere intellectual believers that Christ was the Son of God. It is when we undertake work too great for us that God comes to help. This is done only when every faculty of man is bent to its highest task.

For this high possibility every pains needs to be taken for the culture of heart-faith. On a matter of such importance to us, and I may reverently say, to God, surely the Scriptures will give ample directions. In that most precious Epistle to the Ephesians, 6: 18, we find “praying at all seasons with all prayer, and supplication in the Spirit and watching thereunto with all perseverance and all supplication for all saints,” and for Paul in various particulars. So Romans 12: 6-10 gives a complete schedule of athletic exercises for the development of this highest excellence in perfect character.

It is evident that such an efficient character must include more than self. It embraces heart-faith for all saints, all preachers, all men “abounding in love for all men.” (1 Thess. 3: 12.) This makes a man with growing intensity tower up toward the characteristics of God. Like father, like child.

Denver, Col.

WESTERN YEARLY MEETING.

The forty-sixth annual assembly of Friends in Western Yearly Meeting was held in Plainfield, Ind., fourteen miles southwest of Indianapolis, Ninth month 17th to 23d, 1903. The weather was quite cool, but clear and bright, permitting a large attendance, particularly on First-day, when thousands came by steam road, electric line and private vehicle to worship and to greet acquaintances. Four gospel meetings were in progress simultaneously, both morning and afternoon, in the house and on the spacious campus. Plainfield is the site of the State Reform School for Boys, and the opportunity to extend the blessings of the yearly meeting to the inmates is always used by some of the visiting ministry and others.

Those in attendance from other fields were as follows, viz.: Nathan T. and Esther Frame, Ohio; William P. Pinkham, Ohio; James R. Jones and Carrie L. Jones, North Carolina; Alfred J. Hanson, Iowa; Daisy Barr, Indiana; Richard R. Newby, Iowa; Parker Moon, Kansas; Martha J. Hinson, Iowa; Ida P. Parker, Indiana; A. C. Kenyon, Kansas; F. H. Tormohlen, Indiana; Eli B. and Mary J. Mendenhall, Iowa; Clarkson M. Shawley, Indiana; Lindon L. Hobbs, North Carolina; Walter W. and Nellie M. Brown, Indiana; Josiah R. Hawkins, Indiana; Benjamin J. Mills, Indiana; Emory J. Rees and wife, Sarah Lindley, Mary Pickett, missionaries; John Waldo Woody, of N. C., and Edgar L. Sanders, of Iowa, Volunteer Students; President Robert L. Kelly, Earlham College; Prof. Cyrus W. Hodgkin, Earlham College; President Henry Edwin McGrew, Pacific College; Ezra Sanders; John L. Kittrell and Benjamin Hawkins, Wilmington; Willis R. Hotchkiss, Africa, and Allen Jay, Indiana.

EDUCATION.

The predominating note of this year's sessions was probably education and church extension. The splendid report of Earlham College gave impetus to the already strengthening sentiment along educational lines. The reports of the president, treasurer and board of trustees were all highly satisfactory, showing the college to be in a most flourishing condition, both financially and spiritually. Through the generosity of Francis T. White, and the loyal support of the two yearly meetings in charge of the college the entire building debt has been wiped out and the endowment increased during the past year. In addition to this there was a gain in the administration account instead of a loss as heretofore. The endowment fund now amounts to \$249,912.10. This year shows the largest enrollment in the history of the college, the first week's attendance being 16 per cent. in excess of that for any opening week before. The enrollment last year reached 320, including 37 graduates. The following table shows the denominations represented among the students: Friends, 157; Presbyterians, 23; Episcopalians, 10; Lutherans, 6; Methodist Episcopal, 44; German Reformed, 1;

United Brethren, 2; Christian Disciples, 16; Catholics, 3; Evangelicals, 3; Universalists, 2; non-church members, 53.

The report concerning the Biblical Department was especially encouraging, there being 12 or 14 more students enrolled than ever before for any year. This was the more pleasing in view of the fact that the names and locations of 24 students from that department now in mission work were announced to the yearly meeting.

The report on Bible Schools and Education, by the superintendent, Peter W. Raidabaugh, showed an enrollment of 295 students in the four academies under care of the yearly meeting. It was the expressed conviction of the meeting that more time on the program should be given hereafter to the Sabbath School report, the growing importance of that work seeming to merit greater attention.

All these cheering reports, together with the presence of Presidents Hobbs, of Guilford; McGrew, of Pacific, and Kelly, of Earlham, served to give great prominence to educational work, and President Hobbs' appeal in the interest of the Harriet Greene Memorial Department for Bible Instruction at Guilford was peculiarly in place. About \$150 was raised in the face of the meeting, and several subscribed in private.

EVANGELISTIC AND PASTORAL WORK.

The report of Thomas C. Brown, superintendent of the above-named department, showed pleasing progress along the line of material equipment, there having been expended for building purposes during the year the sum of \$27,673.60.

The number of meetings in the yearly meeting is 115, to which 843 accessions and 811 losses were reported during the year, making a net gain of 32. These meetings expended for the work \$15,094.14. Thirty meetings supported pastors, and forty-three gave partial support.

The superintendent reported aggressive work done along evangelistic and pastoral lines. He advocated better support for pastors and more care in revising lists of membership, so that names should not be dropped without sufficient reason. In the representative meeting on Fifth-day evening the question of better support to the weaker meetings was discussed freely, the preponderance of sentiment seeming to favor the strengthening and extension of the pastoral system.

There are 172 ministers in the yearly meeting, and a total membership of 15,230, of which 2,351 are non-residents. Eight hundred and forty-three accessions and 811 losses were reported. Fifteen hundred and sixty-three non-members habitually attend the meetings of Friends. The number of meetings, including five missions, is 114, of which 22 are entirely without pastors. Thirty meetings support pastors and 43 give pastoral support; \$15,094.14 were expended for evangelistic and church extension work during the year; 1,523 members use tobacco, and 79 cultivate or sell it. One thousand dollars, the

largest sum ever raised for the purpose, was subscribed for evangelistic and pastoral work.

SOCIAL PURITY.

In connection with this department is the Working Girls' Home of Indianapolis, known as the Bertha Ballard Home. This institution is not directly controlled by Friends, but is very closely related to the work of the Church, besides being managed by Friends. From 10 rooms, accommodating 16 girls, the Home has grown in a few years to a building of 45 rooms, furnishing a delightful Christian home for 65 girls. The rooms are never vacant except for a few days. Sixty-nine are waiting for admission now. One inmate is from London, and an inquiry has come from Canada. During the year the Home management served 77,754 meals, this representing an increase of 10,000 meals over the previous year; 1,080 visitors registered during the year. Rosa Brown is matron of the Home, and Drusilla Wilson, of Carmel, Indiana, was appointed superintendent of the Social Purity work. A collection was taken, amounting to \$42.97, the same to be divided equally between the Bertha Ballard Home and the Door of Hope work for fallen women at Indianapolis.

EARLHAM BIBLE INSTITUTE.

The work of the Earlham Bible Institute was thoroughly discussed. The feeling was expressed that too few ministers and workers from Western Yearly Meeting were in attendance at the Institute. Some desired that the Institute should circulate among the three yearly meetings which support it, viz.: Wilmington, Indiana and Western, but the plan did not receive the sanction of the meeting. Those who have attended the Institute were found to be its warmest advocates. The books chosen for the correspondence course this year are: "History of New Testament Times in Palestine" and "The Church of the Early Fathers." The following persons were appointed as members of the Institute Committee, viz.: Lydia Taylor Painter, Morton C. Pearson and Richard Haworth.

TEMPERANCE.

The temperance session was eloquently addressed by Hon. Oliver W. Stewart, of Chicago, and strong resolutions were adopted. Eli J. Carter was appointed superintendent of the work on suppression of the liquor traffic.

PEACE.

Prof. Cyrus W. Hodgkin addressed the yearly meeting on the subject of Peace. His lecture was a scholarly and logical presentation of the fact that a warlike policy wastes the best blood and substance of a nation, while in the way of peace alone lies national prosperity and security. He arrived at this conclusion by a logical and inductive argument, beginning with the early Christian Church as the first peace society in the world, and tracing the rise and fall of nations in the light of their policy with regard to war and peace.

Albert L. Copeland and Alma Hadley Reeve were appointed on the Advisory Board of the Peace Association of Friends.

UNIFORM DISCIPLINE.

The Uniform Discipline became operative in this yearly meeting at the close of the annual session at Plainfield. Additions were made to the Discipline, as follows:

1. A minute of advice to be embodied in the Discipline of Western Yearly Meeting.

"In view of our responsibility as Christian citizens, and of the alarming power of the liquor traffic and the use of intoxicating beverages for evil, and under a sense of our obligation to society and the country at large, this meeting would advise the following query to be read and seriously considered in our monthly meetings once a year or oftener:

"Are Friends careful in exercising their right of suffrage to cast their ballots for such candidates only as are known to be opposed to the liquor traffic and pledged to its suppression?"

2. All additions to the Discipline to be printed in brackets.

3. The yearly meeting trustees shall be ex-officio members of the Permanent Board.

4. Some paragraphs on the rights of property, trustees, etc.

5. A provision allowing an offender to make acknowledgement.

6. Language of the old Discipline adopted on question of adjusting difficulties without law.

7. Pastors authorized to call the Meeting of Ministry and Oversight.

8. The chairman of the Quarterly Meeting's Evangelistic Committee shall meet with the Yearly Meeting's Committee at least once a year.

9. No applicant shall be received or released without the consent of two-thirds of the members present at the monthly meeting.

MISSIONS.

The reports from the various fields were full and highly gratifying, showing steady progress along permanent lines, in Africa, Cuba and Mexico. The superintendent of the Woman's Foreign Missionary work, Sarah J. King, reported an increasing interest in missionary literature, and the reports from all parts of the field showed that Friends are working along the modern line whereby certain meetings and individuals become responsible for the support of a definite enterprise or missionary.

NOTES.

Memorials were read for Jesse C. Mills, Nathan D. Knight and Jefferson Jackson, followed by tender expressions of love and appreciation on the part of the membership.

Visiting ministers were heard to comment favorably upon the manner and speed used in conducting the business of the meeting.

Lewis E. Stout, of Plainfield, was reappointed as clerk.

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

The Executive Committee of the Friends' Temperance Association of Philadelphia Yearly Meeting was held at Friends' Institute on the 28th ult., and the outline for the winter's work was presented by the large number in attendance. Ten thousand and sixty-two pages of literature have been distributed through the summer, 500 temperance papers and magazines, and 32 portions of Scripture.

The address of the Representative of the Religious Society of Friends for Pennsylvania, New Jersey and Delaware, on the use of intoxicating drinks, will be sent out with a personal letter by the Temperance Association.

Will the Friend who requested the tract, "A Battle, as it Appeared to an Eye-Witness," by Rowland B. Howard, please send name and address to the editor of the Temperance columns?

NOTES THROUGHOUT THE WORLD.

The question of compensating liquor dealers who may fail to secure a renewal of their licenses is now agitating the English people.

As a result of the restoration of the license system in Vermont, intoxication during the month increased at the ratio of three to one as compared with the previous year and month.

From unquestioned authority we learn that in the next Congress the canteen question is to be revived, as neither the War Department nor its liquor allies are willing to let the matter rest as it is.

The statistics of the Imperial Health Office show that the total spent on alcoholic liquors in 1902 throughout the German Empire was about \$625,000,000, an average per head for persons over fifteen years old of \$35.

Frances Willard's memory was honored on her birthday, Ninth month 28th, when, with impressive ceremony, the cornerstone of the new Frances E. Willard National Temperance Hospital was laid in the city of Chicago.

The liquor problem so far as the business world is concerned is in process of natural solution. Railroads, corporations, business men, have put their ban on the drink habit. Even the saloonkeeper demands a sober man behind the bar.

Reports come from many towns in Ohio and Indiana, where saloons were recently closed, that men

are secretly made drunk and then turned loose in the streets to create the impression that more liquor is used under the reign of prohibition than under that of license.

Because the Maine Legislature, by an overwhelming majority, refused to resubmit prohibition to the people, "Mida's Criterion" says:

"Very narrow in their views, very fearful of public opinion, and very much wedded to their idol, the harsh people of Maine are the least progressive of any community in America, unless it be the natives of Northern Alaska."

A congress against alcoholism is to meet at the Ecole de Medicine, France, under the honorary presidency of M. Casimir-Perier, on Tenth month 26th. Dr. Bourillon, a former deputy, who is now director of an asylum for convalescents near Paris, is taking an active part in the organization of this assembly, and is receiving numerous letters of approval and adhesion every day. He predicts that the congress will create a great stir, and he asks how it could be otherwise, when the tremendous havoc wrought by alcohol, by so-called "appetizers," and, above all, by absinth, the national poison, is considered.

The report of the Committee on School Text Books before the Pennsylvania State Medical Society has aroused the indignation of Women's Christian Temperance Union members throughout the State.

Dr. Harriett French, a prominent member of the W. C. T. U. said: "Those text books are not of our composition. We are not publishers. They were compiled by scientists who knew what they were about. We simply gave our indorsement. What we desire is that there shall be a scientific teaching of the evil effects of alcohol, and if this is done we do not care what text book is used."

THE BREMEN INTERNATIONAL ANTI-ALCOHOL CONGRESS.

German scientists have made the world their debtor for their exact experimentations which show the character and effects of alcoholic beverages, but the results of these findings of science have not in that country, to any great extent, been made matters of universal popular knowledge.

In the United States, first of all nations, laws have been enacted making instruction in this subject as a part of the laws of health compulsory for all pupils in the public schools of the nation. The facts concerning the nature and effects of alcoholic drinks have been put into simple language in text books adapted to the progressive grades of public schools. Our most effective laws specify that there shall be at least thirty lessons per year, from the first primary to the end of the first year of the high school, making, for the nine years, two hundred and seventy lessons in all in the whole subject of physiology and

hygiene, a due proportion of which is devoted to the effects of alcoholic drinks and other narcotics.

The fact that the Bremen Congress numbered nearly fifteen hundred members from fifteen different nations shows the interest in this question in countries usually considered prejudiced in favor of alcohol. Five days were given to the profound discussion of every phase of the subject, including especially experimental and other research on the physiological and sociological results following the beverage use of alcohol even in what is termed "moderate amounts." The papers and discussions of these topics were chiefly by men from the universities and other institutions of learning of Europe. The facts against the beverage use of alcoholic drinks, facts which, disputed by the lovers of and dealers in those drinks, we are teaching in the public schools of the United States, were abundantly confirmed.

A marked impression, which is already reported to have stimulated action in five different nations, was made by facts derived from the last census and other official data presented at the Congress by the writer. These facts show that this education has helped secure the increase of 4.1 years in the average length of life in the decade preceding the last census, the greater sobriety of the American workman which is acknowledged to be one factor in the commercial success of the United States, and the decline in the rate of increase of the use of alcoholic drinks—the returns of the Internal Revenue Department showing that during the last eleven years, in which this study has been quite generally taught in the schools, the gain in their per capita consumption was only one-third as great as in the preceding eleven years when there was little or no study of the subject. That there was even this gain was largely due to the enormous influx of alcoholic drinkers, as immigrants, during this time.

Temperance education in the schools is already so much of a world movement that great interest attaches to the inquiry why such gratifying results are following this educational method of preventing alcoholism in one country and not in every other. Thus the questions of what is taught and of methods are of live interest.—Mary H. Hunt.

FOR THE AMERICAN FRIEND.

A TEMPERANCE BIBLE LESSON.

BY L. ELLA HARTLEY.

1. What account have we in the Bible of the formation of a Total Abstinence Society?

Jer. 35: 6: "But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye nor your sons forever."

2. What was the promised reward for steadfastness to their vow?

Jer. 35: 19: "Therefore thus saith the Lord. . . . Jonadab the son of Rechab shall not want a man to stand before me forever."

3. What was the Nazarite vow?

Num. 6: 3: "He shall separate himself from wine and strong drink."

4. As Sampson was a Nazarite from his birth to his death, and the greatest example of physical strength on record, may this not have been due partly to the abstinence of his mother?

Judges 13: 13, 14: "And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink."

5. The prophet Daniel was noted for great strength of character. To what may we attribute this?

Dan. 1: 8: "But Daniel purposed in his heart that he would not defile himself."

6. The New Testament presents a character in the person of John the Baptist who possessed extraordinary spiritual power. Under what prohibitory law did he live and labor?

Luke 1: 15: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink."

7. Why should the physical strength of Samson, and the mental and moral strength of Daniel, and the spiritual strength of John the Baptist, be coveted by the young men of the present day?

Prov. 20: 29: "The glory of young men is their strength."

8. What condemnation rests upon that class who choose indulgence rather than abstinence?

Isa. 5: 22: "Woe unto them that are mighty to drink wine."

Isa. 28: 3: "The drunkards of Ephraim shall be trodden under foot."

9. What does the Bible give as some of the consequences of the drink habit?

Prov. 23: 29, 30: "Who hath woe? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine."

10. Since strong drink debauches the physical being, defiles the moral nature and destroys the spiritual possibilities of men, what sweeping anathema has been pronounced upon those who disregard their best interests in these respects?

1 Cor. 3: 17: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

11. What is the sad climax of all the woes in the Bible pronounced against the drunkard?

1 Cor. 6: 10: "Nor thieves, nor covetous, nor drunkards, . . . shall inherit the kingdom of God."

12. Since the sin of an individual in the line of drunkenness cannot escape punishment, is this equally true of a nation?

Isa. 5: 11, 13, 14: "Woe unto them that rise up early in the morning that they may follow strong drink. . . . Therefore my people are gone into cap-

tivity. . . . Therefore hell hath enlarged herself, and opened her mouth without measure."

13. Is wrongdoing, that has the sanction of law, any less sinful?

Ps. 94: 20: "Shall the throne of iniquity have fellowship with thee, which frameth mischief by law?"

14. Does the saloon keeper, though a total abstainer himself, come under the ban of condemnation?

Hab. 2: 15: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also."

15. There is still another class who neither drink nor sell, but who condone the traffic by renting buildings for the purpose, or, from a business standpoint, sign the saloon keeper's bond, or his petition, or receive revenue from his sales. Is this class offensive in the sight of God?

Isa. 5: 22, 23: "Woe unto them . . . which justify the wicked for reward."

16. What, according to Scripture, is the woe, or judgment, pronounced upon such as these?

Isa. 5: 24: "Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness."

17. What as a rule is the result of riches gained by unrighteous means?

Jer. 17: 11: "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

18. What, finally, will be the feeling of those who have pursued such an unwise course?

Jer. 12: 13: "And ye shall be ashamed of your revenues, because of the fierce anger of the Lord."

19. Is it a commendable thing for a town or city to collect the license revenue for the purpose of making general improvements?

Hab. 2: 12: "Woe to him that buildeth a town with blood, and establisheth a city by iniquity."

20. What may be accepted as an invariable rule?

Prov. 15: 6: "But in the revenues of the wicked is trouble."

21. Then what should be accepted as a guiding motto?

Prov. 16: 8: "Better is a little with righteousness than great revenues without right."

22. Can those in complicity with evil expect the Lord to hear and answer them?

Amos 5: 22: "Though ye offer me burnt offerings and your meat offerings, I will not accept them."

23. Why should government officials abstain from strong drink?

Prov. 31: 5: "Lest they drink and forget the law, and pervert the judgment of any of the afflicted."

24. Why should church officials abstain?

Lev. 10: 10: "That ye may put difference between holy and unholy, and between unclean and clean."

25. Why should the masses of the people abstain?

Prov. 20: 1: "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise."

26. What general prohibitory command has been given to all classes?

Prov. 23: 31: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

27. And what the penalty for its violation?

Prov. 23: 32: "At the last it biteth like a serpent and stingeth like an adder."

28. In the midst of such general disregard of the commands and warnings given in the Bible, what should be the attitude of the Church?

Isa. 58: 1: "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

Tecumseh, Okla.

The International Lesson.

FOURTH QUARTER.

LESSON III.

TENTH MONTH 18, 1903.

DAVID'S CONFESSION.

Psalms 51: 1-17.

GOLDEN TEXT.—Create in me a clean heart, O God. Psalm 51: 10.

DAILY READINGS.

Second-day, Tenth mo. 12.—David's confession. Ps. 51: 17.

Third-day, Tenth mo. 13.—The sinful nature. Rom. 7: 14-25.

Fourth-day, Tenth mo. 14.—Confession of sin. Ezra 9: 9-15.

Fifth-day, Tenth mo. 15.—Hope for the penitent. Joel 2: 12-19.

Sixth-day, Tenth mo. 16.—True penitence. Ps. 6.

Seventh-day, Tenth mo. 17.—Hope in the Lord. Ps. 130.

First-day, Tenth mo. 18.—Cleansing. Ezek. 36: 22-31.

Intervening Events.—For the story of David's sin and repentance see 2 Samuel, chapters 11 and 12: 1-25. The crime of David was a double one, and was aggravated by his position; for he who should have set a good example to his people committed two of the grossest crimes. It is of the utmost importance that it should never be forgotten that David never attempted to condone his sin, which he might have done by the plea that he did nothing which contemporary monarchs would not have done. He acknowledged his sin and truly repented. Many who talk about the sin of David say nothing about his repentance. The one must always be placed by the side of the other.

Time.—The Psalm is supposed to have been written shortly after the commission of the sin, about the middle of the reign, 1034, or 996 B. C.

Place.—Jerusalem.

Book of Psalms.—This was the Psalter or hymn book of the Jews, and, like the hymn books of the present day, was a collection of psalms or hymns written by various authors at various times, and under various circumstances. It is quite possible that several hundred years intervened between the composition of the earliest and the latest Psalm. The Book of Psalms was divided into five smaller books, as is shown in the Revised Version. Hebrew poetry is based on parallelism—that is, there is a se-

quence of clauses, arranged for the most part in pairs, forming a series of similar, or contrasted thoughts, the later clause emphasizing what precedes either by likeness or contrast. This is very clearly shown in the present lesson, and is especially obvious in the Revised Version. It should be stated that many, perhaps most, of the headings of the Psalms are not contemporary with the Psalm and are of doubtful authority. It is also probable that the earliest Psalms have been modernized just as has been done in English literature with the works of Chaucer and even much later writers.

The Psalms were written to be sung, and there are a number of musical terms scattered through them which in some cases are not yet thoroughly understood. Names of tunes are also given and directions. All these things are noticed in the Revised Version.

It is because the Psalms are the expression of the deepest feelings of the human heart that they have been dear to so many generations. They "attract the young, invigorate the active, enliven the contemplative, and encircle with a peaceful glory the venerable brow of age."

The heading of the 51st Psalm ascribes its composition to David. The last two verses, 18 and 19, may be of a later date, as they do not seem to refer to David's time.

1-4. A confession of sin and a prayer for pardon. God's mercy can cover the deepest transgressions. "Blot." The idea seems to be that of total obliteration. "Wash me thoroughly." He feels the need of complete cleansing. Nothing else will do. "I acknowledge." David makes a complete confession. He does not attempt or wish to conceal anything, and the weight of his sin overwhelms him. Compare 2 Sam. 12: 13. "Against thee, thee only, have I sinned." Though he had sinned greatly against Uriah, Bathsheba and others, the enormity of sin against God outweighs everything else. "Justified." That is, vindicated when He pronounces judgment. That no one should blame God.

5. "I was shapen in iniquity," etc. In the depth of his remorse he cries out that his whole nature from its inception was sinful. This verse has often been taken to mean that human birth and the reproduction of the human race is sinful, and that children are born sinful. There is not sufficient reason to base such doctrine on the expression of a remorseful man; and even if it was true in David's case, which is unlikely, it does not follow from this verse that it is true in all cases.

6. "Truth." Sincerity. "Inward parts." "The most secret springs of thought and will." "Wisdom." Here, as generally in the Old Testament, the word means spiritual discernment.

7. "Purge." Purify. Hyssop, a plant not certainly identified. It was used by the priests in sprinkling, for instance, those cleansed of leprosy.

10. "Create in me a clean heart." He feels that it is not only needful to destroy the sin, but also that

there should be a new creation. (Compare 2 Cor. 6: 17; Gal. 6: 15.) "Right" or steadfast.

11. He feels that he is worthy of being cast off.

12. Uphold me with a free spirit. Revised Version. "Free" means a willing spirit, a spirit that of choice follows God's will.

13. "Then." When he is in such a frame of mind as indicated he will be fit and anxious to teach others and be an instrument in the conversion of others.

14. His sense of forgiveness and cleansing is such that he will proclaim aloud his rejoicing and sense of God's righteousness.

15. "The lips closed by guilt are opened by pardon" and filled by the Holy Spirit.

16, 17. Here the Psalmist expresses the great truth that it is not outward ceremony or words that are of value in the Lord's sight, but a right heart. (Compare Is. 1: 10-17.) The outward is only of value as it expresses truthfully the condition of the heart.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR TENTH MONTH EIGHTEENTH.

GREAT MEN OF THE BIBLE: WHAT MOSES TEACHES US.

Ex. 24: 28-35; Matt. 17: 3, 4; Heb. 3: 1-5.

Second-day, Tenth mo. 12.—To rise above humble birth. Ex. 2: 1-10.

Third-day, Tenth mo. 13.—To give up our own way. Ex. 2: 11-14.

Fourth-day, Tenth mo. 14.—In the school of humility. Ex. 2: 15-25.

Fifth-day, Tenth mo. 15.—In the school of reverence. Ex. 3: 1-6.

Sixth-day, Tenth mo. 16.—In the school of opposition. Ex. 5: 1-11.

Seventh-day, Tenth mo. 17.—In the school of rebellion. Ex. 32: 7-14.

The resultant of the combined influences of Hebrew piety and Egyptian learning, the product of a sturdy, devout parentage and the highest culture of that ancient day, heir of the promises of Abraham and the realized achievements of the Pharaohs, the embodied fruitage of all that God purposed in the sojourn of Israel in Egypt—such was Moses, general, lawgiver, prophet, priest, man of God.

A few short years of maternal care were so used as to fix indelibly upon mind and heart his brotherhood with the oppressed slaves of the realm in which he had so high a place. The memory of the mother and of her steadfast faith were doubtless his sheet anchor during all the years of splendor and luxury amid pagan courtiers and philosophers. And when God visited him in the maturity of his manhood, he contrasted his royal inheritance by a godly lineage with the royalty of the court of Pharaoh and saw truly which had for him the greater gain.

A father and mother who are not afraid of a king's commandments which oppose the law of God have a richer legacy to bestow than gold can measure. To say the least, Moses' working capital was not less what he received by birth and mother training than by courtly tutelage.

A real call does not in itself perfect the wisdom of

the one called. Doubtless Moses' visit to his brethren followed a long deliberation and the careful forming of purpose and perhaps of plans; yet human error furnished proof of his need for further tuition, which came to him in the school of the shepherd. Two chief lessons had to be learned, that man's way must be given up, and that God has a way which He will make known to us. When the effort to carry out our own will and purposes is seen to result in disaster and the missing of the intended good, the need appears for a new wisdom, a new faith, and a new obedience.

A wonderful confidence in God got possession of Moses' mind some time during these years. Unpromising and rebellious as the people of Israel were, real and formidable as were the obstacles to be overcome, both in material circumstances and in the spiritual make-up of the Israelites, his faith did not desert him and his standard was never lowered. That identical people was the object of his unfailing solicitude, and he promulgated for it laws of a perfection of justice and moral excellence that make them a model for jurists, legislators and preachers of righteousness to-day.

What his faith won ours may, and they that are victorious shall "sing the song of Moses, the servant of God, and the song of the Lamb."

THE ABIDER.

(John 14: 16.)

BY LLEWELLYN A. MORRISON.

O, the sweetness
And completeness
Of the life the Spirit giveth
Unto each one who believeth
In the Christ towards whom He every heart constrains!
He allureth me before Him
To adore Him
In the whiteness
And the brightness
Of the high and holy heaven where He reigns.

There is union
And communion
In His pureness that impelleth
Each true heart, wherein He dwelleth,
Into harmony with all that doth refine;
So I gather in His guiding
And providing,
Faith's foundation
For salvation,
Love and hope supremely glorious and divine.

Teacher, Trainer
And Sustainer,
He, my spirit's great Campaigner,
Maketh me a boundless gainer
By the prudence, grace and goodness He bestows;
Every heart desire He heedeth
And so leadeth
As a lover
Watching over,
That I live in love's felicitous repose.

He resideth
And abideth
In my soul; so joy increaseth,—
Each unholy craving ceaseth;
He with me and I with Him work out His will;
Prayer unceasing, conscience tender
That doth render

To another,
Foe or brother,
Word and deed that doth love's living law fulfill.

Holy Spirit!
Thine the merit
Of the knowledge of redemption,
Of each spiritual exemption
And the wisdom, light and purity I laud;
In Thy leading and protection
Pure perfection
Is the dower
Of Thy power:
Thou wilt yet present me faultless before God.
Toronto, Canada.

Correspondence.

At a meeting of the trustees of Guilford College, held Ninth month 15th, 1903, the following resolutions were unanimously adopted:

"Whereas, Since our last regular meeting our Heavenly Father, in His infinite wisdom, has seen meet to remove from our midst, from works to reward, Dr. Joseph J. Cox, who has been one of the trustees of the College for many years, and at the time of his death chairman of this body, therefore, be it
"Resolved, by the trustees of Guilford College, in meeting assembled, that in the death of Dr. Joseph J. Cox his family has lost a devoted husband and father, the community and State an upright and honored citizen, and this College a loyal and faithful friend and official;
"That a copy of these resolutions be spread upon our minutes, a copy be published in the Greensboro papers, the 'High Point Enterprise' and THE AMERICAN FRIEND, and a copy be sent to his family, with the assurance of the heartfelt sympathy of the trustees of this institution in their affliction.
"J. A. Cox, Secretary."

BOARD ON THE CONDITION AND WELFARE OF THE NEGRO.

The members of this Board, appointed by the Five Years Meeting last year, has been, through its officers, engaged in some work, but it is greatly hampered for lack of funds. We therefore take this opportunity of appealing to Friends throughout the country to send contributions for the work to the treasurer, Joseph A. Goddard, Muncie, Ind.
ALLEN JAY, President.
RICH. HENRY THOMAS, Secretary.
JOS. A. GODDARD, Treasurer.

HARRIET GREEN MEMORIAL FUND.

I have recently visited Iowa and Western Yearly Meetings in the interest of this fund, and find a very warm interest everywhere in the purpose of the subscriptions now being made in THE AMERICAN FRIEND.
In both the yearly meetings mentioned subscriptions were made, amounting in all to \$550.
In Iowa persons were appointed in each quarter to present the subject to the various meetings, and in Western it is believed that the presentation of the proposition to subordinate meetings will meet with a good response.
Friends in all these meetings who have ever known Harriet Green feel a deep interest in perpetuating her memory by helping Guilford College do the work in North Carolina in which she manifested the keenest interest during the last few weeks of her earthly life.
Will not Friends within the next few months in all the American yearly meetings kindly and prayerfully consider the opportunity thus presented to give a tribute of love to the memory of Harriet Green, and to help Guilford College perform the work for North Carolina which this institution ought to do?
L. L. HOBBS.
Amounts received by THE AMERICAN FRIEND since last report:
Rosa E. Lee \$2.00
Joseph E. Blair 3.00
S. W. R. 5.00
Total\$10.00

Things of Interest Among Ourselves.

Guilford College reported 190 students enrolled last week, which is the largest number ever present at one time.

Elison R. Purdy is now well settled at Oskaloosa, Ia., where the work of the Church, both in the city and in the college, is advancing.

L. N. Rich, formerly of North Branch, Iowa, is now located in the meeting at Hubbard, in place of L. Maria Dean, who goes to California.

We are sorry to learn that Thomas J. Battey, of Friends School, Providence, R. I., is ill with typhoid fever. The case, however, is proving to be a mild one.

We have received two contributions, amounting to \$11.00, for the relief of the people in Jamaica, in response to the appeal of Arthur Swift through our columns, Ninth month 24th. The same has been forwarded to the treasurer.

John M. Watson was detained at Guilford College for some time by a slight indisposition, but is again visiting families in the limits of New Garden Monthly Meeting.

The annual meeting of the corporation of Haverford College will be held in the committee room of Arch Street Meeting House, Philadelphia, on Third-day, Tenth month 13th, 1903, at 3 o'clock p.m.

Our dear and venerable friend, Theodore L. Cuyler, has just returned to his Brooklyn home from Lake Mohonk, where he preached nine times during the summer. He has sent us another article, which will soon appear in print.

The Friends at Farmland Ind., have succeeded in rebuilding their meeting house, which was destroyed by fire last Third month. Robert L. Kelly, president of Earlham College, is expected to deliver the dedicatorial address the 11th instant.

David Farlow, a minister of Southeron Quarter, Marlboro Monthly Meeting, N. C., has received credentials to attend Baltimore Yearly Meeting; also some meetings in its limits en route to Indiana, where he expects to labor nearly all winter.

William and Susan T. Thompson arrived in Boston on Steamship "Commonwealth," the 18th ult., after an absence of nearly one and a half years in Gospel service in England and Ireland. They expect to stay in New England most of the coming winter. Their address will be North Dartmouth, Mass.

D. A. and R. M. Outland, our missionaries at the Otoe Mission, Okla., are sending their two little girls, 11 and 13 years of age, respectively, to Friends' University, Kansas, for work in the trainers' class. They are compelled to send their children away from home, since there are no school advantages at the mission.

Albert E. Wright, who has been serving in the meeting at New Providence, Iowa, for the past two years, has accepted a call to Earlham, Iowa, and commenced work at that place the 20th ult. The Friends at Earlham are remodeling and enlarging their meeting house, and will have an excellent building when finished.

A. Edward Kelsey and family and Rosa E. Lee sail from Boston for Palestine on the steamer Vancouver on Seventh-day, the 10th instant, at 12.30 p.m. Edward Kelsey goes to superintend the Friends' Mission at Ramallah, his wife, Mary Kelsey, to be matron of the Girls' Training Home, and Rosa Lee matron of the Boys' Training Home.

The Oakwood Seminary, Union Springs, N. Y., has opened with a much larger attendance than last year. Samuel H. Hodgkin, formerly of Guilford College, North Carolina, is principal. A few changes have been made in the staff of teachers. Lindley M. Stevens remains as superintendent. All friends of the school are looking forward to a successful year.

James R. Jones, who has been actively engaged in the ministry throughout North Carolina Yearly Meeting for the past twenty-five years, and for eighteen years was superintendent of temperance work there, has removed to Farmer's Institute Monthly Meeting, Ind., where he and his wife will engage in Gospel work. Their postoffice address is Shadeland, Ind., R. F. D., 35.

The following item of interest is taken from the first issue of "Our Missionary Work," a monthly sheet published by the Board of Home and Foreign Missions, New York Yearly Meeting: "Emory J. Rees and Deborah G. Rees, his wife, will start for the African Mission about October 15th. Vermillion Grove Quarterly Meeting, Illinois, agrees to support these workers for five years."

The meeting of sufferings in London has resolved upon legal proceedings against a Richmond firm of wine merchants who have registered a label the design of which has for its center the figure of an elderly Quaker holding a glass to his mouth with an obvious expression of satisfaction, and who are planning to sell two brands of their wares marked "Quaker Stout" and "Quaker Gin."

Our missionaries at Douglas, Alaska, are receiving many inquiries from the native children concerning the opening of a school for them in the near future, but the missionaries are not able to take up the work themselves. They are hoping, however, that the Lord will soon call some teacher to the work. If any one feels so called they should correspond with Eliza H. Carey, 1718 West Second Street, Wichita, Kansas.

For a number of years the old mission school house near the mission home at Douglas, Alaska, has not been used for mission purposes, the native school on the beach being the home of the Indian School. The old building is now being moved to the mission claim, about six miles away. It is the intention to encourage the natives to settle there, and also to encourage the establishment of such industry as will help in the formation of a Christian community.

Earle J. Harold, who spent the last three years in faithful service as professor of philosophy and instructor of vocal music in Friends' University, has entered the Divinity School of Yale University. After completing his course at Yale Professor Harold expects to devote his life to the preaching of the gospel. Professor Harold is another of the many that have gone into prominent and active places in the Master's work from Eighth Street Meeting, Richmond, Ind.

New Garden Quarterly Meeting, N. C., occurred the 12th and 13th ult. John M. Watson's service in the meeting of ministry and oversight was edifying. He read the 92d Psalm, and spoke from the verse, "The righteous shall flourish like the palm tree." Favorable action was taken in the process of recording a new minister. At the quarterly meeting proper Prof. Thomas Newlin acted as clerk in the place of President L. L. Hobbs, who was absent on his trip to Iowa and other yearly meetings in the interest of Guilford College. The meeting was specially cordial in its expression of gratitude for the presence and service of John M. Watson, both in the meeting and in the homes of the membership, of which he has visited more than two hundred.

BORN.

JAY.—Born to Professor J. Edwin Jay and wife, of Wichita, Kan., Ninth month 9th, 1903, a son, Howard Weybright Jay.

MARRIED.

PENNINGTON—BAIRD.—At the home of the bride's parents, Traverse City, Mich., Ninth month 9th, 1903, Hannah Pennington, daughter of Josiah and Mary Pennington, and Thomas S. Baird. A reception was given them on the 11th instant at the home of the bride's brother, Parker Pennington, and the Christian Endeavor Society presented them with a handsome painting, prettily framed.

DIED.

MAXWELL.—At the home of his son, in Lincoln County, Kan., Ninth month 24th, 1903, Alpheus Maxwell, aged 76 years. He was a faithful member and elder of Sterling Monthly Meeting, Kansas. He was modest and unassuming in his manner and always faithful to known duties.

STITH.—At Stockton, Cal., Ninth month 1st, 1903, Charles L. Stith, aged 26 years. The deceased was the only son of Fletcher and Henrietta Stith, Lowell, Kansas, and grandson of Jeremiah Hubbard, Miami, Ind. Ter. He was a Christian and active in a number of young people's societies.

EVER GIVE

Your Thinker a Thought?

Funny things happen in this world, and now and then some of them make one an interested observer; for instance: Several years ago a man pursued a systematic course of investigation to discover what kind of elements the body would take up from the vegetable kingdom out of which to make gray matter in the brain and nerve centers throughout the body; also how to prepare this food so that it would be easily digested, and allow nature to make use of these elements. So far the proposition was all right. Question: How to bring all this about?

It took over two years' work to solve the problem successfully. After it was solved the food was given to many people, and the result watched carefully.

When all results were proven beyond doubt the food was put on the market under the name of Grape-Nuts. Then followed public announcement in the newspapers and magazines that such a food was in existence, and that it would perform its intended work.

People all over the world realized the need of such a food and began purchasing it liberally. It attracted so much attention that a long list of imitators sprung up all over the country. They boiled wheat, roasted it, stewed it, chopped it, mixed it with rye, malt, oats, and perhaps hay—we are not sure—gave it a fantastic name, and told the public it was a "brain food."

Then, from these imitators, came the offering of spoons, knitting needles, chinaware, pictures, doll babies and even pianos to induce people to gorge themselves with the various and sundry things.

Fortunately the most of these imitation foods are harmless and decently clean, so that no real harm is done except that people who pay out money to secure a food for special service have a right to expect an equitable return for that money.

Investigation proves that in practically all cases where imitations are put upon the market, the men who place them are untrained and have no knowledge of the real scientific basis of food making. If they did have they would produce original articles. The very fact that they make imitations is *prima facie* evidence that they have no professional ability to originate valuable articles themselves, but must get under the eaves of some originator.

Up to the present time no prepared food has appeared, to the knowledge of the writer, that is made upon the solid, fundamental, scientific basis of Grape-Nuts.

In this celebrated food the right parts of the wheat and barley are selected; they pass through various and sundry mechanical processes (absolutely no chemical treatment). In these processes the starchy elements are slowly transformed into a sugar now known as Post Sugar. In this form it is ready for immediate assimilation and transmission to the blood without taxing the digestive organs. By the blood, the elements which nature uses for rebuilding the soft gray matter in the brain and nerve centers are carried to the respective parts, and there made use of, while

other elements known as carbohydrates are carried to the muscles and tissues, and there deposited and held in readiness for use when energy and warmth are demanded. Remember that simply raising the arm requires the expenditure and giving off of warmth and energy. Now, then, we must have the elements that supply warmth and energy deposited in these tissues and muscles, else we cannot release them and make use of them. These are the missions of Grape-Nuts, and the person who desires to make use of the proper re-builder of brain and nerve centers, and keep them in first-class working order, and also make use of a supply of warmth and energy, can absolutely rely upon securing this service if they feed regularly on Grape-Nuts.

These are incontrovertible facts, demonstrated by actual use by hundreds of thousands of Anglo-Saxons today.

There's a reason, and a profound one, for the use of Grape-Nuts. The food is already cooked at the factory, and can be served instantly with rich cream. It is delicious, and can be made into a great variety of toothsome dishes after the recipes found in the recipe book enclosed in each package.

Attention is also invited to another very small but "meaty" little book in each package under the title, "The Road to Wellville."

Grape-Nuts food is made at the Pure Food factory of the Postum Cereal Co., Ltd., and sold all over the world.

FRIENDS' LIBRARY,

142 North Sixteenth Street, Philadelphia.

Open on week-days from 11.30 a.m. to 2 p.m., and from 3 p.m. to 6 p.m.

Among recent additions are the following:

Baker, F. C.—"Shells of Land and Water."

Brochner, Jessie.—"Danish Life in Town and Country."

Carlyle, J. W.—"New Letters and Memorials."

Griffis, W. E.—"Young People's History of Holland."

Hilty, Carl.—"Happiness, Essays on the Meaning of Life."

McCarthy, Justin.—"British Political Portraits."

McCarthy, Justin.—"Ireland and Her Story."

Oberholtzer, E. P.—"Robert Morris."

Paton, F. H. L.—"Lomai of Lenakel."

Pettengill, Lillian.—"Toilers of the Home."

If loving hearts were never lonely,

If all things wished might always be,

Accepting what they looked for only,

They might be glad, but not in Thee.

We need as much the cross we bear

As air we breathe, as light we see;

It draws us to Thy side in prayer,

It bends us to our strength in Thee.

—Anna L. Waring.

Friend: "I suppose the baby is fond of you?"

Papa: "Fond of me? Why, he sleeps all day when I'm not at home, and stays up all night just to enjoy my society."

NEW VERBS.

"We had a delightful time last week," said the city cousin, who was describing the joys of metropolitan life. "One evening we trolleyed out to a suburban home, and ping-ponged until nearly midnight; and the next day we automobilized to the country club, and golfed until dark."

"Well, we had a pretty good time last week, too," ventured the country cousin, with a sarcastic smile. "One day we buggied over to Uncle Josiah's, and we boys got out in the back lot and baseballled all the afternoon, and after we had dinnereed some of the men cidered and tobaccoed awhile."—"Baltimore American."

GREATLY REDUCED RATES TO LOS ANGELES AND SAN FRANCISCO AND RETURN VIA SOUTHERN RAILWAY.

On October 7th to 16th, inclusive, special excursion tickets will be sold to Los Angeles and San Francisco, via Southern Railway, account American Bankers' Association, at very low rates, tickets good to return until November 30th, 1903. Round-trip rate from Philadelphia, \$89.70; proportionate low rates from other points.

In addition to the Standard Pullman drawing-room sleeping cars, operated daily, the Southern Railway operates on fast trains, tri-weekly, high-class, personally-conducted vestibuled excursion sleeping cars between Washington, Los Angeles and San Francisco without change via Atlanta, New Orleans and El Paso, in which the double berth rate is only \$7.00.

Excursion sleeping cars leave Washington at 9 p.m. on Mondays, Wednesdays and Fridays.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will furnish all information.

Coal is abundant this year, but very high in price. The public will be given the opportunity to pay the expenses of the big fight of last year. There is only one known way to evade it and get coal at half price. That is to use the Rochester Radiator advertised in our columns. They absolutely save one-half the fuel, or your money refunded.

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance:

"If you had applied a year ago you would have passed."

Don't *you* be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

SOME OF THE ADVERTISERS

Now using THE AMERICAN FRIEND began advertising in the paper over ten years ago. It must have paid them or they would not continue from year to year. We believe that among our regular readers there are those who could use our advertising columns very profitably, but who may not have given particular thought to this feature of their denominational paper. We should like to hear from all such, and we are satisfied that we can demonstrate to them the value of space in THE AMERICAN FRIEND.

Address THE AMERICAN FRIEND,
718 Arch Street,
Philadelphia, Pa.

Events and Comments.

Michael H. Herbert, the British Ambassador to the United States, died the 30th ult. at Davos-Platz, Switzerland, after a long and plucky fight against consumption.

The strike of textile workers in Philadelphia, which began in Sixth month, has ended in failure, and with losses estimated at \$12,000,000 for the employers and \$8,000,000 for the employees. Of the 112,000 men who went out all have gone back save about 1,000.

The yellow fever, which has prevailed at several of the Mexican Gulf ports and interior towns during the summer, has reached Nuevo Laredo, on the Rio Grande, opposite Laredo, in Texas. Five deaths occurred there one day last week, and some cases are reported in the American town.

The annual report of the treasurer of the United States places the amount of money in the country at the close of the fiscal year at \$2,688,149,621, of which \$1,252,731,990, or nearly 47 per cent., was gold. Silver certificates, treasury notes and national bank notes make up the other 53 per cent. of the currency.

The Cape Town correspondent of the London "Times" says the customs returns indicate a falling off for the first time in several years. Money is tight throughout South Africa. The economic outlook everywhere is anxious. There is a general commercial reaction from overstocking. Severe droughts prevail.

A good deal of pressure has been brought to bear on the President to induce him not to call Congress into extraordinary session in November; but to all callers who have spoken to him in that vein he has said that this government is committed to the proposition that the Cuban reciprocity treaty be made effective at the earliest possible date, and he regards it as a matter of good faith that this country should keep its word.

Late advices show that the backbone of the revolution in Macedonia is broken. The Turkish troops are gaining the upper hand everywhere, several insurgent chiefs have been killed or wounded, others are abandoning the struggle and fleeing to the frontier, the revolutionary bands are sustaining heavy losses and are seeking refuge in large numbers, and the Turks occupy every important point along the routes of retreat to the frontier.

It is evident that the Nonconformists in England still retain the spirit which has gained all their great political victories in past generations. The "Passive Resistance" movement has now reached dimensions which entitle it to the respect of all.

Representatives of every large employers' Association of the country met in Chicago last week and organized a national body that is to fight union labor and promote the interests of employers and independent workmen by all legitimate means. The new association will send out a hundred paid organizers to form subsidiary associations in manufacturing and business centers. It will maintain a legal bureau to watch over its interests, and will probably keep a permanent lobby at Washington and in every Legislature.

The Jewish year book for the year 5664, which has just been published by the Jewish Publishing Society of America and edited by Cyrus Adler, gives some interesting figures about the numerical growth of the race in this country. New York now has the largest Jewish population of any of the States, with 500,000, and then come Pennsylvania and Illinois. The total Jewish immigration through the ports of New York, Philadelphia and Baltimore for the past twelve years has been 761,598, and during the past year 58,079 arrived at the port of New York alone. The total Jewish population of the United States is now 1,127,268, while there are only 276,614 in the British empire.

General Sanger, who had charge of the successful Cuban census, has completed the census of the Philippines—the first accurate count of the islanders ever made—and finds from a "rough count" of the schedules, which is subject to slight modifications, that the population numbers 6,976,574. The "Gazetteer" of the Philippine Islands, published in 1902 by the Government, stated that eight of the eighty-four races and tribes might be regarded as civilized, but the eight civilized tribes or races contributed, according to the estimate made then, 6,363,000 of the total population. The census just taken justifies the estimate, as the wild tribes are shown by General Sanger to number 600,058, and will not aggregate more than 650,000 when a complete analysis of the census shall have been made.

"ROYAL MUSKOKA."

"The Royal Muskoka" Hotel is the largest and most magnificent summer hotel in Canada. Location unsurpassed in the centre of the famous Muskoka Lakes District, Highlands of Ontario (1,000 feet above sea level), about six hours' journey north of Toronto.

The grounds include an area of 130 acres, containing pine and hemlock groves and many beautiful walks and points commanding lovely views. There are Tennis, Golfing, Bowling, Fishing, Bathing, Croquet, Bowling Green and many enjoyable water trips. First-class in every respect. Excellent transportation service.

Descriptive literature and information how to reach the "Royal Muskoka" on application to Mr. F. P. Dwyer, E. P. A., G. T. Ry., 290 Broadway, New York.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and much had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contains the active medicinal principle of sulphur in a highly-concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Stand forth in courage and in gentleness for the truth which you believe to be allied to Freedom and Progress and God. Be so strong that you are not afraid to be just. Cherish a tender humanity and a catholic heart. Then take your stand, calm and moveless as the stars.—W. M. Punshon.

FINANCIAL.

Oklahoma Farms

Friends desiring to locate among Friends, and near Stella Academy, should address E. J. Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

E. J. VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

6% NET

Sound, conservative first mortgages on improved realty. We examine every security and know

every borrower. We make our loans with our own money and turn them over complete. In 33 years we have learned how to select the best. No one now handling western mortgages has had more experience. We give you the benefit of that experience. The quality of the securities now on hand has never been surpassed. Highest references. Write for circulars and full information free.

PERKINS & COMPANY Lawrence, Kan.

An Opportunity

is offered to subscribe to the stock of a company which should pay a very satisfactory dividend during the current year. There are numerous safeguards thrown around this stock to protect the investors. I can prove to any one who is interested and who wishes to invest their money with the maximum of profit and with the least chance of loss, that this company has unbounded merit.

I shall be pleased to furnish full information on request, and will gladly give references.

J. B. MEREDITH
520 Drexel Bldg., Philadelphia

5 to 12%
DIVIDENDS

Some people are satisfied to put their money in the bank, where it pays a ridiculously small rate of interest.

The banker lends it to the manufacturer and they both make a handsome profit on it.

It is very kind to help other people make money, but, would you not rather have a little of the cream yourself?

If so, we shall be pleased to mail you our list of securities of manufacturing companies paying five to twelve per cent.

LANDERS SONS

145 Pearl St. Boston, Mass.

GOVERNMENT LANDS
TO BE IRRIGATED.

IN THE FAMOUS SALT RIVER VALLEY, Arizona, near Phoenix, the capital, there is, now belonging to the government, a large tract of beautiful rich desert land, needing water only to make it of great value. The Verde Water and Power Company has been organized for the purpose of creating power and irrigating this land. The enterprise has been planned and is being financed in the interest of the land owners, rather than for the usual purpose of earning large dividends for the share holders.

ELECTRIC POWER. The water will be stored in a mountain reservoir, which expert engineers pronounce one of the largest and finest natural reservoir sites in the country. Over \$50,000 has been spent in perfecting the surveys and engineering for the enterprise. Before the water is spread over the land for irrigation, it will be used to develop electric power. The company will develop 12,000 horse power, for all of which there is a present demand at high prices.

THE LANDS. The wonderful fertility and crop capacity of these lands has been demonstrated by cultivation under a dozen canals in the immediate vicinity. The soil is very deep and rich. A crop of wheat and a crop of corn are frequently harvested in one year from the same piece of ground. With a full water supply, four or five heavy crops of alfalfa hay can be cut from April until November; in addition, the fields can be grazed through the winter season. No grain is fed to beef cattle or milch cows. Southern California is only 200 miles distant. All the fine fruits of that section are raised here.

WATER-RIGHTS. We are now selling the water-rights for these lands, which will enable the purchaser to obtain title to the land and guarantee adequate water for its cultivation.

This beautiful country will develop rapidly. Towns, churches, schools, electric railways—a highly Christian community, will arise rapidly when the water is ready for service; thus the usual discomforts of settling a new country will be largely avoided. New places will soon be surrounded with plenty of fruit and shade, and all the comforts of older eastern homes.

We shall gladly send free, statements from numerous Arizona farmers and testimonials of reliable Christian people from half a dozen States, who have made a trip to Arizona to study this enterprise; also maps and other printed matter describing our plans.

Please address, mentioning this paper,

JOHN G. HUDSON,

WATER-RIGHT AGENT,

43 PICKERING BUILDING.

CINCINNATI, OHIO.

OF SPECIAL INTEREST TO FRIENDS.

A few Friends have made purchases of water-rights as mentioned above. William G. Hubbard, of Columbus, Ohio, and John L. Moore, of No. 135 East Market Street, Indianapolis, Ind., are both expecting to visit Arizona Tenth month 20th to see the lands and the irrigation prospect, and would be glad to have a few other Friends go with them to investigate the matter thoroughly with a view to starting

A FRIENDS' COLONY

there, if they find conditions satisfactory.

"It may be that God wants some Friends in this rich valley," is a sentence in Brother Hubbard's letter. Persons thinking of joining the half-fare excursion Tenth month 20th should write to either of the above-mentioned Friends. For full particulars about land and water-rights, address

JOHN G. HUDSON, WATER-RIGHT AGENT, 43 Pickering Bld'g, Cincinnati, O.

She: "A writer says that in order to succeed a man must be 95 per cent. backbone."

He: "Oh, I don't know. A good many who have managed to arrive are 95 per cent. cheek."—Chicago News."

Summer Boarder: "Lack of education is a great drawback, Farmer Jones."

Farmer Jones: "Ain't it? Why, there's men comes out here who are fifty years old, and never saw corn planted."—New Jersey Mirror."

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial
Autumn term begins Ninth month 22d, 1903.SAMUEL H. HODGIN,
Principal.LINDLEY M. STEVENS,
Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

LEARN SHORTHAND

Taught by mail or in school. Moderate rates.

PROVIDENT SCHOOL OF SHORTHAND

805 Provident Building, Philadelphia, Pa.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

LEARN PROOFREADING.—A profession that offers literary opportunity with pecuniary profit is one that intelligent people desire. We, the original proofreading school, can prepare you for the work more thoroughly than any other.

HOME CORRESPONDENCE SCHOOL, Philadelphia.

Acker has them—those rare
Swiss Chocolates.

Stenography, Typewriting, Mimeographing and Reporting

LYDIA ARETE CONN,

805 Provident Building, Philadelphia, Pa.

STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.

Phone No. 3-33-00



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 52d & Media Sts., Philadelphia

A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.
BELL TELEPHONE.

NOTICE

Edward T. Biddle has resigned from The Leeds and Biddle Co., of 1019 Market Street

THE BIDDLE PRESS PRINTERS

EDWARD T. AND HOWARD BIDDLE

Are now ready for business at the S. E. Cor. Tenth and Filbert Streets, Philadelphia.

THE BIDDLE PRESS PRINTERS

S. E. Cor. Tenth and Filbert Sts., Phila.

ONLY \$6 FOR...
DOUBLE BERTH

California

FROM CHICAGO

In a Pullman Tourist Sleeper, on fast daily trains—
cool and comfortable, as well as economical.

One-way ticket to California, good in tourist sleeper, only \$33.00, from Chicago, daily, September 15 to November 30. If you haven't been able to get away this summer, go now. Write for booklet "California in a Tourist Sleeper."

Atchison,
Topeka & Santa Fe
Railway

Santa Fe

OTTO FAAS, Pass. Agt.
711 Chestnut St.
PHILADELPHIA

Autumn Hats

FOR MEN AND BOYS

The autumn styles have narrowed down to a comparatively small number; it is the "survival of the fittest." But even among these there is one that is best fitted to each man's face. Let us help you to find it.

Stetson Hats—the comfortable "Self-conforming" Derbies at \$3.50, and the Soft Hats at \$3.50 and \$5.00.

S. & C. Special Hats—Derbies of a superior quality that we do not think have an equal at the price—\$3.00. Other excellent Derbies and Soft Hats at \$2.00 and \$2.50.

Silk Hats—Autumn and winter shapes—\$5.00 and \$6.00.

Opera Hats—one of fine all-silk, well-made and handsomely trimmed, at \$5.00; and the very best that can be bought, \$8.00.

Automobile Caps—of cloth or leather—\$3.00.

Boys' Hats—Derbies or Soft Hats, in styles as good as men's—\$1.50 and \$2.00.

Caps—for men and boys; golf, college and Rob Roy styles—50c, 75c and \$1.00.

WEST STORE, MARKET ST.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

"Education is knowledge, it is culture, it is outlook, it is capacity, it is power. It is clothes to the naked, food to the hungry, strength to the weak, refreshment to the weary and tools in the laborer's hands. But a man may have clothing and food and strength and refreshment and tools with which to work and still be a lamentable failure."

LIFE OF STEPHEN GRELLET

BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street

Germantown, Pa.

BEST OF ALL

FOR ALL DEPARTMENTS OF CHURCH WORK.

Church Hymns and Gospel Songs

367 SONGS FOR 25 CENTS

Before deciding the question of what new hymn book to adopt into your church, let us send you, postpaid, a returnable copy for examination.

THE BIGLOW & MAIN CO., New York—Chicago

ESTERBROOK'S

THE STANDARD PENS EVERYWHERE.

Works, Camden, N. J. **The ESTERBROOK STEEL PEN CO.**

STEEL PENS

150 Styles Fine, Medium and Broad Points.
Sold by All Stationers.

26 John St., New York.

WILLIAM S. YARNALL

Manufacturing OPTICIAN

118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

LIBRARY OF THE AMERICAN FRIENDS' CHURCH

The American Friend

Vol. X

TENTH MONTH 15, 1903

No. 42

PAGE

EDITORIALS.—The Missing Quality in
Sermons. — Quaker "Round Ta-
bles." 703-704

Where Japan's Old Rulers Chose to Build
Their Tombs 704
L. Hollingsworth Wood.

The Message of Quakerism to the Seven-
teenth Century 706
Lindley D. Clark.

Indiana Yearly Meeting 708

THE INTERNATIONAL LESSON 710
Lesson for Tenth month 25, 1903.

CHRISTIAN ENDEAVOR 711
Topic for Tenth month 25, 1903.

POEM.—My Pilot 711
Charles M. Sheldon.

THINGS OF INTEREST AMONG OURSELVES, 712

BORN.—MARRIED.—DIED 712

EVENTS AND COMMENTS 713

GOD IN EVERYTHING.

"The poet Tennyson counted all his poetic power a trust from God. His niece, Miss Weld, says of this: 'He told me that his sense of the divine source of this gift was almost awful to him, since he felt that every word of his should be consecrated to the service of Him who had touched his lips with that fire of heaven which was to enable him to speak in God's name to his age.'"

—THE SUNDAY SCHOOL TIMES.

SUBSCRIPTION PRICE, \$1.50 A YEAR * * * PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone Spruce 33-55.

Clerk.

**HOTEL
EMPIRE**Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.
Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

Kitchen OutfitsAt Reasonable
Rates**J. FRANKLIN MILLER**

1626 CHESTNUT STREET

Free delivery in city and suburbs.

OSTEOPATHYEDWARD D. BURLEIGH
ALEXANDER STETSON

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.

Bell Telephone

Consultation free.

S. F. BALDERSTON'S SON**Wall Paper and
Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

2 S. 9th St., (above Chestnut, opposite Post Office.)

JOSEPH G. FOGG**UNDERTAKER AND EMBALMER**

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W.

PHILADELPHIA.

Suburban orders promptly attended.



For shaving Ivory Soap is preferred by many. Its lather is profuse. Hot water instantly softens the surface but does not melt the cake to waste in the cup. Ivory Soap is aseptic and odorless and rinses away entirely, leaving the face smooth and absolutely clean. It costs about one-fifth as much as most of the so-called shaving soaps.

Ivory Soap—99⁴⁴/₁₀₀ Per Cent. Pure.

Our Subscribers are invited to use the column of Subscribers' Wants (See page 714). It will be found useful for many purposes—renting property, selling goods, securing help or positions, for advertising boarding-houses and hotels, and for almost everything where good results are expected at a small expenditure.

BEST OF ALL

FOR ALL DEPARTMENTS OF CHURCH WORK.

Church Hymns and Gospel Songs

367 SONGS FOR 25 CENTS

Before deciding the question of what new hymn book to adopt into your church, let us send you, postpaid, a returnable copy for examination.

THE BIGLOW & MAIN CO., New York—Chicago

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, TENTH MONTH 15, 1903.

No. 42.

THE MISSING QUALITY IN SERMONS.

SOMEBODY once asked Hume, the great sceptic-philosopher, why it was he went so regularly to hear a certain minister preach? "I suppose," said the questioner, "you do not believe what he preaches." "No," replied Hume, "but *he* does believe what he preaches, and so I enjoy hearing him." This answer reveals one of the real secrets of good preaching. There never was a good sermon—one which made invisible things seem real—which was preached by a man who lacked this quality of belief. The difference is felt at once when the sermon comes from a man whose belief is weak and flabby, and whose conviction never goes much deeper than his dinner.

It is a settled attitude of THE AMERICAN FRIEND not to cast reflection upon the religion, or the religious work, of any Christian people anywhere. We are convinced that the work of the Church is not furthered by stone-throwing, or by harsh criticism of persons who are honestly and sincerely endeavoring to serve our common Lord and Master. We know, too, that never a Lord's Day passes by without the proclamation of some great messages of the gospel, without some great words of faith and truth and life which carry conviction and comfort to the hearts of men. But one who watches the reports of sermons in the daily papers has a very depressing feeling as he looks over the broken fragments which the Monday paper serves up. He is not so much depressed to find only fragments, as he is to find by means of the fragments what a weak and poor lot of spiritual food has been handed out to the multitude the day before. It makes him wonder, not that so few went to the churches, but rather that so many went.

He learns through these "fragments" that in one church the sermon described "an ideal wife," with the conclusion that "she is a woman who does not nag!" In another church the congregation listened to a sermon "against Addicks." Still another congregation listened to a discussion of an editorial in a daily newspaper on "President Roosevelt and Addicksism." Another newspaper reports a sermon which was preached by a minister just after his return from his long summer vacation, and by parallel columns the newspaper proved that the sermon was

an almost word for word repetition of a sermon which another minister had preached in the same city about four months before. This last case shows certainly a very low state of *conviction*.

But it will be said, are not all these other subjects proper themes for a minister? Should not a minister concern himself with moral issues in the State, in the nation and in the home? Is not "the ideal wife" a proper subject for a sermon? Yes, undoubtedly a minister of the living God is concerned with everything which affects human lives. Morality and religion are incapable of division. But there is a marked difference between a sensational address on local politics, or on the advantages of a wife who does not "nag," and a sermon which reveals to men the nature of God, the real character of the spiritual life, and the principles of character which befit a Christian person. The moment the pulpit is turned into an oratorical platform for discussing popular or unpopular themes the real *authority* which should mark a minister vanishes. His opinion counts for no more than another man's on the subject. A minister's real power lies in his gift to reveal spiritual realities and eternal principles, and when he fails to do that his occupation is either gone or going.

QUAKER "ROUND TABLES."

WE referred, some weeks ago, when discussing Education in Quakerism, to the formation of neighborhood study groups, which are sometimes called "round tables," as one appropriate method to be pursued. This is now the proper time of year to organize such groups, if it is to be done. The long winter evenings are beginning, the summer migration is a thing of the past, and the young members are keen for something to do. Let them organize a "round table," and plunge into the rich story of our past. There should not be too much formality or machinery about these study groups. A chairman and secretary and a program committee will be found convenient, and the meetings can come once a month, or better every two weeks, from house to house, unless there is a good parlor for such things in the meeting house itself.

The course of study will depend very largely upon

the capabilities of the group and the amount of historical reading which the members have previously done. One of the first things to get acquainted with, for any one who wishes to understand early Quakerism, would be the religious movements which were under way in the English commonwealth when George Fox began his work. Then there is the story of George Fox's own life and work; the type of men who helped him; the reasons for Quaker persecution; the substance of the Quaker message; the planting of Quakerism in America; the political influence of early Quakers; their social work; the character of their ministry; their belief in guidance, and a hundred other subjects equally important.

Two persons should be asked to make special preparation for the subject of each evening, and to open its consideration with short papers. Meantime all the members of the group should be learning as much as possible upon the subject, so that there can be a fairly general discussion after the papers are finished. The subjects should as far as possible be assigned ahead for the whole winter, so that those who are to have papers can make all their reading count. The question of books will seem a difficulty in communities where there is no library, but a few dollars will secure the indispensable books, and probably there is no way in which the same dollars would yield a better return.

FOR THE AMERICAN FRIEND.

WHERE JAPAN'S OLD RULERS CHOSE TO BUILD THEIR TOMBS.

BY L. HOLLINGSWORTH WOOD.

The traveler in Japan is continually asking about the "Shoguns," that is, if he or she is as ignorant of Japanese history as we were, and some knowledge of the Shoguns and their history is necessary as soon as one sets foot in the "Flowery Kingdom," as everywhere the crest of the "Shoguns" appears in some design, either in temple ornament or palace decoration, or perhaps modern reproduction of old art object.

The greatest of the families of the Shoguns was the Tokugawa, and it is to them that many of Japan's most wonderful monuments are due. Indeed, it is said of them that they kept Japan poor and isolated from the world while they themselves poured what little money there was in the country into palaces and temples.

The Shoguns were the military rulers of Japan, and all the real functions of government seem to have been exercised by them while the Mikado was kept away from the cares and troubles of a reigning prince in reality in a sort of "gilded captivity" at Kyoto, surrounded by his little court of poets, artists and literary men, while the wielders of the sword, then

mightier than the pen, supported the strong hands of the head of the feudal lords or Daimyos at Tokyo.

It was not until the opening of Japan to the outside world by Commodore Perry, and the awakening of the modern spirit in the people, that the Emperor of Japan assumed the real reins of government and in 1868 forced the then reigning Shogun to retire to the seclusion of a small country estate, Shizuoka, in Suraga.

The first of the Shoguns was Yoritomo, of the Minamoto family, who ruled toward the end of the twelfth century, but the founder of the great Tokugawa family, which was destined to make Japan so rich in treasures of art while so poor in other things, was a great general named Tokugawa Ieyasu, and it is from his surname that the family name is derived.

With their religious ideas in regard to the veneration of ancestors, it was but natural that a great deal of thought should be given by these proud gentlemen to their last resting places, and that their descendants should take great care to carry out any designs for tombs which the dear departed had prepared, or perhaps already built. In Tokyo we find the tombs of some of the Shoguns, and in Sheba Park, the Shogun cemetery at the capital, one's mind is so filled with wonder at the magnificence of design and execution that it is hard not to be incredulous when your guide says, "Oh! yes; but you must see Nikko."

To reach Nikko from Tokyo is a short day's journey by rail, and, as we were in Japan for the first time, every mile of the way was interesting as it opened page after page of the Japanese book of nature and showed us pictures in the lives and of the customs of her wonderful little people.

Changing cars at Utsunomiya, we leave the main line from Tokyo for the North and take the branch line, which ends at Nikko.

It was on the platform of this station that a strange reminder of American railroads presented itself in the shape of a picture of J. Pierpont Morgan. A little Japanese newsboy had some English illustrated weekly, probably given him by a tourist, which he was offering for sale. He was much interested in learning the proper pronunciation of the name under Mr. Morgan's picture, which adorned the front of the cover.

Very soon after leaving Utsunomiya the hills and mountains in which Nikko is set appear, and the great, dark trees, which add so much of grandeur to the surroundings of the wonderful temple tombs, come into view.

Nikko is in reality a district comprising several villages, but the name is coming to be more and more used to designate the little mountain village near which are the famous Shogun tombs, and in which are the hotels for the sightseer and the summer holiday maker, for Nikko is a great summer resort for Japanese as well as a Mecca for European and American sightseers.

As the train approaches Nikko we get better and nearer views of the great avenue of giant cryptomer-

ias—a tree resembling our California redwood—which extends for twenty miles straight away from Nikko, nestled in the mountains, to Utsunomiya, in the plain.

Arrived at Nikko, a ride of nearly a mile in jinrikishas—the funny little Japanese cab—with a man to pull and another to push, through the village street, which is lined with shops full of Nikko's manufactures, displayed by smiling-faced shopkeepers, who courteously express the hope that you will favor them with a visit during your stay, brings one to a very attractive hotel, with beaming host and rows of little Japanese servants, bidding welcome to the new arrivals. In our case it was the "Nikko Hotel," and they made us very comfortable while some friends who patronized the rival establishment had the same report to give.

As it was too late to go to the "temples," as the tombs are called, when we arrived, we set out for a waterfall and a walk to shake off the cramped feeling which our day in the train had caused.

Such a surprise as awaited us! We had not been told of beautiful waterfalls, and high hills, and great expanses of uncultivated country, and our eyes were very promptly opened to grand sweeps of mountain side, covered with coarse bamboo grass, where pheasants of both gold and copper varieties have their homes, and in which monkeys frisk and chatter, while the great bushes of purple azaleas make the darker wooded spots look darker still, with their bright contrast.

The waterfall we visited this first evening is named Kirifuri-no-taki, or the "Mist-falling Cascade," and was very beautiful, lacey and sinuous, divided as it was by mossy rocks on its course down a steep slope into a ravine, all dusky in the evening light, but with its sides brightened higher up with masses of azaleas.

Enthusiastic over our first experience of the walks and scenery about Nikko, we gladly fell in with our guide's suggestion, that we visit another waterfall next day.

Every visitor to Nikko should see Kegon-no-Taki, the waterfall where the outlet of Lake Chuzenji plunges over a precipice 250 feet in height and falls in ghostly whiteness into a deep, dark hole, from which it rises again to flow on down the valley past Nikko. The effect of the dark, deep hole is heightened by a number of smaller streams, which break out of the face of the precipice, all at the same line, and form a ring of smaller falls, into the middle of which the great fall springs.

Great as are the natural beauties of Nikko, the works of the old master builders, who were charged with perpetuating the names and greatness of the proud, warlike rulers and the immediate surroundings of their labors are more strange and wonderful still.

We started our inspection of these mysterious places in the bright sunlight of the early morning, when the sun was doing its best to lighten the gloom in which these tombs are shrouded by the dense shade of the surrounding groves of cryptomerias.

Our first visit was to the temple tomb of the third Shogun of the Tokugawa family, Iemitsu by name, but, as it was similar to that of Ieyasu, the first of the family and less magnificent, I shall only attempt an account of my impressions of the temple and last resting place of Ieyasu, the great general and founder of the house of Tokugawa.

The approach to the temple of Ieyasu is up a flight of fine stone steps and along a magnificent paved avenue, having one gutter in the middle, and towering rows of the dark green cryptomerias to surmount the stone retaining walls on either side. From this avenue we pass through a grand granite Tori, or sacred gate, which marks the boundary of the open court, from which rise more steps, crowned by a building called the gate of two kings. During our visit this gate was under repair, and so not open for inspection. We had to climb up another way to reach the higher court, where stand the buildings of the outer enclosure of the temple.

This court is enclosed by a timber wall painted bright red, a striking contrast against the dark background of the cedars.

On our left we saw a gigantic cryptomeria, some ten or fifteen feet in circumference and reaching a great height, which was surrounded by a cut-stone railing. This, we were informed, was a sacred tree, which Ieyasu used to carry with him on his journeyings when it was small enough to be carried in a flowerpot. Near this tree is the stable of the sacred horse, which is always kept in readiness for the good old general's spirit to go riding when the desire to wander should seize him. A very average specimen of the stunted Japanese horse it was, and one could hardly imagine the mighty man of valor being lured from his last resting place by any desire to bestride such a steed.

In this court are several buildings, all magnificently decorated with carvings painted in lifelike colors, and among them some relief carvings of elephants, whose hind legs have the joints bent in the same way as those of a cow or horse, and which is, of course, quite wrong for an elephant. They tell us the artist never saw an elephant, but his imagination was certainly very active if that be true.

The other buildings are storehouses, but all are carved and painted in marvelous fashion.

Through a second gate we enter another court having a stone balustrade in front, and in which are placed gifts to the shrine from Holland, Korea and Loochoo, all of which were considered tributary States during the reign of this glorious Shogun. Dutch traders at Nagasaki bringing presents were regarded by these proud warrior princes as embassies paying tribute. Here we also saw rows on rows of the wonderful stone lanterns, some 118 in number, presented by the Diamyos or feudal lords to the tomb of their leader.

From this court we again ascend stone steps to an inner courtyard, surrounded by a marvelously carved stone fence, and pass through a carved gate, with white columns, one of which is purposely upside

down, as they feared to excite the jealousy of heaven by a too perfect structure. Elaborate carvings of birds, beasts and men, with many shades of coloring, almost bewilder the eye, and we come to the house which contains the sacred palanquins, in which the deified spirits of Ieyasu, his former master and his patron saint, are supposed to pass in procession on the 1st of Sixth month, when all Nikko turns out to do them reverence.

Through the "Chinese" gate, so called from Chinese woods and paintings used, we pass to the main shrine, which is decorated with carvings of birds, and peonies, while inside representations of the mythical phoenix enrich the walls, and everywhere the three-leaved crest of the Tokugawa family and their favorite birds the phoenix, mingle with the imperial crysanthemum.

Many of the Buddhist bells, gongs, etc., have been removed during the recent revival of the simpler Shinto faith, but some remnants of the former glory of gilded worship and ritual survive in the "gobei" or emblem made of gilt strips, and the ornate mirrors.

At the rear of this building is the real burial place, and to reach it we must retrace our steps to the second court, and thence up a grand flight of stone steps, with a stone balustrade, overgrown with moss and lichens and overshadowed by gigantic cryptomerias, we reach the highest of the courts of the temple. This court has a similar stone railing to that on the stairway, and here we see the tomb. It is shaped like a small pagoda, and is a solid casting of gold bronze, mounted on a heavy plain granite base. Two wonderfully beautiful bronze gates, with representations of the phoenix and the Tokugawa crest, close the entrance to the tomb itself, while the giants of the forest surround the whole enclosure, pointing silently upward.

The impression of it all is most solemn, and we came away very quietly, pondering what thoughts should have prompted the old warrior to build his last resting place on this lonely mountain spur, surrounded by the stately grandeur of hill and forest.

As we came down from this lofty sepulcher, with voices hushed by the solemnity of our surroundings, the boom of a great temple bell reverberating through the grove warned us that our time was running on and bade us seek out our jinrikishas, which were to take us out into the busy world again.

It was a fitting sequel to our morning's impressions to ride in these little old-fashioned carriages for some five or six miles down the great cryptomeria avenue, which stretches off to Utsunomiya, before we took the modern Japan's very up-to-date railroad and hurried away from the grandeur of the past to the busy scenes of the open trading port of Yokohama.

Mt. Kisco, N. Y.

"Do not act as if you had ten thousand years to throw away. Death stands at your elbow. Be good for something while you live, and while it is in your power."

THE MESSAGE OF QUAKERISM TO THE SEVENTEENTH CENTURY.*

BY LINDLEY D. CLARK.

The age that gave rise to Quakerism was a prolific one in its numerous sects or varieties of dissenters from the Church of England. The Reformation had been followed by the establishment of an English episcopacy with Henry VIII. as the head of the Church; and in the protracted fight against papacy, every form of departure from the English establishment came to be viewed with suspicion and hostility.

Presbyterianism and Puritanism rose at different times to a predominant position in the kingdom, sharing with the older Church its fear and hatred of Romanism; and, engaging in turn in the contest for supremacy, they were no less severe than it in their treatment of those who dissented from their views.

The rapid political changes that led to the execution of Charles I., the overthrow of the Commonwealth, the deposition of James II., and the bringing in of William and Mary, were accompanied by transformations no less rapid and radical in the affairs of the Church. In 1644 every person in England above the age of 18 years was obligated by the Long Parliament to take the solemn league and covenant of Scottish Presbyterianism, while the next year the reading of the prayerbook was made punishable by fines and imprisonment. In 1662 the same people were called upon to take an oath of obedience to the episcopacy and to abjure the solemn league and covenant; two years later the Conventicle Act prohibited any religious meeting of more than five persons except according to the practices of the Church of England.

While many honest protests arose against the cruelty and falsehood of these oppressions in the name of religion, many visionary and fanatical doctrines were likewise fostered; so that on every hand it seemed as if the cause of truth were being brought under reproach. At such a time and into such an atmosphere Quakerism was born, with a message to all times and for all needs, as we believe; but with a teaching of especial force and importance to an age in which the struggle for church supremacy, the warfare of intolerant religionism, and the effort to subdue men's consciences by oath-bound prescriptions were producing constant turmoil and bitterness and making a mock of the Gospel of the Prince of Peace.

Near the beginning of the second half of the seventeenth century Fox began to preach, and within a few years had associated with him sixty ministers engaged in proclaiming the principles of Christianity as they found them in the Scriptures with the guidance of that Spirit who "led into all truth and so gave the knowledge of all truth." Hardest to receive, perhaps, of all that they had to say to the churchmen of that day was the doctrine of religious liberty—the equality of all men before God, as opposed to the idea of either priestly or civil control of

* Read at Baltimore Quarterly Meeting Conference, held at Deer Creek.

conscience. Indeed, it is only in the United States that religious liberty has yet come to its full recognition. The year 1689 did see the passage in England of a Toleration Act; but, as has been acutely said, "Toleration is not the opposite of intolerance, but the counterfeit of it. Both are despotisms: the one assumes to itself the right of withholding liberty of conscience, the other of granting it."

It is not toleration, but liberty, that speaks in the following declaration made in 1676 by the Quaker proprietaries of West Jersey: "No men nor number of men upon earth hath power and authority to rule over men's consciences in religious matters: no person whatsoever within the said province shall be in the least punished or hurt, either in person, estate, or privilege, for the sake of his opinion, judgment, faith, or worship towards God, in matters of religion"; and five years later the first Assembly of the colony enacted that "none of the free people of the province shall be rendered incapable of office in respect to their faith and worship."

It might be said just here that these principles were not so fully recognized a little later in the draft of government for Pennsylvania, where belief in Christ was required, so that Jews and atheists were brought under disability for office, though not persecuted.

The charge has been made that the work of Quakerism lacked in constructiveness in that their testimony was only a passive one, thus comparing unfavorably with other dissenting bodies. But when we read of the petitions and the arguments and defenses presented by Friends in England during the dark half-century of our earliest existence, we are sure that the charge is poorly supported. Or, consider the work of William Robinson, one of the Massachusetts martyrs, who wrote, "I came with my companion, Marmaduke Stevenson, to Boston, in obedience to the Lord, to beare our testimony against there Bloody Law, which they have made. The Lord laid on me my Life to give up Boston's Bloody Lawes to try." Certainly there is no lack here of either boldness or activity. The four executions at Boston in 1659 so outraged the feelings of the colonists that, while they did not approve of Quakerism, they expressed such emphatic disapproval of persecution that not only was hanging abolished, but whipping and imprisonment were at an end, and the Quakers dwelt in peace. So far indeed did the reaction extend that the theocratic government of New England is said to have taken its death blow from its treatment of the Quakers. In many of the other colonies there was similar constancy, wearing out and overcoming the spirit of persecution, so that for the freedom of conscience that America enjoys, we can but feel that it owes much to the boldness and obedience of these men and women who counted not their lives dear unto themselves if only they might be faithful witnesses to that which they had received.

In close connection with the effective work of Friends for the establishment of religious liberty was their rejection of oaths because their use involved

disobedience to the commands of Him who said, "Let your yea be yea and your nay, nay." In the change of political and religious establishments, each victorious party demanded of the subjugated forces of the enemy, and of professed adherents as well, that by an oath, allegiance should be acknowledged, whether to King or Lord Protector, priest or bishop. These oaths and tests were proposed under the severest sanctions, and oppression of every sort was visited upon those who could not from tenderness of conscience use the prescribed forms. Spoiling of goods, imprisonment, banishment, beatings, tortures ending in death, were inflicted without mercy, neither age nor sex affording a defense against the cruelties practiced in the name of religion. The imprisonment of many against whom no other charge could be brought was compassed by demanding the taking of an oath which, while it might affect no obligation that Friends repudiated as such, they yet were unable to take in the form prescribed. Four thousand Friends are said to have been in jail at one time, their patience and steadfastness being a constant testimony against that intolerant and wicked spirit that would thus persecute peaceable and inoffensive citizens. The nineteenth century was well under way before Friends were fully cleared of disability for governmental positions in England on account of their unwillingness to take the required oaths, but they maintained their ground until the nation came to accept the affirmation, as is now done, I believe, in all English-speaking countries.

A third testimony, that which lies at the foundation of Quakerism, is as to the essence of worship—that it is a communion of spirit with spirit without the intervention of sacred symbol or a consecrated priesthood, as these terms are commonly used, though in reality proclaiming the wider sanctity of all things and all men, if only brought into harmony with the eternal purpose of God. When it was opened to George Fox that training "at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ," his proclamation of it was aiming a blow at professional clericalism which could but go ill with a church in which religion was a ritual administered by a distinctive body of men in conformity with the orders of bishops and the mandates of kings. Fox's "man or woman raised up by the Lord's power to stand and live in the same spirit that the apostles and prophets were in who gave forth the Scriptures, who should therefore shake the country for ten miles around," had little in common with the reader of forms who could submit to be directed by King James to confine his preaching to the Thirty-nine Articles, or ordered by Charles, under penalty of being deposed, to read from his pulpit the Book of Sports prepared by James I., which recommended dancing and gunning as suitable pastimes for the Sunday afternoons of loyal churchmen. Such men and women as this were raised up and traveled the length and breadth of the king's domain, until it is estimated that seventy or eighty thousand Friends were to be found in Great Britain and Ireland at the

close of the seventeenth century, besides numbers in the American colonies.

"Neither dress nor language nor peculiar customs constitute the Quaker, but the spiritual knowledge which he possesses." Quakerism was a call to essentials, and in this it has a message that has never lost its vitality nor its importance. I do not know that the claim has been generally made by Friends that we are a Church of logicians or philosophers, yet the thoroughgoing acceptance of Christ's teachings constitutes the purest logic, and in this lay the great strength of the testimony of those early Friends who were frequently brought into discussions with priests and clergy. These men stood as professed representatives of a Gospel of truth and righteousness, but it was frequently laid upon Friends to show them how they really pleaded for "sin and imperfection." To remind them from the Scriptures that, if true believers in Christ, they were passed from death to life, and if passed from death, then from sin that bringeth death, was to work confusion to their reasoning and to destroy their influence over all who really desired to know the truth.

Another result of following the teachings of Christ through to their conclusion was the testimony against human slavery and war as opposed to the law of love and the brotherhood of all men in Jesus Christ. Not only in their position toward the institution of slavery, but in their treatment of the black man and the Indian as objects of the love of God there was a message to the age that saw the beginnings of our Church and to the times that have followed. In England and Europe repeated visits were made and considerable correspondence had with men and women of noble birth and breeding, so that we are assured that the greatest and the least were alike in Fox's mind when he wrote, "Let all nations hear the sound by word or writing. Spare no place, spare no tongue, nor pen; but be obedient to the Lord God. . . . Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people and to them."

Intolerance, religious caste, formality, deadness, disregard of the teachings of the Scripture, a practical denial of the work of the Holy Spirit—against these Quakerism had to bear its witness in its first days. It is impossible in a brief review to give the setting of conditions that gave to much of the work of Friends its vast importance, or to convey any just impression of the fierce play of passion and hatred that made the acceptance of truth an act of heroism. Not that Friends stood alone as teachers of righteousness. Baxter's "Saints' Rest" and Bunyan's "Pilgrim's Progress" came to light in the same period; while Roger Williams preceded William Penn by half a century as the founder of a colony in which men of diverse faiths might dwell freely. But there was a place for Friends to fill that no others seemed to approach. That it was done so faithfully and effectually is proof to us of possibilities for today, and may well spur us to an activity that our Church seemed to fall away from with the passing of

its founders. We are convinced that its mission is not closed, but we can hardly deny that we do not measure up to the achievements of our heroic ancestors. What we need is to emulate, not their actions and methods, but their spirit of earnestness and zeal and thorough obedience, that the message to the twentieth century may likewise be heard and heeded.

INDIANA YEARLY MEETING.

The eighty-third session of Indiana Yearly Meeting was held this year at Marion. For several years at intermittent periods some of the quarterly meetings of Northern Indiana together with those in Michigan have requested the privilege of withdrawing from Indiana Yearly Meeting for the purpose of establishing a new yearly meeting. Such a request came up last year, and, although the yearly meeting was not convinced of the advisability of the separation, they joined in the suggestion to hold this year's session at Marion. A large tent, with a seating capacity of 3,000, was pitched upon the grounds belonging to Marion Friends, and this, with the commodious meeting house and parsonage, afforded adequate accommodations for the public meetings and committees. An excellent heating arrangement was established in the tent, and there was no discomfort whatever from the cool weather which prevailed part of the time.

The Friends of Marion and the citizens generally responded to the invitation to open their homes for the boarding and lodging of non-residents, and all felt well pleased with the accommodations received. The attendance at the various week-day sessions was certainly equal to former years, and by many it was considered larger. There was rain upon First-day, what is popularly known as the "Big Day"—but several thousand people were in attendance that day, and there were very few who did not listen attentively to the preaching of the Word. A number of visiting ministers, of whom some twenty were in attendance, as well as some home ministers, upon invitation, occupied the pulpits of the various Protestant churches of Marion and surrounding cities, which in this part of Indiana are connected by trolley lines, so that it was certainly true that the people for more than ten miles round felt the influence of the coming together of God's people. A number of visitors and workers also accepted invitations to speak at the Soldiers' Home near Marion, where thousands of United States veterans are spending their declining years. A noticeable fact in connection with the visiting ministers was the unusually large proportion of young men and women among them. Nathan and Esther Frame, of Wilmington; Thomas C. Brown, of Western, and Jasper Hadley, of Iowa, were among the older visiting ministers in attendance. The spiritual uplift which came to the membership in attendance as well as to the community, as a result of the faithful ministrations of this host of God's servants, is beyond human means of computation.

At the suggestion of Elwood O. Ellis, who for a number of years has been the clerk of the meeting, the duties of the clerk were divided among two individuals, to be known respectively as presiding clerk and recording clerk. These two offices, together with two reading clerks and an announcing clerk, constitute the working force at the desk.

Some very vital problems were considered in the meeting on ministry and oversight, and the consideration continued in the yearly meeting proper. The members were urged to be vigilant in the work of developing the spiritual gifts of the younger members, and this thought, in an unusual way, seemed to take hold of many Friends. The principal address at the session devoted to Christian Endeavor work was upon this theme.

Another question which received serious consideration was the necessity of carrying the work of Friends into the centers of population. The question was introduced into the meeting on ministry and oversight by the request of some Friends for measures to be taken toward the establishment of a meeting in the city of Dayton, O., where quite a number of Friends now live. The meeting on ministry and oversight requested the yearly meeting proper to make an appropriation for church extension in cities, and the representatives were so instructed.

The yearly meeting endorsed the action of subordinate meetings in granting a minute to Joseph John and Emily W. Mills for service in London and Dublin Yearly Meetings, and such other work as they feel called to do.

The report of the trustees of White's Institute was particularly gratifying. There are now 113 children enrolled in the institution—about three-fourths of whom have been sent in by the commissioners of perhaps a dozen counties in Indiana. Some of these counties have abandoned their orphans' homes and are sending their children directly to White's Institute. This movement on the part of the counties seems likely to continue, and the institute bids fair to be of even greater service to these wards of the State. It is the constant effort of the Home to place the children in good private homes. The receipts for the past year were \$11,761.47.

President L. L. Hobbs explained the plan to establish The Harriet Green Memorial Fund for Guilford College, and a sum of money was pledged to this purpose.

The session devoted to home missions and temperance was full of interest, and showed much excellent work done in these departments of work. An address of much power was made by Oliver W. Stewart, of Chicago.

There was a freshness about the reports from quarterly meetings on the state of the Church, due in large measure to the change of method from answering the queries to the plan of the Uniform Discipline. For the most part the Church was shown to be in satisfactory condition. The total membership this year is 20,483, there being a net gain of 146 during the

year. The total additions to the Church were 1,281. The loss by death exceeded the loss by birth by 16. Some statistics from the treasurer's report are full of interest. The assets of the yearly meeting amount to \$231,152.28. The cash receipts during the year were \$52,669.32, of which all but \$6,981.02 was expended in the different departments of the church work.

The Board of Foreign Missions gave a full report, a significant feature of which was the information in reference to the improvements in buildings. A commodious meeting house has been built at Victoria, Mexico, during the year. Property has been bought and buildings put in condition for Juarez Institute, a school for the higher education and Biblical training of young men. The dwelling house has been put in good repair and another house rented for the printing press.

Copious extracts were read from the eighth annual report of the American Friends' Board of Foreign Missions, and additional information was given of the purchase and repair of a school building at Gibara, Cuba, at a cost of \$700.

The prosperous condition of Earlham College is a matter of great satisfaction to the members of Indiana Yearly Meeting, who are always devoted to the college's interests. Each heart went up in thankfulness to God because of the munificent proposition of Francis T. White and the loyalty of hundreds of friends of the college, which have made possible the handsome additions to the endowment fund during the year and the freedom of the college from the long-standing building debt. Friends were pleased not only at the financial condition of the college, but that from the educational and religious points of view the year past has had no parallel in the history of the institution. A cordial greeting and pledge of loyalty was publicly extended to the new president by the old Earlham students present.

The representatives made the following appropriations:

Books and tracts	\$100.00
Peace	200.00
Board of Foreign Missions	1,500.00
Southland College	700.00
Evangelistic Committee	1,000.00
Church Extension	500.00
Indian Committee	680.00
Bible Institute	200.00
Bible Schools	50.00
Temperance	100.00
Home Missions	50.00
Incidentals	2,920.00
	\$8,000.00

Numerous subscriptions were taken up during the week, but the totals were not reported.

Willis Hotchkiss was present during several days of the yearly meeting, and on the last day gave a full account of his labors and those of his companions in

Africa. His services were greatly appreciated. The attendance on the closing day, devoted to miscellaneous business was undiminished, a fact in marked contrast to the usual custom.

The yearly meeting will be held next year at Richmond, at which time no doubt the question of alternating between Richmond and Marion will be considered.

Charles F. Coffin, of Chicago, attended the yearly meeting for the first time in nineteen years.

The last session was a devotional meeting, at which many hearts were definitely blessed.

The International Lesson.

FOURTH QUARTER.

LESSON IV.

TENTH MONTH 25, 1903.

DAVID'S JOY OVER FORGIVENESS.

Psalm 32.

GOLDEN TEXT.—Blessed is he whose transgression is forgiven, whose sin is covered.—Ps. 32: 1.

DAILY READINGS.

Second-day, Tenth mo. 19.—David's joy over forgiveness. Ps. 32.

Third-day, Tenth mo. 20.—A plea for mercy. Ps. 38.

Fourth-day, Tenth mo. 21.—Prayer of the afflicted. Ps. 102: 1-17.

Fifth-day, Tenth mo. 22.—God's mercies to be recorded. Ps. 102: 18-28.

Sixth-day, Tenth mo. 23.—A prayer for favor. Ps. 143.

Seventh-day, Tenth mo. 24.—Praise for pardon. Ps. 103: 1-18.

First-day, Tenth mo. 25.—Justified. Rom. 5: 1-5.

Intervening Events.—See notes on last lesson. The occasion is the same. See 2 Sam. 11, and 12: 1-25.

Time.—1034 or 996 B.C.

Place.—Jerusalem.

As with Psalm 51, some critics do not believe that this Psalm was written by David, but certainly the thoughts and their expression are such as might well be his. The title is, "A Psalm of David. Maschil." The word "Maschil," according to the Revised Version, means "A Skillful Psalm." (See Ps. 47: 7, margin.) Others say, "a didactic psalm"; others, "a pious meditation." The Psalm is a cry for forgiveness and an expression of repentance. Psalm 32 is an answer to this Psalm, and a statement of the blessedness of being forgiven.

Whether the Psalm in its present form was written by David or not, it is the expression of a truly penitent soul, and has been used by such for centuries. The theme of this Psalm has been stated thus: "Exhortation, based on experience, to seek the penitence which will bring forgiveness and joy." Read in parallelisms, as in the Revised Version, the Psalm gains in clearness.

1. "Transgression." There are three words in this Psalm for expressing sin. "Sin," which means literally "missing the mark"; "transgression," crossing over a line into what is known to be forbidden; "iniquity," which means "distortion" or "twisting." These are used synonymously, and it does not do to depend too much on etymology, but each word adds something to the general idea which is best covered by our word sin as now used. The man whose sin is forgiven is surely blessed.

2. "Imputeth not." Is not reckoned against him. "Guile." Deceitfulness.

3. This verse is intended to express the effort to secure peace of mind by hiding his sin and refusing to make confession.

4. "Thy hand was heavy upon me." God through his conscience, through various means sent him discomfort, pain, remorse, chastisement. Compare Heb. 12: 6-11.

5. "I acknowledged my sin." Compare 2 Sam. 12: 13. "Thou forgavest." Because he had true repentance he received the sense of forgiveness. "Selah." This word, about whose meaning there has been much question, is now generally held to be a musical term meaning an interlude by the musical instruments alone, or sometimes it may be a louder accompaniment. It has nothing to do with the words of the Psalm.

6. "For this let every one," etc. Revised Version. The sentence is best rendered as an exhortation. David's experience should encourage others to a like repentance and confession. "Godly" seems to refer to the righteous who having been tempted yielded to the temptation and need repentance, confession and pardon. "Surely when the great waters overflow they shall not reach unto him." Revised Version. The truly repentant and forgiven shall not be overwhelmed with trouble, sorrow, disaster.

7. The Psalmist rejoices that in the Lord he will find safety. He will be, as it were, surrounded by angels singing "songs of deliverance."

8, 9. These verses seem to be as a divine voice answering the thought expressed in verse 7. Note the personal emphasis "I" and "thee." God will instruct by His Holy Spirit. His eye will be upon him, not to find faults but to guide lest the wrong road be taken. "I will counsel thee with mine eye." Revised Version.

8. "Be ye not as the horse or as the mule which have no understanding: whose trappings must be bit and bridle to hold them in, else they will not come near unto thee." Revised Version. This version is much clearer than the authorized, though neither is very clear. The idea is that irrational animals need force to guide them while reason should guide men. If men will hearken to God He will guide them by love, moral influence, by the Holy Spirit; otherwise force will be used as with the irrational animals.

10. The wicked cannot escape sorrows or gain the victory over them as long as he remains wicked. "But he that trusteth in the Lord." Faith, after all, is essential. Faith implies forsaking of sin and love of God. (Phil. 3: 9.) "Mercy shall compass him about." The loving-kindness of the Lord is round about them that put their trust in Him, who have confessed their sins and received forgiveness.

11. This exhortation is primarily for those who like the Psalmist have known what it is to sin and to be forgiven.

PRACTICAL THOUGHTS.

1. "True confession implies your viewing the fact

of sin in the same light as that in which God views it."

2. "I will guide thee with mine eye."

3. "Rejoice in the Lord, and again I will say, rejoice."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR TENTH MONTH TWENTY-FIFTH.

WHAT THE BIBLE TEACHES ABOUT GIVING.

2 Cor. 9: 6-11; 8: 23, 24. (Missions.)

Second-day, Tenth mo. 19.—It pleases God. Heb. 13: 15, 16.

Third-day, Tenth mo. 20.—Follows Christ's example. 2 Cor. 8: 7-9.

Fourth-day, Tenth mo. 21.—An Old Testament vow. Gen. 28: 20-22.

Fifth-day, Tenth mo. 22.—Characteristic of saints. Isa. 32: 1-8.

Sixth-day, Tenth mo. 23.—A part of God's service. Ex. 35: 21-29.

Seventh-day, Tenth mo. 24.—According to ability. Deut. 16: 9-12.

The double commendation of the Corinthians' giving was that it ministered to the wants of the needy saints, and that it also abounded through many thanksgivings unto God. Our giving to missions is only secondarily to supply physical necessities; it is primarily for a ministering to the spiritual needs of those to whom our missionaries go. If Paul could so highly commend an eleemosynary giving, how much more highly shall we esteem the grace that moves directly along the lines of Christ's commands to go and preach?

Unending and unbounded gratitude is God's due, but men need reminders of duty, and this is one fruit of giving. The Jewish beneficiary glorified God for the brotherhood in Christ made manifest in this tangible way; the heathen to whom light comes give thanks for their new knowledge, and are cause of joy in heaven; the giver also is in the circuit of the blessing as the one by whose faithfulness this new occasion of earth and heaven-born praise was afforded.

In the midst of it all, and rising above every other ascription and every other cause for thanksgiving, is the one with which this chapter closes: "Thanks be to God for His unspeakable gift." He set the pattern of giving, and our Lord only strengthened the force of the example in that He who was rich became poor for our sakes.

Giving and thanksgiving will be found in close relations in another way, if we proceed along Pauline lines. He proposed that a habit of giving be formed—a laying by weekly as God has given prosperity. Now if we review God's dealings weekly we shall certainly be established in a habit of gratitude, and if we follow the example set by Abraham at the vale of Shaveh, and of Jacob at Bethel, and taught by our Lord Himself, our feeling will find a concrete form of expression.

We desire the spread of the kingdom, but the potency of our desire does not consist in the eloquence of our words, but in the adequacy of our giving to come up to the measure of the wants of the ungospelized world.

CHRISTIAN ENDEAVOR IN CUBA.

September 15th the Christian Endeavor Society of the Friends' Meeting in Gibara, Cuba, held their first Endeavor Social, the second social occasion the society has enjoyed, the first being a picnic in a cave near the city. The lawn of the mission premises between the church and school buildings was lighted with Chinese lanterns, and arranged with seats, table, Christian Endeavor banner, pretty plants, etc. The evening was pleasantly passed in simple games, singing, extemporaneous speeches by officers of the society and missionaries, closing with prayer. Pineapple ice was served as refreshment. These young people were surely in better condition the next day than after a night spent in dancing.

The Christian Endeavor Society of Gibara, Cuba, held an Echo meeting of the Denver Convention on the evening of September 5th. The room was prettily decorated by the members, and those on the program filled their places with credit. A pretty banner with the monogram, was prepared for the occasion. Where the odds are so against us it does our young people good to get a glimpse of the victorious forces of Christ in other parts.

The fact is that sin is the most unmanly thing in God's world. You never were made for sin and selfishness. You were made for love and obedience.—J. G. Holland.

MY PILOT.

BY CHAS. M. SHELDON.

O, my heart has been tossed on a wave of unrest,
But my Pilot has just come on board;
And He's steering my ship to the haven that's blest,
Where the tempests of sin never roared;
He knows all the dangers, below and above,
All the treacherous currents of sin,
And with confidence born of my faith and my love
I know He will bring me safe in.

He has piloted many a soul in the dark;
He has never lost one, young or old,
When the storm has burst fierce o'er the quivering bark

And the wind has ragged bitter and cold;
O Pilot, my faith in Thee grows with the years;
Thou hast never lost one of Thine own,
Forgive me my past with its cowardly fears,
I would know Thee as also I'm known.

I will rest me with Him who is never weary;
I will joy me with Him who is never afraid;
I will hide me in Him when 'tis gloomy or dreary
On account of the mists which my doubting has made;

And, when the sun breaks on the blessed to-morrow,
I have faith in my Pilot to trust him for aye.
I shall see Him and love Him, and never a sorrow
Shall dim my belief in that glorious day.

—"The C. E. World."

Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied, there will be less need of the labor of the hoe. If a man wished to quench fire, he might fight it with his hands till he was burnt to death; the only way is to apply an opposite element.—Andrew Fuller.

Things of Interest Among Ourselves.

Albert Wright, formerly of Canada, but for the past two years of New Providence, Iowa, is resident minister this year at Earlham, Iowa.

Louis E. Stout and Dr. Seth Mills took part in the funeral services of Joshua Armstrong, who was laid to rest in Plainfield, Ind., on the 1st inst.

John Danks, of Emporia, Kansas, commenced a series of meetings at Drummond, Eighth month 12th, continuing three weeks. There were several conversions and eight accessions to the church.

The new Friends' Meeting House at Earlham, Iowa, will soon be ready for holding meetings. At present the meetings on First-day are held in the Opera Hall, and the mid-week meetings at private houses.

At Barber's Mill Monthly Meeting, held at Pleasant View, Tenth month 3d, Charles M. Elliott was duly recorded as a minister of the Gospel through the concurrence of Marion Quarterly Meeting.

Frank Moorman, who has been resident minister at Bloomingdale, Ind., during the past year, will serve in the same capacity at La Porte for the coming year. He closed his ministry at Bloomingdale on the 4th. La Porte is situated in the northern part of Indiana.

We are informed that J. S. Bond has been appointed monthly meeting correspondent, and Emma Spickord, correspondent for THE AMERICAN FRIEND, at the monthly meeting, held at Pleasant Valley, Kansas. We also note that the monthly meetings at Pleasant Valley are held with a very good attendance.

John M. Watson has been having a very satisfactory visit at Guilford College. He writes that it has been a great comfort to him to find how uplifting the students' prayer meetings and the general religious work of the college are. He mentions that there is an urgent need of rooms where more students can live at small expense.

On the 27th ult. Minnie Bassett preached her farewell sermon at Spiceland, Ind., using as a text, "Awake, put on thy beautiful garments, oh, Jerusalem." Her ministry has been a blessing to many who have been turned to Christ. She has endeared herself to Friends in Indiana wherever her lot has been cast, and will be greatly missed.

Our sincere sympathy goes out to our valued friend, Eliza C. Armstrong, of Plainfield, Ind., who has been called to part with her life companion. Joshua Armstrong, whose death is announced among our obituary notices, lived a strong, faithful Christian life, and he was ready for his change. His wife has for years been one of the most active women in our branch of the church, and we can only hope that her deep baptism may work out its fruit in her future service in the church.

A unique meeting was held for mothers and their babies at the Friends' Meeting House, Lynn, Mass., on Sixth-day, the 2d. The rising generation was well represented, the little ones ranging in age from 2 months to 3 years, and they, taken together with the parents and friends, made a large and pleasant company. The meeting was a preliminary one to a more formal service and consecration by the meeting, to take place by request of the parents. It was hoped that the importance of associating the children with the membership of the church would be felt. A social hour followed the meeting, and light refreshments were served. All who attended were much pleased with the entertainment, and much good should result from the work thus inaugurated.

Some of the members of Homestead Monthly Meeting at Pleasant Valley, with others of the community, gave the resident minister and wife a happy surprise on the evening of Ninth month 30th. They were presented with two checks and some other valuable gifts. Supper followed, which was served to all. A good evening was spent, which was closed with prayer, praise, and a "God bless you!" hand-shake.

Cornwall Quarterly Meeting of Friends will be held at Clintondale, Ulster County, N. Y., on Fourth and Fifth-days, Tenth month 21st and 22d. On Fourth-day the Meeting of Ministry and Oversight will meet at 2 o'clock, p.m. A gospel meeting, conducted by Mary J. Weaver and others, will be held at 7 p.m. of the same day. On Fifth-day the quarterly meeting opens with devotional service at 10.30 o'clock, a.m. Business session, 1.30 o'clock, p.m. A quarterly meeting Christian Endeavor Union rally will be addressed by J. Lindley Spicer at 7.30 o'clock, p.m.

Jane B. Votaw, in writing to have her address changed from Newberg, Oregon, to Tacoma, Washington, says:

"My husband and I have come to Tacoma to spend our last days near our children. We are getting along in years. My husband, Jonathan Votaw, is in his eightieth year, and I in my seventy-fourth. We will miss our dear friends and the Friends' Church, but we longed to be near some of our children. The Lord has wonderfully blessed us all along the journey of life, and is still blessing us with a very comfortable home here, and we are sure we will find good Christian friends in other churches; yet we want to keep in touch with our dear old mother church."

Their address is now 634 Steel Street, Tacoma, Wash.

The following communication has been received. The enterprise referred to certainly merits the utmost encouragement from our members:

"The concern to provide the comforts and safeguards of home life for our young members who in their callings are unavoidably exposed to the temptations of city life, having taken tangible shape by opening the well-appointed dwelling, No. 1623 Summer Street, Philadelphia, we extend a cordial invitation to this class, trusting with their kindly co-operation to make it a Christian home.

"We would not lift from the youthful heart its own appointed share of responsibility and accountability, yet we do want to come into helpful sympathy with our young friends in such a way as will best conserve the real interests of all.

"A limited number of young men and women can be accommodated at reasonable rates.

"On behalf of the managers,

"BENJAMIN VAIL."

BORN.

WHITE.—Born to Henry A. and Elizabeth M. White, a son, Murray Meader White, Eighth month 24th, 1903, at High Point, N. C.

MARRIED.

BOND—WRIGHT.—At the home of the bride's parents, in Harveysburg, Ohio, Ninth month 30th, 1903, by Friends' ceremony, in a meeting held under the care of a committee of Woodbury Monthly Meeting, N. J., Grace Lillian Wright to Walker McClan Bond, of Winchester, Va. Their home will be in Philadelphia.

DIED.

ARMSTRONG.—At his home in Plainfield, Ind., Ninth month 29th, 1903, Joshua Armstrong. His was a well-lived life, crowned with a triumphant entrance into the celestial city.

DAVIS.—At his home in Haviland, Kansas, Eighth month 31st, 1903, Hiram M. Davis, aged nearly 59 years. He was recommended as a minister of the Gospel by Timbered Hills Monthly Meeting, Kansas, in 1888. He was a charter member, and for five years resident minister of the meeting at Crestline, Kansas, and for two years was resident minister at Hoisington, Kansas.

JOHNSON.—At his home in Hamilton County, Ind., Eighth month 25th, Wm. H. Johnson, aged 84 years.

WILLIAMS.—At her home in Wayne County, Ind., Ninth month 6th, 1903, Cynthia Ann Williams, aged 70 years and 29 days. She was an elder of West Grove Monthly Meeting.

Events and Comments.

The United States Steel Corporation last week declared a quarterly dividend of one-half of 1 per cent., against 1 per cent. which it has previously paid.

Superintendent Mills, of the West Point Military Academy, has reported that hazing has been practically abolished at that institution.

The postal expenditures of the United States Government last year exceeded the receipts by \$4,560,000, but the financial operations of the postal service amounted to more than \$1,026,730,000.

Mayor Harrison, of Chicago, is said to have declared that he believes that "graft" exists in Chicago to a very great extent and that he proposes to hunt it out.

The Trades League of Philadelphia last week adopted resolutions encouraging and inviting the Wabash Railroad to seek an entrance into Philadelphia. These resolutions were forwarded to the Wabash officials. On account of the standing of the Trades League in the community, this action is of more than passing interest in connection with the fight between the Pennsylvania and the Wabash Railroad systems.

ORIGIN

Of a Famous Human Food.

The story of great discoveries or inventions is always of interest.

An active brain worker, who found himself hampered by lack of bodily strength and vigor and could not carry out the plans and enterprises he knew how to conduct, was led to study various foods and their effects upon the human system. In other words, before he could carry out his plans, he had to find a food that would carry him along and renew his physical and mental strength.

He knew that a food that was a brain and nerve builder (rather than a mere fat maker), was universally needed. He knew that meat with the average man does not accomplish the desired results. He knew that the soft gray substance in brain and nerve centers is made from Albumen and Phosphate of Potash obtained from food. Then he started to solve the problem.

Careful and extensive experiments evolved Grape-Nuts, the now famous food. Grape-Nuts contain the brain and nerve-building food elements in condition for easy digestion. The result of eating Grape-Nuts daily is easily seen in a marked sturdiness and activity of the brain and nervous system, making it a pleasure for one to carry on the daily duties without fatigue or exhaustion. The food is in no sense a stimulant, but is simply food, which renews and replaces the daily waste of brain and nerves.

Its flavor is charming, and, being fully and thoroughly cooked at the factory, it is served instantly with cream.

The signature of the brain worker spoken of, C. W. Post, is to be seen on each genuine package of Grape-Nuts.

Look in each package for a copy of the famous little book, "The Road to Well-ville."

At a dinner given by the Ancient and Honorable Artillery Company of Boston to the Honorable Artillery Company of London, while visiting Boston last week, it is said that the cost of each plate was \$75, making a total cost for the feast of \$60,000.

An attempt was made on the 5th by a violently insane man to reach President Roosevelt at the White House. He was intercepted, and in the struggle that followed he drew a revolver and fought furiously. He disclaimed any intention to injure the President.

It is reported that the Macedonian insurgents are preparing a manifesto declaring that they have decided to suspend operations until spring in order to see whether reforms will then be applied. This information, however, can hardly be relied on. In fact, it is extremely difficult to get any authoritative news regarding the Bulgarian situation.

The airship built by Professor Langley, secretary of the Smithsonian Institution, was launched on the 7th. The experiment, which had been carefully planned, and delayed for months, was a complete failure. The immense flying machine, after leaving the track for its flight through the air, was carried by its own momentum and then fell gradually into the Potomac River, whence it emerged a total wreck.

According to information received at Yokohama, the Russian Minister at Peking has informed the Chinese Foreign Office that Russia will never evacuate Manchuria unless her latest demands are granted. Japan is still playing her part and refuses to quietly acquiesce in Russia's aggressive policy in the far East. The differences between Japan and China are very acute, and a crisis is expected at any time. That this will result in war is hardly likely, though it is a possibility.

Compared with the month last year, government revenue during September fell off \$3,610,000, most of the loss coming from customs. Expenditure at the same time increased by nearly a million dollars, and the surplus of revenue amounts to \$6,538,855, against \$11,025,583 a year ago. Whether the loss in revenue is due to the reactionary tendencies in business it is too early now to say. There is every prospect, however, that the public revenue will be considerably affected before the end of the present fiscal year by the turn in the tide of prosperity.

Booker T. Washington, head of the Tuskegee (Ala.) Institute, who is in Paris, has been besieged by French reporters anxious to obtain an expression of his views on the negro question. In order to escape attention he is traveling under the name of "Jones." "I have spent some days in Normandy," Booker Washington said, "where I have studied agriculture, and what I have seen is remarkable from all points of view. The dairy interests particularly attracted my attention." He declined to speak to the French press representative regarding his entertainment by President Roosevelt.

IS YOUR STOMACH ON A STRIKE?

There is Nothing to Prevent Your Employing a Substitute to Do Its Work.

There is such a thing as forbearance ceasing to be a virtue even in the case of one's stomach. There is no question but that some stomachs will stand a great deal more wear and tear and abuse than others, but they all have their limit, and when that limit is reached the stomach must be reckoned with as sure as fate. The best way, and really the only effective way, to treat your stomach when it rebels is to employ a substitute to do its work. This will give the weakened and worn-out organ an opportunity to rest and regain its strength and health.

Stuart's Dyspepsia Tablets relieve the stomach of its work by taking up the work and doing it just as one set or shift of workmen relieves another. They actually digest the food in just the same manner and just the same time as the digestive fluids of a sound stomach do. In fact, when dissolved in the stomach, they are digestive fluids, for they contain exactly the same constituents and elements as the gastric juice and other digestive fluids of the stomach. No matter what the condition of the stomach is, their work is just the same. They work in their own natural way without regard to surrounding conditions.

The stomach being thus relieved by Stuart's Dyspepsia Tablets, is restored and renewed by Nature, and the rest of the human body does not suffer in the least by reason of its failure to perform its work.

A Wisconsin man says: "I suffered the pangs of dyspepsia for 10 years. I tried every known remedy with indifferent results until I was told of the remarkable cures of Stuart's Dyspepsia Tablets. I bought a box, began taking them and forgot I had a stomach. Three boxes cured me completely. I have had no trouble whatever for a year, and have an appetite like a harvest hand and can eat anything that is set before me without fear of bad results."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50c. a box. The druggist never fails to have them in stock, because the demand for them is so great and so pronounced that he cannot afford to be without them. People who could not get them of one druggist would go to another, and would get in the habit of buying their other drugs there as well as their Stuart's Dyspepsia Tablets.

Two little girls, aged six and eight years, were discussing religious matters. The older one said to her sister, "Which would you rather do, live, or die and go to heaven?"

"Why," the young one said, "I would rather live."

Whereupon the older one burst out with the emphatic question, "Sarah B—, what does your religion amount to?"—"Woman's Journal."

Whether we climb, whether we plod,
Space for one task the scant years
lend,
To choose some path that leads to God,
And keep it to the end.

—Lizette W. Reese.

VERY LOW RATES TO CALIFORNIA, ARIZONA, MEXICO, NEW MEXICO AND OTHER WESTERN POINTS, VIA SOUTHERN RAILWAY.

Any one desiring to make a trip to California, Arizona, Mexico, New Mexico or other Western points, either for business or pleasure can do so now at a small cost.

Daily until November 29th, 1903, inclusive, special one-way colonists' tickets will be sold via Southern Railway at rate of \$49.75 from Philadelphia to Los Angeles, San Francisco, and other points; proportionate low rates from other points.

The Southern Railway operates on fast trains, tri-weekly, high-class, personally-conducted vestibuled excursion sleeping cars between Washington, Los Angeles and San Francisco without change, via Atlanta, New Orleans and El Paso, in which the double berth rate is only \$7.00.

Excursion sleeping cars leave Washington on Mondays, Wednesdays and Fridays.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

"The neglect of the English Bible incapacitates the rising generation to read and appreciate the masterpieces of English literature from Chaucer to Browning, and it strikes out of their consciousness one element, and for centuries the controlling element, in the production of your civilization and mine."—Nicholas Murray Butler.

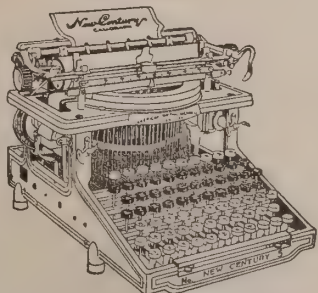
A 100-foot ledge of tin ore is reported to have been discovered near Lost River, in the Cape York District, north of Cape Nome. A hundred pounds of sample rock has been brought down for shipment to Pittsburg.

The

New Century

TYPEWRITER

does the **BEST WORK** and lots of it, **EASILY**.



Strong, Thoroughly Built,
Superior in results to any other.

Write for
"THE BOOK OF THE NEW CENTURY."

AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 6 lines is 25c.; 5 lines, 5 times 20c.; 4 lines, 4 times 15c.; 3 lines, 3 times 10c.; 2 lines, 2 times 5c.; 1 line, 1 time 2c. Larger space is charged at the same rate. Cash with order.

FLOWERS AND SHRUBS.—You should plant this Fall. Send for our new Floral Guide, just out.
The Conard & Jones Co., West Grove, Pa., Box X

FOR SALE.—5000 of Amos Kenworthy's "Never fail to bear" Hardy Northern Grown "Friday" peach trees. Write me. **JESSE OVERMAN, Knights-town, Ind.,** successor to Amos Kenworthy.

FOR RENT.—S. W. corner Twentieth and Arch Streets, attractive house, 13 rooms and 2 baths, in thorough order. Would rent to private family at moderate figure. Apply to Girard Trust Company.

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE Co., Miami, Ind. Ter.**
Please mention this paper when writing.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry, 22 South Second Street, Philadelphia.**

TWO PLEASANT ROOMS to rent, either with or without board, in a Friend's family, near Logan Square. Address Sarah J. Orr, 1933 Vine Street, Philadelphia.

GIVEN AWAY.—To advertise our Quaker Ointment, we will send free to every reader of this paper a beautiful pair of nickel-plated, gold handle scissors. **Davis Mfg Co., Butlerville, Ind.**

WANTED.—Young Friend to serve as mother's helper in Friend's family in Philadelphia.
Address T., **AMERICAN FRIEND.**

ROOMS TO LET.—2 parlors, first floor; 2 rooms, third floor. Call or address, Anna Lightfoot, 4107 Ogden St., W. Philadelphia.

Police Captain: "So you shot the dog. Was he mad?"

Officer Grogan: "No, sor; but th' leddy thot owned him was."—**"Epworth Herald."**

GAME LAWS EXPLAINED.

The Southern Railway has just issued for the season of 1903-1904 a beautifully illustrated book entitled, "Hunting and Fishing in the South," which is descriptive of the best localities in the South for various kinds of game and fish, and outlines the game laws of Virginia, North Carolina, South Carolina, Kentucky, Georgia, Florida, Alabama, Tennessee and Mississippi—the States penetrated by the Southern Railway. Copies of the book can be obtained from Chas. L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia.

ATLANTA AND THE SOUTHWEST.

The Seaboard Air Line Railway offers excellent service to all points in the South and Southwest. Through sleeping cars from Philadelphia, Baltimore and Washington. A la carte dining car. Address **W. E. Conklyn, General Agent, 1411 Chestnut Street, Philadelphia, Pa.**

Ballington Booth has been telling his friends about a woman who stood up to testify to her conversion in the days he was with the Salvation Army. She said: "I was very foolish and vain. Worldly pleasures, and especially the fashions, were my only thought. I was fond of silks, satins, jewelry, ribbons, and laces. But, my friends, I found they were dragging me down to perdition. So I gave them all to my sister!"

Knit Underwear

Here are just a few of the remarkable values that the department offers. We venture to say that not so many or such good values can be found in any other one store in the city. But, it must be remembered, few stores in the whole country have the buying power that this one has. Good-sized lots of each of the following:

Men's Underwear—shirts and drawers, of medium-weight mixed natural wool; regular 75c quality—now 50c each.

Men's Underwear—shirts and drawers, of medium-weight French balbriggan—special at \$1.00 each.

Men's Fleece Underwear—shirts and drawers in silver gray; all made with covered seams; regular 50c quality—now 39c each.

Women's Vests—of ribbed cotton; good seconds of a 50c quality; we have five hundred dozen, and could sell twice that number if we could get them—special at 25c each.

Women's Gossamer Vests—with long sleeves; women wear these all the year; strictly firsts, and regularly 50c—now 25c each.

Boy's Underwear—shirts and drawers of natural fleece; regular 50c quality—now 25c each.

Children's Ribbed Underwear—vests and pantalets, in a winter weight—special at 25c each.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

We Should Like

to hear from any of our readers who may be considering the subject of advertising. It is not hard to demonstrate the value of space in THE AMERICAN FRIEND, and we are particularly desirous of having the advertising patronage of our own members. It is an excellent way to support the denominational paper, and we can present some facts which make it a strong business proposition. Write for rates and full information.

THE AMERICAN FRIEND,
718 Arch Street,
PHILADELPHIA, PA.

Japan has been called "The United States of the Orient." The name is quite appropriate owing to the fact that our country is being taken as the model of the "new Japan."



SAVE 1/2 YOUR FUEL

or get all the heat you pay for. When you use a Rochester Radiator you do.

Rochester Radiator Co.,

77 Furnace St.,

Fully Guaranteed.
EASY
Write for book-let on heating houses.

Rochester, N. Y.

Some English critics have been aroused by another "American Invasion" in the shape of "reformed spelling." One critic bursts into rhyme in "The Tatler":

"Fonetik speling I abhor,
And nawt can rowz mi bile
Or ruffel up mi temper mor
Than Izak Pitman'z stile.

"The Yanky 'theater' and such
As folo in its trane
Anoi mi gentl sole so much
That I becum profane.

"A traveler with but wun 'l'
Will make me simply fome,
For foke hoo canot lern to spel
Had beter stop at home.

"Wun nedes to be no pedagog
To shun this horid voge;
Cood he hoo rites down 'catalog'
Be other than a roge?"

A teacher asked her class to name five different members of the "cat" family. Nobody answered, till at last one little girl raised her hand.

"Well?" said the teacher, encouragingly.

"Father cat, mother cat, and three little kittens!"

Who is
MACBETH?
The maker who
isn't afraid of his
lamp-chimneys.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

MACBETH, Pittsburgh.

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain.

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

ARMSTRONG & McKELVY
Pittsburgh.
BEYMER-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR }
ECKSTEIN } Cincinnati.
ATLANTIC }
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY
Cleveland.
SALEM
Salem, Mass.
CORNELL
Buffalo.
KENTUCKY
Louisville.



DWELLING house in the city of Elizabeth, N. J., built one hundred years ago, has always been painted with Pure White Lead and Linseed Oil—nothing else.

There is not a crack, blister, blemish or imperfection of any kind in the paint. Makers of mixtures, beat this record if you can!

Be sure the brand is right. Those in margin are genuine, and made by "old Dutch process."

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

ARMED FOR EMERGENCIES.

The bland young man with the large hand-bag rose and bowed low as the lady of the house entered the parlor. "Madam," he said, "while waiting for you to come down-stairs I have taken the liberty of looking about me.

"The charming young girl," he continued, "whose face is framed in that leather case—which I notice has started away from the back at the edges and needs a slight application of a paste which I am here to show you—is your very image. Except that you look too young to be the mother of such a blooming girl, madam, I should say she must be your daughter. As it is, she certainly must be your sister. Now this paste—"

"You needn't get out your paste, young man," said the woman, coldly. "That 'blooming girl,' as you call her, is my husband's daughter by his first

wife, and she is now a woman nearly fifty years old, and has lost most of her hair; and that photograph frame is going to be thrown away, and now—"

But the agent had dived into his bag and brought up a half-pint bottle of some dark liquid.

"If you are in communication with her, madam, or will give me her present address," he said, glibly, "I should be pleased to forward, free of expense, this sample bottle of Huckin's 'Hope for the Hair.' It will restore the color, texture, length and curl, and afford no injury to the scalp or nerve-centers."—"Youth's Companion."

Respectability may be contagious, but some people fail to catch it at the right time.

A small voice in a man often has the same effect as a hole in a nickel.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.
ASA S. WING, Vice-President.
JOS. ASHBROOK, Man. Ins. Dept.
SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.
DAVID G. ALSOP, Actuary.
J. BARTON TOWNSEND, Assistant Trust Officer.
C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

A Good Story

bears repeating. Our's is of Life Insurance — Its Value to the Family — And the Profits that go to Our Policy-Holders.

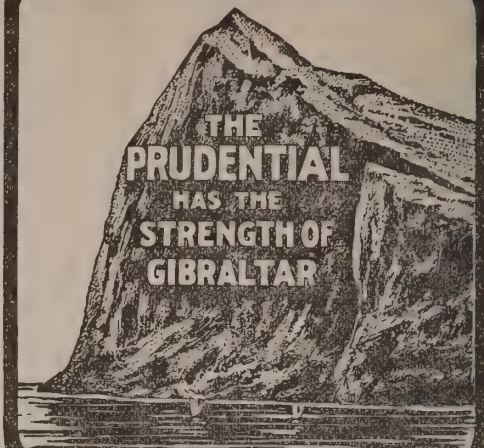
The PRUDENTIAL

Insurance Company of America

JOHN F. DRYDEN
President

Write for Particulars. Dept. 67.

HOME OFFICE
Newark, N. J.



A Matter of Method

IT is pleasant to look back and trace the growth of one's business under the stimulus of work well done.

Starting some eight years ago in a very small way, we have in the course of that time gained as customers many representative concerns, who, attracted by the betterness of our work, have been kept by faithful service and just treatment.

WE have never attempted to do a large or miscellaneous business, but have chosen rather to confine ourselves to the better class of work, within such limits as would enable those most interested in the welfare of the business to give close personal attention to even the smallest detail of every order.

ONLY in this way can the best results be achieved, for the man who takes the order and knows exactly what the customer wants, must also be the one who watches the work at every stage to see that its utmost possibilities are realized.

GOOD equipment counts for much in the prompt execution of orders, and this equipment we have. But after all, it is in the manner of using his tools that the printer shows his standard, his taste, and his knowledge of the printing requirements of the present-day business world. Our work best illustrates these points as they apply to us.

ONE thing more—keeping promises. That, next to the quality of our work, we believe, is responsible for the holding of customers year after year.

MAY we have the pleasure of printing for you this Fall?

The Leeds & Biddle Co.
Incorporated

Makers of the Better Kind of Printing
1019-21 Market Street, Phila.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

LEARN SHORTHAND

Taught by mail or in school. Moderate rates.

PROVIDENT SCHOOL OF SHORTHAND

805 Provident Building, Philadelphia, Pa.

WABAN SCHOOL, WABAN, MASS.

A Superior Preparatory School for Boys.

J. H. PILLSBURY, A. M., Principal.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

A man never realizes how much he can't do until he tries it.

Acker has it — Absolutely Dry Roast.

Stenography, Typewriting,
Mimeographing and Reporting
LYDIA ARETE CONN,
805 Provident Building, Philadelphia, Pa.

STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 20 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, JR.) 524 & Media Sts., Philadelphia

A. M. ADAMS, PRINTING
230 N. Twelfth St., Philadelphia.
BELL TELEPHONE.

Oklahoma Farms

Friends desiring to locate among Friends, and near Stella Academy, should address E. J. Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

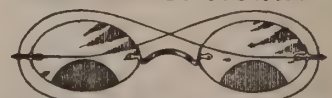
E. J. VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

LIFE OF STEPHEN GRELLET BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH
29 E. Penn Street Germantown, Pa.

WILLIAM S. YARNALL
Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

The American Friend

Vol. X

TENTH MONTH 22, 1903

No. 43

PAGE

EDITORIALS.—England and France Agree
to Arbitrate.—The Church of the
Living God 719, 720

Re-converted Christians 720
Theodore L. Cuyler.

Canada Yearly Meeting and the Cana-
dian Northwest 721

Samuel Rogers 722
William I. Moore.

In Memory of Lydia M. Henshaw . . 723
Cyrus R. Dixon.

THE INTERNATIONAL LESSON 724
Lesson for Eleventh month 1, 1903.

CHRISTIAN ENDEAVOR 725
Topic for Eleventh month 1, 1903.

CORRESPONDENCE 726

THINGS OF INTEREST AMONG OURSELVES, 727

BORN.—MARRIED.—DIED 728

EVENTS AND COMMENTS 729

THE TRUE CHURCH.

Is the brotherhood then unbroken? Does love prevail? Is Jesus in the midst? Do they pray, and praying receive? Ah, this then is the Church. But, are they full of mutual rivalries, hatreds, and contempts? Have they no discipline of mutual ministry, no prevalent prayer, no test of the inward relation to Jesus? Then, that may be the Church of Rome, or the Orthodox Church, or the Church of England, or an Independent Church, but it is not what Jesus Himself means by His Church at all.

ROBERT F. HORTON,
in "The Teaching of Jesus."

SUBSCRIPTION PRICE, \$1.50 A YEAR ❖ ❖ ❖ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone Spruce 33-55.

Clerk.

**HOTEL
EMPIRE**Broadway and
63d Street,
N. Y. City.**A FAMILY AND TRANSIENT HOTEL.**

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.
Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

The Tonic
Par Excellence.**QUINA-LAROCHE**is highly recommended as a preventive of
Colds and Influenza
and as a specific remedy for
Typhoid
and Malarial Fevers.E. FOUGERA & CO., 26-30
N. William St., N.Y.**Kitchen Outfits**At Reasonable
Rates**J. FRANKLIN MILLER**

1626 CHESTNUT STREET

Free delivery in city and suburbs.

OSTEOPATHY**EDWARD D. BURLEIGH
ALEXANDER STETSON**

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.

Bell Telephone

Consultation free.

S. F. BALDERSTON'S SON**Wall Paper and
Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

2 S. 9th St., (above Chestnut, opposite Post Office.)

LIFE OF STEPHEN GRELLET**BY WILLIAM GUEST.**

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street

Germantown, Pa.

WILLIAM S. YARNALL

Manufacturing OPTICIAN

**118 S. FIFTEENTH ST., PHILA.**

4th Door Below Chestnut St.

The Provident Life and Trust Co.**OF PHILADELPHIA. Office, 409 CHESTNUT STREET****CAPITAL, \$1,000,000****ASSETS, \$61,615,271.43**

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

**INSURES LIVES, GRANTS ANNUITIES, RECEIVES
MONEY ON DEPOSIT, returnable on demand for
which interest is allowed.****And is empowered by law to act as EXECUTOR
ADMINISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AGENT, etc.****All Trust Funds and Investments are kept separate and apart from the assets of the Company.****SAFE DEPOSIT VAULTS.****BOXES \$5 AND UPWARDS****SAMUEL R. SHIPLEY, President.****T. WISTAR BROWN, Vice-Prest.
ASA S. WING, Vice-President.
JOS. ASHBROOK, Man. Ins. Dept.
SAMUEL H. TROTH, Treasurer.****J. R. FOULKE, Trust Officer.
DAVID G. ALSOP, Actuary.
J. BARTON TOWNSEND, Assistant Trust Officer.
C. WALTER BORTON, Secretary.****DIRECTORS:****SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,****ASA S. WING,
PHILIP O. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,****THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.****THE
IRON MOUNTAIN
Route**

TO

**TEXAS, MEXICO, AND
CALIFORNIA.***Dining Cars Through Sleepers*Rates, information and
pamphlets upon application**W. E. HOYT, G. E. P. A.,
335 Broadway, N. Y.****H. C. TOWNSEND, G. P. & T. A.,
St. Louis, Mo.****DIRECT LINE TO HOT SPRINGS, ARK.**It is sometimes the mystery of death
that brings one to a consciousness of the
still greater mystery of life.—Kate
Douglas Wiggin.**Misses' and
Children's Clothes**These are only a few of the good
things that will be found in the Miss-
es' Department. Our stock is now at
its best, ranging from simple garments
that cost little to the most elaborate
suits and wraps a dainty miss or a
dresy little woman could ask for—and
all at the fairest prices.**MISSSES' SUITS**—made of mixed cloths;
plaited blouse jacket, with velvet pip-
ing; military collar; double-breasted,
with metal buttons; seven-gore flare
skirt; sizes 14, 16 and 18 years—\$11.50.**MISSSES' JUNIOR SUITS**—of zibeline; box
coat, with side-plaits and belt; double-
breasted; skirt made in side plaits,
sizes, 12 to 16 years—\$18.00.**CHILDREN'S REGULATION DRESSES**—of
blue cheviot; made with emblem on
sleeve, shield and collar; full skirt; sizes
6 to 14 years—\$5.00.**CHILDREN'S DRESSES**—made of broad-
cloth; epaulets over shoulders; waist
made with side plaits; trimmed with
brass buttons; gored skirt, with deep
hem; sizes 6 to 14 years—\$4.00.**CHILDREN'S RUSSIAN BLOUSE DRESSES**—
made of cheviot; trimmed in combina-
tion colors and fancy braid; skirt made
in box plaits; sizes 6 to 14 years—\$6.00**STRAWBRIDGE & CLOTHIER
PHILADELPHIA**

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, TENTH MONTH 22, 1903.

No. 43.

ENGLAND AND FRANCE AGREE TO ARBITRATE.

ENGLISH history seems to the student almost a continuous account of wars between Great Britain and France. If there are two peoples on the earth who have historical right to be called "natural enemies" they would seem to be the English and the French. It would once have appeared a stupendous miracle that these two nations should agree to refer their disputes and contentions to a PERMANENT INTERNATIONAL COURT, but we are so accustomed to "wonders" in this twentieth century that the newspapers hardly think it worth while to proclaim this event. If an English cannon had been fired at one French ship, it would have created a thousand times more excitement than has this agreement not to fight over questions which a court can settle. Here is the agreement:

The Government of the French Republic and the Government of his Britannic Majesty, signatories of the convention concluded at The Hague, July 29th, 1899, for the peaceful settlement of international disputes,—

Considering that, by Article XIX. of that treaty, the high contracting Powers reserve to themselves the right of concluding agreements, with the view to have recourse to arbitration in all cases which they shall consider it possible to submit thereto, have authorized the undersigned to agree to the following provisions:

ARTICLE I.—Scope of the treaty: Differences of a judicial order, or such as relate to the interpretation of treaties existing between the two contracting parties, which may arise between them and which it may not be possible to settle by means of diplomacy, shall be submitted to the Permanent Court of Arbitration established at The Hague by the Convention of July 29th, 1899, on condition, however, that they do not involve either vital interests or the independence or honor of the two contracting States, and that they do not affect the interests of a third Power.

ARTICLE II.—Arbitration bond: In each particular case the high contracting parties, before addressing themselves to the Permanent Court of Arbitration, shall sign a special arbitration bond, setting forth clearly the subject under dispute, the extent of the powers of the arbitrators, and the details to be observed as regards the constitution of the arbitral tribunal and the procedure.

ARTICLE III.—To last five years: The present arrangement is concluded for a term of five years from the date of the signature.

CAMBON,
LANSDOWNE.

We are prone to believe, perhaps too often, that nothing comes of all our work to improve the world and to kill out the evil customs of the race. But here is a tangible case which proves that something *does* come of honest, persevering effort. Ten years ago an international court was a pure dream which practical persons laughed at. But a few men and women,

"who were ahead of their age," believed that it *ought* to come, and they worked for it in solid faith. Now here are two great nations, "natural foes" for centuries, agreeing to use this court for the next five years, and after that they will make a treaty agreeing to use it forever! It is now proposed to arrange a similar treaty between England and the United States. The world does move to those who take bearings!

THE CHURCH OF THE LIVING GOD.

It is well for us occasionally to rise above our narrow conceptions and take a comprehensive view of things. We hear enough of the Church of Calvin, the Church of Wesley, the church of this sect or that, but we hear too little of the "Church of the Living God." There is too much said of "my church" and "their church," and we divide up into little compartments until the body of believers is cut up into little squares like the surface of a checker board. One of the results is that Christians themselves have grown discouraged in the face of the evil that is in the world, and they have in large measure lost that marvelous faith which so abounded in the Apostolic Church, and another result is that those who are not Christians have formed a low estimate of the value and power of the Church. Ask a hundred persons why they do not go to church, and the answers will furnish food for reflection for many days. Churches are all the time in danger of settling down under a system of dead and crystallized ideas, and of going through with a round of perfunctory services which do not appeal to the mass of people very much. In order to overcome this difficulty, the temptation then is to make religious exercises "entertaining," and to draw a crowd by this means. But this is always a failure in the long run, for no church can prosper and grow if it reduces itself to a place of "entertainment." The "entertaining church" is bound to be short-lived, and "its prosperity is," like that of the fool in Proverbs, "its own destruction."

There is only one way out of the difficulty, and that is to increase the power of the Church. We have seen every one of the modern methods tried without effect. It is useless to try to galvanize a dead body into life. The thing to do is to get back to the origi-

nal conception of the Church, and to go to work to realize that apostolic idea. It is the Church of the Living God. The very expression sweeps away dividing lines, dead ideas and perfunctory services, gives us a sense of power and takes us at once up to a high level. It opens an inexhaustible background. The Church is not simply a weak company of people, who helplessly stand at bay and repeat the truths which they have inherited. It is the visible instrument through which the Living God speaks and works. It has all the resources of the Eternal Spirit to draw upon. There is no limit to its possible power. Ten men who become really "joined to the Lord," and so form a part of the Church of the Living God, can more mightily affect a community than ten churches which descend to the plan of "entertainment." The discouraged, pessimistic and hopeless feeling which characterizes so many Christians vanishes the moment one enters the Church of the Living God. Its power is irresistible. It is like the forces which swing the world and planets in space. It is like the current of electric force; it moves as small a thing as a compass needle, or as large as a globe with equal ease. "Yes," our readers will say, "but there isn't any such church." No, there isn't yet, to be sure. But the only reason there is no such church is that church members are not ready for it. It is God's idea of the church, and the idea will be realized as fast as we drop our short range views and become joined to the Lord for membership in this Church of the Living God.

THE death of Samuel Rogers, reported in another part of the paper, removes one of our pillar Friends in this country. Only last year he said, "Twenty-two years ago it was shown to me that God wanted business men in the Church, just as much as He wanted men to go as missionaries to China or Africa." He has been one of these consecrated business men in the Church, and he has made his life count beyond anything he knew himself. He has encouraged every line of healthy Christian activity, while to Canada Yearly Meeting he was in truth a "father."

The patriarchal, the Jewish and the Christian dispensations are evidently but the unfolding of one general plan. How sublime the idea of a religion thus commencing in the earliest dawn of time; holding on its way through all the revolutions of kingdoms and the vicissitudes of the race; receiving new forms but always identical in spirit; and, finally, expanding and embracing in one great brotherhood the whole family of man! Who can doubt that such a religion was from God?—Mark Hopkins.

RE-CONVERTED CHRISTIANS.

BY THEODORE L. CUYLER.

"When thou art converted, strengthen thy brethren." These words were not addressed by the Lord Jesus Christ to an impenitent sinner; they were addressed to Simon Peter before his disgraceful denial of his Master. "Simon," says the heart-searching Saviour, "Satan has asked to have you that he might sift you as wheat; but I have made supplication for thee that thy faith fail not; and when thou art converted strengthen thy brethren." Three important facts stand out in this declaration. The first one is that Peter was not at that time a stranger to true religion; for Christ recognizes that he has "faith." The second fact is that while Satan was about to sift poor Peter with a terrible temptation, Christ had interceded for him that he should not fall away into utter apostasy. The third fact is that Christ foresaw that after his disgraceful fall there should be a recovery, and the impetuous Peter would be one of the most powerful of His apostles.

The word "convert" in the New Testament signifies to face about or to turn around. It describes the movement of a ship when it is "put about" on an opposite course—or the action of a flower when it turns towards the sun. Reconversion is not regeneration. The Bible gives no hint of a second or third new birth of the soul. Reconversion is neither a second awakening of a sinner, or a second regeneration of one who is a true Christian. It is simply a penitent return to God and to the path of duty on the part of an erring and backsliding believer. Peter did not cease to be a Christian on that night of his shameful denial. Nor does many a church member cease entirely to be a Christian during his or her seasons of spiritual declension. There is a life there, but it is life at a pitiable low ebb. Like an apple tree in mid-winter, their roots may be still alive under all the biting cold; but there are no fruits of the spirit on their bare and barren branches.

Peter's heart-process in reconversion was similar to that in original conversion in two vital particulars. He sorrowed for his sin and repented of it. He came to Jesus in genuine faith and entered on a new path of obedience. Re-conversion is a turning unto God; it differs from a first conversion in two respects, viz.: the point set out from is a different point, and the distance traveled over is vastly less.

Tens of thousands of church members are in painful need of a thorough re-conversion. The church gets very little from them except their names on its rolls. The community gets no benefit from their religion. Not only do they not help the work of the Church, they are a hindrance and a reproach. No "revival" is more needed than a re-awakening and a re-conversion of backsliding church members. I once heard the venerable Lyman Beecher say that during a powerful revival in Cincinnati there was a remarkable outpouring of the Holy Spirit in the "Lane Theological Seminary," of which he was then the president. Several of the students whose religious experi-

ence had been very shallow and whose spiritual life was very feeble, abandoned their hopes, and dug down deeper to find the Rock. They were re-converted; and the doctor said that these re-converted men were especially effective when they got into their public ministry.

The first thing for every backsliding church member to do is to come back to Christ. If, like penitent Peter, he weeps bitterly, all the better for him. "He restoreth my soul." That is, Jesus Christ re-invigorates the life, imparts new vitality to the heart's blood, new strength to the spiritual sinews, and new elasticity to the footstep in the path of duty. It is not enough for a backslider to cry out, "Oh, that I could again be what I once was!" That is not the point to be aimed at. My friend, instead of vainly trying to get back your former self, and to reach your old mark, strike out for something better! You cannot run your experiences again in an old mould. The less you think of your former self, and the less you attempt to stereotype an old experience, the better it will be for you. Beseech your Master to give you new power, new inspiration, strength for new service and lay hold of the first lines of useful activity that you can discover. Put off that "old man" with his deeds and put on the new man in Christ Jesus. That means re-conversion.

Having thus come back to Jesus Christ in heart contrition and self-consecration it might do your soul good to make an honest confession, not only to your Master, but to your fellow-Christians. A member who had wandered off into scandalous practices came into our prayer meeting one evening, and standing up before the pulpit made a square, manly acknowledgment of his backsliding. He asked his brethren to forgive him, and prayed God to forgive him. From that time he never alluded to the painful subject again, but threw himself into zealous Christian work—in which he continued until his dying day. There could not be a more profitable and God-honoring service in our devotional meetings than for those who have been delinquents or deserters to make frank confession of their sins and shortcomings. General confession of sin in public prayer is cheap and worthless; but to stand up and acknowledge guilt and the wounding of Christ "in the house of His friends" demands an aroused conscience and sincere penitence; it is a genuine evidence of re-conversion.

I have no doubt that the sad story of Peter's sin and recovery is given in the Scripture for the instruction of those who have fallen into spiritual declension, as truly as the experience of Joseph is given to teach the virtue of charity, or that of Daniel to teach the virtue of courage, or that of Elijah to illustrate the power of prayer. Peter's honest tears of penitence and his subsequent "thou knowest that I love Thee" were the prelude to his glorious apostleship. A stronger and more sympathetic man than ever, he was able to help and to strengthen his weaker brethren. With what earnestness might he have sounded that solemn caution, "Let him that thinketh he standeth take heed lest he fall!"

Perhaps this article may come under the eye of some members of Christ's flock whose spiritual thermometer is sinking to zero, and who having a name to live are not much better than dead. Don't rely on a bygone experience already become musty and mouldy. Repent afresh and "do thy first work." Let your earnest prayer be, "O God, renew a right spirit within me; restore unto me the joy of Thy salvation!" Then with Christ's help, begin to live and speak and act and work as a re-converted Christian.

Man-like is it to fall into sin,
Fiend-like is it to dwell therein,
Saint-like is it for sin to grieve,
Christ-like is it all sin to leave.

Brooklyn, N. Y.

CANADA YEARLY MEETING AND THE CANADIAN NORTHWEST.

[Elias Rogers has sent us this report, of which he writes in a personal letter as follows: "William I. Moore's report was received with general satisfaction by Toronto Monthly Meeting, and it is believed that the proposed colony will be a great success. A number of names have already been received as applicants for homesteads, and it is very desirable that Friends generally should know of the project, so that any who are thinking of going to a new country should have an opportunity of joining the colony."—Ed.]

Owing to the rapid development of the Canadian Northwest Territories, and the great immigration that is now going on to that country, Canada Yearly Meeting is desirous that an effort should be made to have Friends located near each other, in order that a strong, religious and educational center may be built up from which work may be carried on in the new territories.

Under a sense of religious duty, William I. Moore, an esteemed minister among Friends and clerk of Canada Yearly Meeting, obtained a minute from Toronto Monthly Meeting Sixth month last, which was later endorsed by the yearly meeting, liberating him to visit the Northwest and see what could be done in the matter. He has now just returned from a two months' trip to that country, having traveled through a very considerable portion of it, visiting many families of Friends located in different parts, and spending a little time at the one meeting which has been established at Hartney, Manitoba. Many of the Friends out there were deeply interested in the movement, and quite a number expressed their intention of joining the colony. In company with John M. Hodgson, a practical Western farmer of Hartney, Manitoba, and L. J. Thomas, of Toronto (formerly of Hesper, Kan.), a trip was made into the Battleford district and after careful examination a number of townships were selected which it is believed will be desirable sites for a Friends' colony. A portion of the land in each township was set apart by the government for homestead purposes and any person (man or woman) who is the head of a family, or any

male over 18 years of age, can, on application to the government, by the payment of a small fee and doing settlement duties, obtain a free grant of 160 acres of this land. Anyone making an entry for a homestead now will have until the 1st of June next to begin his occupation of the land. These townships are open prairie, slightly rolling. The soil and climate of the whole district make it well adapted for either stock raising or grain growing. This land is now open for homestead entry, and those desiring to join the colony should send in their names as early as possible in order to secure a homestead. Alternate sections in each township have been granted to the Canadian Pacific Railroad, and can be obtained at from \$5.00 to \$6.00 per acre on easy terms of payment. Fuller information will be furnished on application to William I. Moore, 60 Bleecker Street, Toronto, both as to the plans for the colony and the resources of the country, climate, etc.

The total fees will not exceed \$15.00 each for those who join the colony, including the government entry fee for land. It is hoped that a sufficient number of earnest Friends will join the movement to make it a center of moral influence and spiritual power. The sole object of the effort is the building up of the Church and the extension of Christ's kingdom, while at the same time opening the way for those of moderate means to build up a home for themselves and families under exceedingly favorable conditions.

One Friend who arrived at Hartney about ten years ago with about \$300.00, last year had over 11,000 bushels of wheat, and this year his crop will be about the same. This Friend has examined the district selected, above referred to, and states that he believes it to be fully equal to the Hartney district.

It seems to be apparent that any settler obtaining a free grant of 160 acres of land has at once a property worth from \$800 to \$900, with the additional value added of whatever work he may have expended on the property in the way of settlement duties and improvements.

It is hoped that Friends seeking location for agricultural pursuits will get full information in regard to proposed settlement in this district before locating elsewhere.

Dispatches from Germany, Ninth month 8th, state that the next Reichstag will discuss a bill designed to promote temperance by requiring the sale of food and non-intoxicants in saloons in addition to their other drinks, forbidding the drink credit system, and restricting the employment of barmaids.

Temptation is a fearful word. It indicates the beginning of a possible series of lasting evils. It is the ringing of an alarm bell whose melancholy sounds may reverberate in the distant future. Like the sudden, sharp cry of "Fire!" under our windows by night, it should arouse us to instantaneous action, and brace every muscle to its highest tension.—Horace Mann.

FOR THE AMERICAN FRIEND.

SAMUEL ROGERS.*

BY WILLIAM I. MOORE.

Samuel Rogers, second son of Elias Rogers and Sarah Pearson, was born in the township of West Gwillimbury, Simcoe County, Ontario, on the ninth of Tenth month, 1835. When quite young the family moved to Mariposa Township, and later to Yonge Street, near Newmarket, all early settlements of Friends.

He was married in 1855 to Achsah, daughter of Stephen and Rebecca Cody, of Newmarket, who, with two sons and four daughters, survives him.

He went to Louisville, Ky., in 1869, and removed to Cincinnati, O., in 1872, being engaged in the sewing machine business. In 1876 he came to Toronto, and shortly afterwards engaged in the oil business, with which he was connected until the time of his death.

He was a birthright member of the Society of Friends, and deeply attached to its principles, but it was not till he reached mature years that he accepted Christ in the forgiveness of his sins. He was converted in Cincinnati, in the home of Dr. Taylor, during some meetings held by Henry Moorhouse, and from that time, as he said, "I never doubted my acceptance with Christ." Some years after this he fully consecrated himself to the Lord's service, and as he often said, "It was plainly shown to me that the Lord needed business men in the Church just as much as He needed ministers, and that he would bless me in my business." He often testified that this promise had been abundantly fulfilled, and many who have been helped through his faithful stewardship, will rise up to call him blessed. His interest in all branches of the work of the Church seemed only to increase as the years went by. He was actively identified with the Toronto Monthly Meeting from its establishment. He was a beloved elder of this meeting, and his voice was often heard in exhortation, prayer and praise. It is largely due to his faith and patient effort that the commodious new meeting house has been erected in this city.

He took a very deep interest in Pickering College, and in company with the late John R. Harris, of Rockwood, Ont., visited England and Ireland, in 1890, to solicit funds for the school, which had been closed for a number of years. They met with a very generous response, and it was mainly through this that the re-opening of the college, in 1892, was made possible. Since that time he contributed largely toward its support, and rejoiced greatly in the prosperity and spiritual blessing which the school has enjoyed of late years.

Though in feeble health for the last two or three years, yet the end came as a great shock to all his friends. On Fifth-day, the 24th of the Ninth month,

*At his home, 107 Avenue Road, Toronto, Ontario, Canada, about noon on First-day, Ninth month 27th, 1903, Samuel Rogers, a beloved elder of Toronto Monthly Meeting, aged 68 years.

in company with Frederick Andrews and daughter, of Ackworth, England; Gilbert Gilkes, Kendal, Eng., and his brother, Elias Rogers, of Toronto, he visited Pickering College. Though somewhat fatigued, he much enjoyed the visit, and was able to go out to his brother's for luncheon the next day. On returning home he did not feel quite so well, and his physician advised him to keep his bed for a day or two. He was bright and cheerful on the Seventh-day evening, but did not rest very well that night, and soon after 10 o'clock on First-day morning, the 27th of Ninth month, he had a severe attack of the heart. Two physicians were in attendance in a few minutes, but notwithstanding all relief measures, about noon, just as the meeting was closing, he entered into the eternal rest.

The funeral was held on Third-day, the 29th, at the Friends Meeting House, Carlton Street, Toronto, a short service being held previously with the family and near relatives at his late residence, 107 Avenue Road. The meeting house was filled with a sorrowing company, among whom were about eighty employees of the firm of which he was president, who attended in a body. The meeting was addressed by William I. Moore, Howard Nicholson, Robert H. Rogers, who read our late friend's favorite hymn, and Dr. Bruce offered prayer. The teachers and scholars of Pickering College, and the employees and staff of his firm, and many others, sent beautiful floral tributes. The interment took place in Mount Pleasant Cemetery. The following are lines from his favorite hymn:

"Gliding o'er life's fitful waters,
Heavy surges sometimes roll,
And we sigh for yonder haven
For the homeland of the soul.

"To our Father, to our Saviour,
To the Spirit, three in One,
We shall sing glad songs of triumph
When our harvest work is done.

"Blessed homeland, ever fair,
Sin can never enter there,
But the soul to life awaking,
Everlasting joy shall share."

Toronto.

FOR THE AMERICAN FRIEND.

IN MEMORY OF LYDIA M. HENSHAW.

BY CYRUS R. DIXON.

Lydia M. Henshaw was born at Fountain City, Indiana, Eighth month 29th, 1839, and died at her home in Lawrence, Kansas, Ninth month 27th, 1903.

She was the daughter of Nathan and Caroline Thomas. Her father was in the days preceding the civil war an abolitionist of the type which dared to put into action his conviction of right. To this end he was engaged for several years in buying and selling the products of free labor in opposition to slave labor. This was the spirit of the home in which the subject of this sketch was reared.

It was a strong Christian home and she was there trained in childhood to love the Saviour and to yield glad obedience to her Lord and Master. In her edu-

cation she had the advantage of the "Friends' Boarding School," at Richmond, Ind., known now as Earlham College. She chose teaching as her line of service and began this at seventeen years of age, and continued either as public school teacher or missionary for twenty-five years.

On Ninth month 24th, 1862, she was united in marriage with Nathan Henshaw, with whom she lived in faithful companionship and comradeship for forty-one years and three days. They made their beginning home in Hesper neighborhood, Kansas, where they lived for nineteen years. Here were born two sons, B. W. Henshaw, of Denver, Colorado, who with his father survives, and Leland De Forest Henshaw, who died only a few years since.

In 1881 the family left their first home and settled in their present home in Lawrence, where they have lived continuously since.

Lydia Henshaw's life from childhood has been in the church. She has served her Lord by honoring Him as the head of the Church, and by honoring the Church as His purchased possession. She gave three years of her young life to service in the Friends' Mission work among the Indians in Johnson County, Kansas. In the years 1864 and 1865, she with her husband spent one year teaching the freedmen on Island No. 63 in the Mississippi River, and several months in the same line of work at Helena, Ark. During her residence in Hesper neighborhood she served both her monthly meeting and quarterly meeting as clerk, and she also served the Lawrence Monthly Meeting for several years in the same capacity after coming to this place. At the time of the organization of Kansas Yearly Meeting she was appointed assistant clerk of the women's meeting, which place she held continuously until Drusilla Wilson, the presiding clerk, left the State, when she succeeded to that office and continued in this place until a few years ago, when the women's meeting was combined with that of the men, under one set of officers. She early became interested in the Friends' Mission in Alaska, and served that board as corresponding secretary and treasurer until failing health bade her give up the work. Her genial disposition, her spirituality and good judgment, and her insight into character eminently fitted her for the work and service of an elder in the Church, and this station she has held by official action of the Church for many years. Loving God as she did she was richly endowed with the capacity to love nature. She took into her own soul her Maker's love. As she drank in the beauty of His creation, living thus near to nature's heart, and to God, the source of life, she solved the secret of perennial youth. Though the marks of the years showed in her body, her heart was young. Her life was a full and busy one. However, with all this service for her fellows, she was the life and the sunshine of her home. Her life was well lived, and it seems fitting to adapt the Scriptures, and say of her, "She walked with God all the days of her life, and she was not, for God took her."

The International Lesson.

FOURTH QUARTER.

LESSON V.

ELEVENTH MONTH 1, 1903.

DAVID AND ABSALOM.

2 Samuel 15: 1-12.

GOLDEN TEXT.—Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20: 12.

DAILY READINGS.

Second-day, Tenth mo. 26.—David and Absalom. 2 Sam. 15: 1-12.

Third-day, Tenth mo. 27.—David's flight. 2 Sam. 15: 13-23.

Fourth-day, Tenth mo. 28.—David's submission. 2 Sam. 15: 24-31.

Fifth-day, Tenth mo. 29.—Shimei's curse. 2 Sam. 16: 5-14.

Sixth-day, Tenth mo. 30.—Absalom's wicked intent. 2 Sam. 17: 1-14.

Seventh-day, Tenth mo. 31.—Causing sorrow to parent. Prov. 19: 20-29.

First-day, Eleventh mo. 1.—Rebellious children. Isa. 1: 1-9.

Intervening Events.—It is not easy to give the order of the events happening between David's sin and repentance and the time of the present lesson. The important events relating to the lesson are Amnon's crime, Absalom's killing his brother, his flight, his return to Jerusalem through the influence of Joab, his reconciliation, after two years, with David.

Time.—Owing to the statement in verse 7, it is difficult to determine the time. If as most scholars think, "forty" is an error for "four," most of the difficulty is cleared up. On this basis the time of the lesson would be about eleven or twelve years after Lesson 1, or about 984 B.C.

Place.—(1) Jerusalem. (2) Hebron, 20 miles south of Jerusalem, the scene of the beginning of the open rebellion of Absalom.

Persons.—David, now about 62 years old; Absalom, about 25 years old; Ahithophel, the grandfather of Bathsheba (2 Sam. 11: 3; 23: 34), a wise man (see 2 Sam. 16: 23); and Hushai, a wise friend of David.

Absalom was the son of Maacah, the daughter of Talmai, king of Geshur. Geshur was in Bashan, east of the Jordan, about 40 or 50 miles northeast of the Sea of Galilee. David's marriage with Maacah was doubtless for political reasons. She must have been a heathen and brought heathen customs and beliefs into David's household. Absalom was celebrated for his beauty (2 Sam. 14: 25, 26). His character seems to have been as evil as his person was fair.

It seems that there must have been much dissatisfaction in the kingdom, or Absalom would not have had such a following. Exactly to what this was due is not known. Probably there were several reasons. The laws were perhaps severer than in the past, the taxation heavier, and, if the census referred to in chapter 24 took place about this time, that would be an additional cause of unpopularity, for in those days a census was rarely if ever taken except for the purpose of laying heavier taxes or compelling more men to enter the army. (Compare Luke 2: 1-3.) Undoubtedly Absalom played the part of a demagogue.

1. "Chariot and horses," etc. This was in imitation of foreign monarchs, for chariots and horses were not common among the Israelites.

2. "Rose up early." Owing to the hot climate business in the East is carried on in the morning, and

a rest is taken in the middle of the day. "Controversy," better, a "suit." The king gave judgment. Absalom met the people before they reached the king and ingratiated himself with them.

3, 4. "He artfully flatters each suitor by pronouncing a favorable decision on his case, condoles with him on the improbability of his obtaining a hearing, and hints how differently matters would be managed if he were in power."

5. A graphic picture of how he stooped to gain the populace.

6. "Stole the hearts." From David.

7. "After forty years." There is no circumstance from which to date such a period. Josephus reads "four years," and this is probably correct. "Pay my vow . . . in Hebron." It was natural for him to choose this city; it was his birthplace and would arouse no suspicion of his real purpose. Making and paying vows was a common custom.

8. "I will serve the Lord." That is, I will perform a service unto the Lord. This, again, was plausible.

10. "Sent spies." Rather emissaries, who were to prepare the people for a revolt. These doubtless made all sorts of promises to the disaffected. "Absalom is king." The first news the people would have would be that the rebellion was already a success. This would be likely to make them join the rebels.

11. "Two hundred men that were invited." Revised Version. Invited to the ceremonies accompanying the performance of the vow. The idea seems to have been to surprise them into siding with Absalom, or possibly to hold them as hostages.

12. "Ahithophel, the Gilonite." Giloh was a city of Judah a few miles southwest of Hebron (Josh. 15: 51). Ahithophel was the grandfather of Bathsheba and was unfriendly to David partly, doubtless, from David's treatment of Bathsheba while the wife of Uriah, and partly it may be from jealousy. He has been taken as the type of a shrewd evil counselor (compare 2 Sam. 16: 23), and has been compared to Judas. He doubtless was the strength and the brains of the rebellion.

Some think that the reference in Psalm 41: 9 is to him.

PRACTICAL THOUGHTS.

1. Evil training in youth almost always bears evil fruit in maturity.

2. "Physical beauty will not compensate for moral deformity."

No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being the better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

People smile at the enthusiasm of youth—that enthusiasm which they themselves secretly look back at with a sigh, perhaps unconscious that it is partly their own fault that they ever lost it.—Exchange.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR ELEVENTH MONTH FIRST.

GREAT MEN OF THE BIBLE: WHAT DAVID TEACHES US.

1 Sam. 16: 11-13; Ps. 19; John 7: 42.

Second-day, Tenth mo. 26.—About courage. 1 Sam. 17: 32, 40-49.

Third-day, Tenth mo. 27.—About true friendship. 1 Sam. 20: 16-23.

Fourth-day, Tenth mo. 28.—About mercy. 1 Sam. 24: 2-4; 26: 5-9.

Fifth-day, Tenth mo. 29.—About zeal. 2 Sam. 7: 1-3.

Sixth-day, Tenth mo. 30.—About forgetting grudges. 2 Sam. 9: 1-13.

Seventh-day, Tenth mo. 31.—About repentance. Ps. 51.

David had frank historians, and we know much of his life that, judged by any standards that we can approve to-day, we must condemn. Of some of his acts he had to repent, and from some of his sowing he reaped a long and bitter harvest. "The Lord was with him," but not to make him an exception to the rule of cause and effect. God does not have favorites. "He scourgeth every son whom He receiveth"—not because He delights in scourging, but because thereby are secured the peaceable fruits of righteousness.

All that we know of David's earlier years leaves the record clear. The testimonial given him as a youth by Saul's attendant (1 Sam. 16: 48) suggests high ideals well lived up to. Good natural endowments he certainly had, but he does not seem to have been so well esteemed at home as by this "friend at court." Even his father hardly held this youngest son as worth counting in the family possibilities, and the choice of a king over Israel had to be delayed while this unconsidered lad was looked up and brought in from the fields. The harsh and jealous Eliab was not even then ready to allow anything to the stripling, but after the death of Goliath we next hear of Eliab as David's deputy over Judah (1 Chron. 27: 18). Not only was David not discouraged by neglect, but neither was he embittered by unkindness and false suspicions.

David's thoughts and conduct were on a large scale. As a shepherd lad, where others would see only loneliness and monotony, he was laying up materials for the unsurpassed Twenty-third Psalm. As a fugitive and outlaw, he was drinking in inspiration for hymns of unwavering faith and a trust that triumphed over all that man could do to him. His conquests, his hopes, his plans, were all great, and mark his absorption in things that lay above and beyond his immediate self. The lion and the bear that would despoil his father's flock, and the Philistine who mocked Jehovah's people, he slew; but he spared his bitter personal enemy, Saul, when he lay helpless within his power. God's time was soon enough for his personal advancement, though the present must ever be filled with work for the cause he served.

Full of the cares of the kingdom as was David, and notable as were the achievements of his sword, he stands forth as the apostle of meditation and the sweet singer of the church in all ages. His religion

was emotional in the best sense. He knew the value of joy and gratitude as spiritual tonics, and praise seemed to him most comely. He chose and cultivated his states of mind. He dwelt upon God's mercies until his feelings of thankfulness demanded expression. When discouragement and despair sought control he found refuge until his calamities were overpast, and turned his very trials into new provings of the lovingkindness of God who works deliverance.

A MEXICAN ENDEAVORER.

[This appreciative account of our friend, Eucario M. Sein, who has labored for many years in Mexico, should be a source of gladness to us all. The writer of it, James D. Eaton, is an official of the American Board of Foreign Missions (Congregationalist), and speaks with the authority of one who knows. In a personal letter he gives his reason for writing the sketch, as follows:

"We so greatly appreciate the part which is sustained by Eucario M. Sein, of Matehuala, State of San Luis Potosi, in the evangelical work of this country, as preacher, teacher and writer, especially in connection with our Christian Endeavor Societies, that I thought it would be agreeable to your readers, particularly those interested in supporting him as their missionary, to know something of the esteem in which he is held by those belonging to other branches of the Church of Christ.

"It was my privilege to begin work in this State a little more than twenty-one years ago, when there was no other resident missionary of any name in any one of the three northwestern States of Chihuahua, Sonora and Sinaloa."—ED.]

Comparatively few persons have an adequate idea of the territorial extent of the Republic of Mexico, with its fourteen millions of inhabitants. This State of Chihuahua, for instance, has an area almost equal to that of New York and Pennsylvania combined, and from its capital to the City of Mexico the distance is exactly one thousand miles. In the latter city was held in July last the National Convention of Christian Endeavor Societies in close affiliation with the Epworth Leagues, and many delegates from the northern State traveled all that distance at their own charges, which involved large pecuniary sacrifice.

They were not able to secure the national convention for the northern city, but they did "the next best thing" in obtaining the help of the president of the United Society of Christian Endeavor for their State convention that was held last month.

The readers of this journal may not care to be told of all the details of this most enthusiastic gathering of Christian workers, which in many features closely resembled the assemblages with which they are familiar. But they will be glad to know that the Mexican Christians themselves are now sufficiently numerous and capable to take the leading part in these conventions, both national and local.

The strongest personality was that of President E. M. Sein himself, who broke away from pressing engagements in the distant city of Matchuala long enough to spend the days of convention with us. He is a man of wide experience, broad sympathies, excellent judgment and eloquent speech, and his gifts were at the service of all, from beginning to end. At the opening session, which almost coincided with the celebration of Mexico's Independence Day, he thrilled us by his appeal to patriotic sentiments, and by his indignant spurning of the calumnious charge that Mexican Protestants are false to their country.

In the conferences and discussions that followed he was always ready with the timely thought and the wise suggestion that helped to guide to a profitable conclusion. At the farewell meeting a great audience listened intently, at times breathlessly, to his vivid picturing of the act of the woman who touched the border of Christ's garment; and many must have felt impelled to put themselves into saving contact with the Giver of Life, as did she.

Chihuahua holds the oldest Christian Endeavor banner in the country, as it was the first society that was formed under the model constitution; but it would not rest upon its laurels, and it feels it has received a new impulse toward a more vigorous and fruitful life, through the memorable visit of Mr. Sein.

JAMES D. EATON.

Missionary of the American Board.

Chihuahua, Mexico.

Our business is not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; it is not who rise highest in the shortest time, but who is working most patiently and lovingly in accordance with the designs of God.—Joseph Parker.

Correspondence.

Editor THE AMERICAN FRIEND.

Dear Friend: It may be of interest to many to know that there was a much earlier proposition for uniting the yearly meetings in this country, and one more nearly like the plan at present in force than was the meeting of delegates noted in the last AMERICAN FRIEND.

Samuel Bowden, in his "History of Friends in America," Vol. II., page 23, says that in the records of Burlington Yearly Meeting, which was established in 1681, two years earlier than that of Philadelphia, and which became one with the latter body in 1685, the following minute was recorded at the session held in 1685.

"Whereas this meeting judged it requisite, for the benefit and advantage of Truth, and mutual comfort of Friends, that a general Yearly Meeting might be established for the provinces in these parts, northward as far as New England, and southward as far as Carolina, that by the coming of Friends together from the several parts where Truth is professed, the affairs thereof may be the better known and understood; and to the end the same may be assented to by Friends in those parts and places, as above mentioned, it is agreed that William Penn, Christopher Taylor, Samuel Jennings, James Harrison, Thomas Olive, and Mahlon Stacy, do take sure methods, by writing, to Friends or speaking, as may best fall out for their convenience, in order to have the same established."

In 1686, it is recorded that Friends were present from New York, Long Island and Maryland. But none being present from Rhode Island, Virginia, or Carolina, "it was agreed that they be writ to again, to request their consent to have this a general Yearly Meeting as formerly proposed."

From the foregoing records it seems probable that had the methods of transportation been anything like as convenient as at our time, there would never have been any question about uniting the yearly meetings in one body in this day, for they would have been so united from the beginning, and it is not unlikely that many misunderstandings and perhaps even the divisions which rent the churches might have been avoided.

Thy friend,

A. FRANKLIN SWIFT.

Editor THE AMERICAN FRIEND.

You will find enclosed a copy of the resolutions unanimously adopted by Western Yearly Meeting at its recent session, which we would be glad to have published in THE AMERICAN FRIEND.

The address on temperance evening was given by Oliver W. Stewart, of Chicago. A splendid speech, and listened to very attentively by a very large audience. The work the past year of this department has been very good, and we are beginning a new year with the purpose of making it still better.

Very truly,

E. J. CARTER, Supt.

RESOLUTIONS.

Resolutions unanimously adopted by Western Yearly Meeting on the Suppression of the Liquor Traffic:

"Whereas, The result of the liquor traffic in its encroachments upon the rights and privileges of citizenship is robbing the home of love, comfort, peace and happiness, turning boys into vagrants and criminals, and polluting the virtues of the womanhood of our fair land; and

"Whereas, We have repeatedly, together with our sister churches, branded this legalized destroyer of the bodies and souls of so many of our fellow-citizens as the greatest foe of the church and of civic righteousness in government, we believe under a sense of our responsibility to God, the church should speak in no uncertain sound and act in no uncertain way. We believe the voice of the pulpit should be pronounced in its opposition to all participation in legalizing sin, and the membership give this question careful and prayerful consideration. We believe the church should have such advisory oversight of her membership in regard to all their acts which involve the question of morals and of right and wrong, as to keep them from doing anything that might give assistance to any institutions or organizations which openly oppose the best welfare of the church. We, therefore,

"Resolve, That Western Yearly Meeting in annual assembly re-affirm the declarations of last year, that the legal sanction by any form of license, giving it permission, should be withheld, that the endorsement of the license system is incompatible with the spirit of the Friends' Church and the principles of republican government.

"Resolved, That the suppression of the liquor traffic can only be accomplished through a statutory or constitutional prohibitory law, with penalties that will be effective in its enforcement, and in view of the special efforts that are now being put forth in our own State we appeal to the enlightened conscience of our membership, and urge them to withhold their support from any candidate for office who is not known to be opposed to, and who will not pledge themselves to use their official position and influence in favor of the making and enforcement of such laws as will effectually prohibit and suppress the beverage liquor traffic.

"Resolved, That we co-operate with all organizations in bringing such influences to bear on our legislative bodies, in the enactment of such laws as will be more aggressive in the suppression of the beverage liquor traffic.

"Resolved, That we heartily endorse the action of the Five Years' Meeting in calling a conference of all the churches in America in the city of Washington, D. C., in 1906, to formulate a plan by which the temperance forces may become united in action for the suppression of this great evil."

Editor of THE AMERICAN FRIEND.

Soon after boarding the excursion train at Oskaloosa, Iowa, Ninth month 15th, for different points in Indiana and Ohio, the thought that I might once more look into the faces of Western and Indiana Yearly Meetings seemed very dream-like, for forty-nine years had gone by since I attended the latter,

and forty-two since being at the former. Then came a vivid conception—a quick consciousness—that while these long years had been silently dropping into the past, the five yearly meetings here in the Middle West, Ohio, Indiana, Western, Iowa and Kansas, had been greatly increasing. No, I do not mean in numbers merely; I mean more than that; something even better; that they have grown in evangelistic and missionary spirit. How one's heart leaps with gladness in the knowledge that Indiana and Western Yearly Meetings, jointly, have reached out, and are taking territory in Mexico, changing priest-ridden Spaniards to Quaker preachers. Filled with a missionary spirit Iowa has gone to Jamaica, and has now gathered into church membership with Friends 600 souls; and yet, more—in her expansive capacity she is reaching out and touching Cuba. Kansas, the youngest of this sisterhood of five yearly meetings, under cover of her evangelical spirit, is bringing the dusky tribes of Alaska into the kingdom of our coming King. Yes, and not only so; she has established a monthly meeting of Friends, made up of Eskimos, under the Arctic Circle. Think of it! Ohio, reaching yet further, has put herself in religious touch with India. And still more inspiring, the American yearly meetings, unitedly, are reaching out their hand to uplift the lost, nude tribes of East Central Africa through the instrumentality of "Friends' Africa Industrial Mission."

E. B. MENDENHALL.

Marshalltown, Iowa.

NORTH CAROLINA REUNION.

Last year, at the instance of the city of Greensboro, the State Legislature of North Carolina passed resolutions inviting residents of other States whose parents or their ancestors were born in North Carolina to visit the State this year in this month at Greensboro. The matter was well worked up in Greensboro and elsewhere in North Carolina. Very reduced rates of travel were secured, and a vast number of people assembled in the large opera house, the Grand, in Greensboro, on First-day, the 11th, at 3 p.m., and heard A. C. Dixon, of Boston, with spell-bound attention, preach on the visions of Ezekiel about the wheels and dry bones as given in the 1st and 37th chapters of said prophet. A. C. Dixon is an eminent Baptist minister, and, of course, a native of North Carolina.

Next day a great throng assembled in the Grand and listened to various speakers from many States speak of the social, material and political conditions of things, and also of the educational status.

Among these speakers in some respects more especially interesting to Friends was the speech of William Futrell, a Friend and Philadelphia lawyer, president of the North Carolina Society of North Carolina people resident in Philadelphia.

On the next day, the 12th, similar exercises were had before a vaster assemblage under a large open arbor in a park of 100 acres, called Battle Ground Park, six miles northwest of Greensboro. This is the site of the Battle of Guilford Court House, in the Revolutionary War. In this battle General Green commanded the American forces and Lord Cornwallis the British. This battle was fought the 15th of Third month, 1781, and led to the early surrender of Cornwallis at Yorktown the same year.

The speech in its matter and ability of most interest to Friends in this meeting was that made by Joseph M. Dixon, a Friend and a graduate of Guilford College and Congressman from Montana. There were notable men from twenty-seven States in attendance, with hundreds and hundreds of excellent men and women and children of less note from Montana to Florida. Murat Halstead, of Ohio, was apparently the oldest and probably the most widely-known speaker of this occasion.

The best of feeling and the best of order prevailed throughout these three days of the home-coming of the dispersed of North Carolina. The speeches and written communications of and for the occasion are to be printed in a book. Many Friends from the West came back on a pilgrimage to the land of their birth or home of their forefathers, some to see the campus and buildings of old New Garden, now Guilford College.

The college provided a room as its headquarters in the spacious popular hotel, the Benbow, and the college had two days' outing and holiday.

The State appears to be more prosperous in every way than ever before. Friends seem better contented that they remained in the State now than at any time since the war of 1861. We were very sorry we could not get Timothy Nicholson, of Richmond, Ind., to speak for North Carolina Friends in

Indiana at this time. The Governor of the State, with the State officers, honored the occasion by their presence. The Governor made the best speech of all the writer ever heard from him. The meetings were presided over by ex-Senator Ransom, of North Carolina. Next year we hope Western Friends will have a spokesman.

F. S. BLAIR.

Guilford College, N. C.

Things of Interest Among Ourselves.

Wesley Cox has removed from Hollister, Cal., to Whittier, Cal.

We are glad to report the addition of \$100 to the Harriet Green Fund, received from Joshua L. Baily.

Elisha Janeway, who has been visiting meetings in Oklahoma and Indian Territory for the last five weeks, returned to his home in Pleasant View Meeting, Kansas, after yearly meeting.

Rufus M. Jones attended Chicago Meeting, First-day morning, the 11th. He also addressed the Christian Endeavor meeting in the evening, at which there was a large company of young Friends.

Dartmouth Monthly Meeting, Mass., was held the 23d ult., with an all-day meeting. Mead Kelsey, from Rhode Island Quarterly Meeting, was present, and preached two heart-searching sermons. Two persons were received into membership by request.

Sandwich Quarterly Meeting was held at Sandwich, Mass., on the 8th inst. Much pertinent counsel was given in the ministry.

Wm. and Susan T. Thompson returned the minute granted them more than one year and a half ago for service in England and Ireland. Though the full graveyard and empty seats had a discouraging effect, yet the signs of the times and promises of harvest are cheering.

George Hull, of Gasport, N. Y., who has taken charge of the meeting at Hartland, N. Y., for the past two years, has resigned the work there, that he may be free to do more in the First-day School work, where he feels an especial call. The meeting is without a pastor, and not able to support one. There are so many "Friends" meetings in like condition. What can be done to help them? George Hull, and his family (consisting of nine workers) have done what they could, driving four miles, receiving no pay, and feeling it a privilege to help the dear people there to pay the expenses of the work. Who will take the work for two years more?

We have received the following items of news from F. S. Blair, of Guilford College, N. C., under date of Tenth month 14th:

"Last week J. Edgar Williams, minister of Friends, resident at Greensboro, N. C., led in a series of meetings among the students of Guilford College. The meetings were held under the auspices of the College Y. M. C. A., the members of which heartily seconded and sustained the efforts of J. Edgar Williams. As a result, 15 or 16 students made profession of salvation through Christ with an evident uplift of the spiritual tone of the student body. It appears from the consensus of opinion that the students are above the average in moral and religious bearing which is indeed gratifying to the faculty, and it is presumed no less so to the parents and guardians.

"Marlboro Monthly Meeting, Southern Quarter, in North Carolina, was held at Poplar Ridge on the 4th inst. Sarah E. W. Winslow, a minister with credentials from Science Hill Monthly Meeting, with her husband, Wm. C. Winslow, had service in the meeting. There was a good attendance. It was a very favored meeting. The Lord's presence and blessing were very sensibly manifest. The meeting continued long without being burdensome. There were Methodists and Baptists participating acceptably in the expressions of thanksgiving and praise. The meeting finished its indebtedness and paid up all dues. A couple were liberated to consummate their marriage. There was not so much life and promptness in the meeting for business as there was in that for worship; hence this part of the day was not so satisfactory. The Pastoral Committee is expected to present the names of 12 or 15 persons for membership to next monthly meeting. A few of these are minors."

Sandwich Quarterly Meeting of Friends, held Tenth month 8th, 1903, united with New Bedford, Mass., Monthly Meeting, in approving the public appearances in the ministry of Augustus Taber Murray. Our friend, Augustus Taber Murray, who is a professor at Stanford University, Cal., is a son of the late Robert Lindley Murray, for many years clerk of New York Yearly Meeting, and of Ruth S. Murray, a well-known minister of New England Yearly Meeting. He is a grandson of the late William C. Taber, of New Bedford, Mass.

At the suggestion of the Junior Class, the trustees, faculty and students of Penn College decided to celebrate the birthday of William Penn, and to make the occasion a time of rejoicing over the raising of the college indebtedness. As a result, the 13th and 14th of this month were set apart for these purposes, William Penn's birthday occurring on the 14th. A large company of old students and friends of the college joined the students in making the celebration a success. Charles Sweet, of Des Moines, gave an interesting account of how the \$33,000 were raised. Irving Johnson, a former graduate of both Penn College and Haverford, gave a valuable address on "America's Debt to William Penn." On the afternoon of the 13th a procession of professors, students and alumni marched from the college through the town to the spacious Methodist Church, where the exercises were held. An address was delivered to a large company by Rufus M. Jones on "The College and Its Mission." This was followed by an address on "The Service of Prophecy," by President Storm, of the Iowa State College. A banquet was served in the evening, at which a number of distinguished speakers were heard. On the 14th the college took possession of its new site of fifty acres, and a granite boulder was set up to mark the event. This was accompanied with appropriate exercises.

Rockefeller Hall, the new dormitory of Bryn Mawr College, which will be completed within a few weeks, is a building which has many original features, and is the outcome of much study and experience. Nothing could have been more carefully planned to fill the requirements of a hall of residence for women students. It is built of gray stone and the main wing 347 feet long continues the line of Pembroke Hall, the roof line and "wall of Troy" finish being the same. The stone of Pembroke Hall was taken from a quarry in Bryn Mawr belonging to the late George W. Childs, which is now closed, and with some difficulty stone was found in the Chestnut Hill quarries which exactly matched it. All the stone has been cut on the college grounds, and the blocks of irregular shape were fitted into place by trained stone-cutters, giving a soft and artistic effect. This wing contains the rooms for the students. The hall is to hold 84 students, and about two-thirds of these will be able to have a study and a small adjoining bed-room each. The rest will have single rooms, but these are so designed that the bedstead and necessary furniture will fit conveniently into place. Stationary washstands with hot and cold water laid on are in each room enclosed in cupboards.

The dining-room wing is at right angles to the main wing, and over the dining-room are the kitchens and servants' rooms. The dining-room resembles the dining-hall or common room of an English college, and is panelled to a height of about ten feet in cypress wood of a natural finish. All the woodwork of the building is cypress, and was dried and planed in a mill on the college grounds. The dining-room will hold over one hundred students who will be seated at small square tables, eight at a table.

The main wing and dining-room wing are connected by the tower placed at an angle facing the approach to the college from the station, and forming a gateway or footpath entrance to the college, to be called the "Owl's Gateway." The carving on the stonework and the pendants of the arched roof are figures of owls.

Practically the new building will fill many wants of the college. Under the dining-room are a luncheon room for the non-resident students, a sewing room, a hair-dressing room, cold storage rooms, offices for the Junior Bursar or Steward of the college, and store rooms for supplies in general. In the tower are guest rooms for distinguished visitors to the college, and there are also guest rooms set apart for alumnae visiting their Alma Mater; sitting rooms, reception rooms, and a suite of rooms for the Warden are on the first floor near the entrance.

Miss Marion Parris, a graduate of Bryn Mawr College, now Warden of Summit Grove, has been appointed Warden. Two housekeepers, a janitor and about sixteen servants will be needed for the work of the hall.

The late Mr. Walter Cope, of the firm of Cope & Stewardson, the architects of Bryn Mawr College, and of many other

college dormitories, planned the building just before his death. Mr. John D. Rockefeller gave the building, costing \$145,000, as part of his munificent gift to the college, the other part being the central lighting and heating plant, now extended to light and heat Rockefeller Hall. Mr. A. D. Houghton, engineer of the \$250,000 plant of the University of Chicago, is the contractor and engineer. Mr. John Sweatt, of Lowell, Mass., is contractor for the stonework. The best fireproof methods of building are employed. By Christmas the building should be ready for students.

Levi Gregory, of San Jose, Cal., writes of the work there, as follows:

"The reports of San Jose Meeting four years ago show a membership of 56, many of whom were non-residents, with three ministers, one of whom was a non-resident. Many changes have occurred; two of the ministers have passed away, the one is still absent. Of the membership 20 names of the old list remain. At present 134 names, seven of whom are ministers, are on our list, while the attendance on our meetings for worship has greatly increased. The spirituality and influence of the members shows a healthy growth.

"About two months ago it was felt that we should be reaching out more; that with the ministers at hand more work could be carried on. A committee was appointed to look for a suitable opening. Soon a desirable field was found, with an unused chapel, well located. This chapel, it was found, could be had, by paying off a mortgage of \$500, which is little more than half the value. This was undertaken. A favorable loan of \$400 was secured and the balance raised by subscription, and on the 13th of last month we began what is to be known as Friends' Cottage Grove work. Oliver N. and Isabelle Kenworthy, ministers, are in charge of the work. The location is in the southern part of the city of San Jose, with no other church within a mile's distance. While we have no members in the neighborhood the attendance and interest at the Bible School and Meeting for Worship are such as to assure us that it is of the Lord. It is our purpose to hold a series of meetings at both Cottage Grove and Stockton Avenue in the near future, and with the continued blessing of the Lord the parent and child will still prosper.

"John Henry Douglas, Yearly Meeting Superintendent of Evangelistic and Church Extension Work, recently spent some time in this quarter, attended quarterly meeting at Berkeley, was at the opening and preached a helpful sermon at Cottage Grove and visited all the meetings."

BORN.

KING.—Born to Irving and Alta F. King, Richmond, Ind., Ninth month 24th, 1903, a son, Philip Burk King.

MENDENHALL.—Born to Walter W. and Annie Armitage Mendenhall, a daughter, Deborah Miriam, Ninth month 23d, at Greensboro, N. C.

MARRIED.

SHOEMAKER—LIGHTNER.—At the home of Dr. S. B. Lightner, Sabina, Ohio, Myrtle Sylvia Lightner to Charles A. Shoemaker, Tenth month 7th, 1903. Their home will be San Juan de Letran No. 3, Mexico City, Mexico.

DIED.

HULL.—At her home in Tobias, Neb., Fifth month 3d, 1903, Susanna Hull, an elder, wife of Solomon L. Hull, a minister, member of Triumph Monthly Meeting of Friends, aged 47 years.

HULL.—At Tobias, Neb., Ninth month 25th, 1903, Charles Ezra Hull, son of Solomon L. and Susanna (deceased) Hull, died, aged 15 years, 2 months, 14 days.

PEASLEE.—At the home of her parents, Albert N. and Hannah Peaslee, in South Pittsfield, N. H., Ninth month 21st, Edith Agnes Peaslee, aged 13 years, 9 months. An obedient child, a genial companion, made many strong friends. She was constant in her attendance at meeting and Bible School.

RATLIFF.—At his home in Spiceland, Ind., on the morning of Tenth month 5th, 1903, Eli Ratliff, after a useful life of 81 years, passed from works to reward, in full assurance of the Gospel.

Events and Comments.

Advices from the Far East concerning the relations of Japan and Russia are more reassuring.

John Mitchell, president of the United Mine Workers, in a talk given before the National Civic Federation, which met in Chicago last week, strongly denounced the non-unionist and the strike breaker, whom he likened to a criminal. Such violent language, coming from a man whose actions and words have been heretofore so regularly tempered with moderation, is greatly to be regretted. His own character and the cause of labor are bound to suffer for such expressions.

The trial of James H. Tillman, charged with the murder of N. S. Gonzales, editor of the "State," in North Carolina, on the 15th of last First month, ended in an acquittal on the 15th instant. Tillman is a nephew of Senator Tillman, and at the time he shot Gonzales was Lieutenant-Governor of South Carolina. Gonzales and Tillman were political enemies, and the latter claimed that he shot his victim in self-defense. The acquittal of Tillman is generally regarded as an outrage and a scandal.

The application of Antonio Opisso de Ycaza, a native of the Philippine Islands, for admission to the bar of the District of Columbia, and who was graduated at a law school in Washington last spring, was decided in his favor last week by the Supreme Court of the District of Columbia. This is the first time that a person not a born or naturalized citizen was admitted to practice before the District Courts.

WINS HER HEART.

Food That Helps Baby and the Family Pleases Mother.

Show a mother how to feed her baby so that it will be healthy, rosy and plump and grow up strong and sturdy, and the mother's gratitude is everlasting.

A mother says: "Five weeks ago I weaned baby, but could not get her to take any kind of food until I tried Grape-Nuts which she relished from the first, and on it she has plumped up and blossomed into a fat, chubby little girl."

"I feed Grape-Nuts to her regularly, and use three packages a week for baby and my three-year-old boy alone, and I find that it regulates their bowels and keeps them nourished, strong and in good health all the time."

"Since feeding my children on Grape-Nuts I have used absolutely no medicine for either of them. Such food as this that does such wonders wins its way to a mother's heart. Please accept our thanks for the good your food has done in our family where we all eat it." Name given by Postum Co., Battle Creek, Mich.

Children will grow up strong and healthy or weak and puny according to the food given. Grape-Nuts is a complete and perfect food made on scientific lines, and this is easily proved by trial.

Look in each package for a copy of the famous little book, "The Road to Wellville."

According to reports received from Panama, there are reasons to believe that Nicaragua and Guatemala are on the eve of declaring war on Salvador and Honduras.

News from Central America received at Panama is to the effect that President Zelaya, of Nicaragua, and President Estrada Cabrera, of Guatemala, are preparing active measures against Salvador and Honduras. Ten thousand Guatemalan soldiers are reported to be marching toward the Salvadorean frontier with a powerful force of artillery. At Santa Ana, thirty-five miles northwest of San Salvador, a Salvadorean army is being organized under General Regalado. Many war elements have been transported from the port of Acajutla to La Union, which is near the Nicaraguan frontier.

John Alexander Dowie, self-styled "Elijah II.," has invaded New York City with his "restoration host," 3,000 strong. Special trains were engaged to convey the Zionists from Zion City, and most careful preparations were made to ensure the success of the movement. The "host" reached New York on the 16th. The object of Dowie's coming to New York with his followers is to preach his doctrines and to establish there if possible such an organization as he has so remarkably built up in Chicago. It is proposed to make a house-to-house visit with practically every family in New York. Madison Square Garden has been secured for the public meetings which will be held. His hopes and ideals are pretty clearly expressed in the following statement which he is said to have made: "The friends of Zion who will come into Zion in the next two years will bring with them property worth \$50,000,000." His is a most remarkable personality, and his success in imposing upon the credulity of so many people who have accepted him as their guide in religion is most remarkable.

According to the most moderate estimate, says the Sofia correspondent of the "London Times," there are now 22,000 refugees in Bulgaria from Macedonian and Adrianople vilayets, of whom 19,000 have arrived in the past few weeks. These fugitives are mostly old men, women and children, and this exodus is more eloquent than long lists of atrocities and narratives of hideous cruelties. It refutes unanswerably the assertions of those who are endeavoring to minimize and conceal the happenings in European Turkey, and shows that life has been made intolerable in the Sultan's dominions. Almost all the fugitives are in a condition of total destitution. In a report from Salonica, the news of the death of Boris Saraffoff, the famous Macedonian leader, is confirmed. Saraffoff was the life and soul of the insurgent operations in Macedonia. From the time that he was a boy of 14, when he saw his father and grandfather tortured and dragged in chains to a dungeon, he has

SEABOARD FLORIDA EXCURSION.

For trains of November 11th the Seaboard Air Line will sell cheap excursion tickets to Sarasota, Fla. (the Manatee Country), good fifteen days. For full particulars, booklets on fruit culture and trucking, address W. E. Conklyn, General Agent, 1411 Chestnut Street, Philadelphia, Pa.

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

cherished the utmost hatred for the Turk, and has never lost an opportunity for expressing it in hostile deeds. He is stated to have been the real instigator of the abduction of Ellen M. Stone, in order to procure through her ransom funds to enable the revolutionary committee to organize the insurrection.



**The Nicest,
Cleanest,
Most Desirable
LAXATIVE**

for family use.
"Once tried always used
when needed."

50c and \$1. at Druggists.
The Tarrant Co., New York

**IT IS UP TO DATE
GET THE BEST**

25,000 NEW WORDS

Revised Gazetteer of the World
Revised Biographical Dictionary

New Plates. 2380 Pages. 5000 Illustrations.

Edited by W. T. HARRIS, Ph.D., LL.D.,
United States Commissioner of Education.

LET US SEND YOU FREE

An instructive and entertaining "Test
in Pronunciation" also our illustrated pamphlet.

G. & C. MERRIAM CO.,
Springfield, Mass., U. S. A.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and much had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contains the active medicinal principle of sulphur in a highly-concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

The University of Grenoble, France, which has 500 foreign pupils, has offered the chair of English to Miss Jameson, an English woman of 25, who is professor at the College of Darlington, Scotland. This is the first woman ever admitted to the universities of France as an instructor.

THE VOICE OF THE NIGHT.

The day at last had passed away,
And all alone I lay,
Bleeding and sorely wounded
From the conflict of the day,
And my soul was filled with bitterness,
And my body full of pain,
As I thought of the morrow's struggles
And of meeting it all again.
And in my bitterness I cried:
"Is this the whole of life,
This ceaseless unrelenting toil,
This never-ending strife?"

"There are better things," the cry came back,

As, gazing at the stars,
The soul within me whispers
Of better worlds than ours.
For then, for one short moment,
I rise on wings of light,
And hold holy communion
With spirits pure and bright.
They whisper to my rising soul
Of that, that ne'er can be,
Till, finished with this empty life,
I'll there these visions see.
Then, turning to the immortal soul
That quivers in this breast
I question why I linger here,
When happiness so blest
Is yonder waiting me,
Where I shall find sweet rest.
"Oh, wondrous dreams that come to me
Sweet tokens of a life
That will be mine
After the toil and strife!
Oh, bear me hence, I would not stay
'Mid toil and pain and care!
Oh, take me to that other world
That is awaiting there!"

Then from the star-lit heavens,
In answer to my prayer,
An angel stood beside me
And whispered, "All is there.
Beyond the reach of mortal ken
Stands forth the city fair.
Go, buckle on your armor.
Go forth into the fight
Never falt'ring, never failing
Stand boldly for the right.
And when the fight is over,
And when the victory won,
Come higher, faithful servant
Enter in. It is well done."

The night too soon had passed away,
And all alone I lay
Still wounded and still bleeding
From the conflict of the day,
But my soul was filled with holy peace,
My frame had lost its pain,
And ready for the conflict,
I strode forth to fight again.

—Thos. Huber Stilwell.

SOME OF THE ADVERTISERS.

Now using THE AMERICAN FRIEND began advertising in the paper over ten years ago. It must have paid them or they would not continue from year to year. We believe that among our regular readers there are those who could use our advertising columns very profitably, but who may not have given particular thought to this feature of their denominational paper. We should like to hear from all such, and we are satisfied that we can demonstrate to them the value of space in THE AMERICAN FRIEND.

Address THE AMERICAN FRIEND,
718 Arch Street,
Philadelphia, Pa.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

FLOWERS AND SHRUBS.—You should plant this fall. Send for our new Floral Guide, just out.
The Conard & Jones Co., West Grove, Pa., Box X

FOR SALE.—5000 of Amos Kenworthy's "Never fail to bear" Hardy Northern Grown "Friday" peach trees. Write me. **JESSE OVERMAN, Knights-town, Ind., successor to Amos Kenworthy.**

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE CO., Miami, Ind. Ter.**
Please mention this paper when writing.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry, 22 South Second Street, Philadelphia.**

TWO PLEASANT ROOMS to rent, either with or without board, in a Friend's family, near Logan Square. Address Sarah J. Orr, 1933 Vine Street, Philadelphia.

GIVEN AWAY.—To advertise our Quaker Ointment, we will send free to every reader of this paper a beautiful pair of nickel-plated, gold handle scissors. **Davis Mfg Co., Butlerville, Ind.**

WANTED.—Young Friend to serve as mother's helper in Friend's family in Philadelphia.
Address T., AMERICAN FRIEND.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. **W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.**

If there is a fathomless mystery of sin and sorrow, there is a deeper mystery of God's love.—**Harriet Beecher Stowe.**

7% Net TO LENDER.
FIRST MORTGAGES on Improved Real Estate, producing income which would liquidate loan in three years. No loan above one-third actual valuation. Write for descriptive reports, made on personal examination of the securities. Satisfactory references furnished.

THE AMERICAN INVESTMENT CO., Atoka, I. T.

The Leeds & Biddle Co.

Makers of the Better Kind of

PRINTING

Your order for anything from a card to a catalogue

1019-21 Market St., Philadelphia

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

A BOTANICAL ADVENTURE.

I found a flower named Bouncing Bet
This morning in the roadside grass;
I got my skirts all sopping wet.
I took it to the Botany class
And Teacher showed us very plain
The little pistol that it had,
Beneath the Maggie flying-glass.

And then we wrote down in our books;
"The poplar name is Bouncing Bet
And it is found in wayside nooks,
Escaped from gardens where it grew;
But sometimes cultivated yet."
Dear Bouncing Bet! how spirited
And fine that was of you!

To run away and to escape
From stiff old gardens long ago
And paths made prim by hoe and tape.
A brave adventure to have planned!
Oh, I can see you, stooping low,
Creep slyly underneath the gate,
Your little pistol in your hand.
—Florence Wilkinson, in "McClure's
Magazine."

SPOILED CHILDREN

Usually Make Sickly Men and Women.

The "spoiled" child usually makes a weak, sickly man or woman because such a youngster has its own way about diet and eats and drinks things that are unfitted for any stomach and sickness results.

"I was always a delicate spoiled child, and my parents used to let me drink coffee because I would cry for it," says a Georgia young woman; "when I entered school my nervousness increased, and my parents thought it was due to my going to school, so they took me out again. But I did not get any better, and my headaches got worse and weakened me so that I was unfit for any duty. Sometimes I would go a whole day without any other nourishment than a cup of coffee.

"Last spring I had a bad attack of the Grippe, and when I recovered I found that coffee nauseated me, so I could not drink it, and even a few swallows would cause a terrible burning in my stomach. It was at this time that a friend who had been much benefited by the use of Postum suggested that I try this food drink. I found it simply delicious, and have used it ever since, and the results speak for themselves. I have gained 12 pounds, and my nerves are as steady as any one's.

"I consider myself well and strong, and I make it a point now to take a cup of Postum with a cracker or two as soon as I come home from school in the afternoon. Postum with crackers or a biscuit makes my luncheon. It certainly saved my life, for I know coffee would have killed me in time had I continued drinking it.

"I have a young girl friend, a stenographer, who declares nothing strengthens and refreshes her like Postum, and she has a little oil stove in her office, and makes a cup of Postum at noon-time. I have recommended this wonderful beverage to many of my friends who know what it has done for me." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

VERY LOW RATES TO CALIFORNIA, ARIZONA, MEXICO, NEW MEXICO AND OTHER WESTERN POINTS, VIA SOUTHERN RAILWAY.

Any one desiring to make a trip to California, Arizona, Mexico, New Mexico or other Western points, either for business or pleasure can do so now at a small cost.

Daily until November 29th, 1903, inclusive, special one-way colonists' tickets will be sold via Southern Railway at rate of \$49.75 from Philadelphia to Los Angeles, San Francisco, and other points; proportionate low rates from other points.

The Southern Railway operates on fast trains, tri-weekly, high-class, personally conducted vestibuled excursion sleeping cars between Washington, Los Angeles and San Francisco without change, via Atlanta, New Orleans and El Paso, in which the double berth rate is only \$7.00.

Excursion sleeping cars leave Washington on Mondays, Wednesdays and Fridays.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

Far above the din and strife of business, in the very heart of the downtown business section of New York City, bees buzz merrily as they fly in and out of their busy homes. On the roof of many a tall office building, janitors keep apiaries of from five to twenty hives beyond the view of rushing humanity on the streets below.

The city bee, however, has to hustle for a living, for it cannot, like its country cousins, leave the hive and immediately strike a field of blooming clover or flowering buckwheat, but must stretch its wings and hie away to the blossoming shores of New Jersey, Staten Island or Long Island.

In spite of these handicaps, the rooftop city bees manage to be a source of profit to their owners, and day by day return with rich stores of golden nectar, even though in some instances they have gone five miles from home in order to secure it.

Arranged in a row on the top of an office building in which bankers and brokers scheme, are five to twenty innocent-looking white boxes, or hives, in and out of which the little fellows go. Emerging from their hives, they rise above the smoke and haze of chimneys, and when at the proper height away they go for distant harvest fields. The city bees never get lost, even though they may wander several miles from home; for every one of them is the possessor of compound eyes, which enable it to see great distances, and when returning home to fly in a line so straight that the "bee line" has become proverbial.—Ex.

Wherever souls are being tried and ripened, in whatever commonplace and homely ways—there God is hewing out the pillars for His temple.—Phillips Brooks.

Ah, they are these bits of struggles, in which we learn to fight the great ones; perhaps these bits of struggles, more than the great ones, make up life.—Elizabeth Stuart Phelps.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

LEARN SHORTHAND

Taught by mail or in school. Moderate rates.

PROVIDENT SCHOOL OF SHORTHAND

805 Provident Building, Philadelphia, Pa.

LEARN PROOFREADING.—A profession that offers literary opportunity with pecuniary profit is one that intelligent people desire. We, the original proofreading school, can prepare you for the work more thoroughly than any other.

HOME CORRESPONDENCE SCHOOL, Philadelphia.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

Acker has them—those
'Hallowe'en Novelties.

5 to 12%
DIVIDENDS

Some people are satisfied to put their money in the bank, where it pays a ridiculously small rate of interest.

The banker lends it to the manufacturer and they both make a handsome profit on it.

It is very kind to help other people make money, but, would you not rather have a little of the cream yourself?

If so, we shall be pleased to mail you our list of securities of manufacturing companies paying five to twelve per cent.

LANDERS SONS

145 Pearl St. Boston, Mass.

THE BOWERY SAVINGS BANK

NEW YORK

Was incorporated in 1834, and is the Largest Savings Bank in the World. Its Assets are nearly

ONE HUNDRED MILLION DOLLARS

Have You a Savings Bank Account?

money in the safest place in the world, **The Bowery Savings Bank** has introduced a new system of

BANKING BY MAIL

and has issued a booklet describing the simple process. This booklet will be mailed **FREE**, and a large illustrated one, too, if desired, to anyone, anywhere, on application.

This Bank is governed by forty-three prominent bankers, capitalists and merchants of the city of New York. From its beginning it has included a number of the leading Friends of New York Monthly Meeting.

WILLIAM H. S. WOOD, President

JOHN J. SINCLAIR, First Vice-President

ROBERT B. WOODWARD, Second Vice-President

HENRY A. SCHENCK, Comptroller

WALTER COGGESHALL, Secretary

ISAAC P. MAILLER, Assistant Secretary

Be sure to send for a copy of "BANKING BY MAIL." All inquiries courteously answered.

THE BOWERY SAVINGS BANK

128 and 130 Bowery, New York

Stenography, Typewriting, Mimeographing and Reporting

LYDIA ARETE CONN,
805 Provident Building, Philadelphia, Pa.

Our Subscribers are invited to use the column of Subscribers' Wants (See page 730). It will be found useful for many purposes—renting property, selling goods, securing help or positions, for advertising boarding-houses and hotels, and for almost everything where good results are expected at a small expenditure.

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 52d & Media Sts., Philadelphia

A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.
BELL TELEPHONE.

Raised letters are for the benefit of the blind, but raised checks are not.

ATLANTA AND THE SOUTHWEST.

The Seaboard Air Line Railway offers excellent service to all points in the South and Southwest. Through sleeping cars from Philadelphia, Baltimore and Washington. A la carte dining car. Address W. E. Conklyn, General Agent, 1411 Chestnut Street, Philadelphia, Pa.

Oklahoma Farms

Friends desiring to locate among Friends, and near Stella Academy, should address E. J. Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

E. J. VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.



SELECT A PEN

Suitable for your handwriting from a sample card of 12 leading numbers for correspondence, sent postpaid on receipt of 6 cents in stamps.

SPENCERIAN PEN CO.

349 Broadway, New York.



6% NET

Sound, conservative first mortgages on improved realty. We examine every security and know every borrower. We make our loans with our own money and turn them over complete. In 28 years we have learned how to select the best. No one now handling western mortgages has had more experience. We give you the benefit of that experience. The quality of the securities now on hand has never been surpassed. Highest references. Write for circulars and full information free.

PERKINS & COMPANY Lawrence, Kan.

Ex The Earthman

The American Friend

Vol. X

TENTH MONTH 29, 1903

No. 44

	PAGE
EDITORIALS. — What Overcomes the World.—Friends in Kansas . .	735-736
Psalm CXIX.—The Bible Student in His Closet	736
<i>Esther Tuttle Pritchard.</i>	
In Praise of Poverty	737
Kansas Yearly Meeting	738
Friends' Mohonk Indian Conference Platform	740
THE INTERNATIONAL LESSON	741
Lesson for Eleventh month 8, 1903.	
CHRISTIAN ENDEAVOR	742
Topic for Eleventh month 8, 1903.	
MISSIONARY DEPARTMENT	742
THINGS OF INTEREST AMONG OURSELVES, 743	
MARRIED.—DIED	744
EVENTS AND COMMENTS	745

FROM "THE MESSAGE OF THE WEST."

'Tis ours to lift our brother from the soil,
From earthly aim and unavailing strife,
And tune his soul to that serener life.
We stand upon the heights our fathers reared;
Higher we stand than they could ever go,
Visions we see that they could never know,
And all because they wrought and prayed and feared.
And ours it is, like them, to sacrifice,
That through our lives and toil our sons may be
Higher than we;
That each may live his life, that all may rise
By one man's stature nearer to the skies.

—FRED LEWIS PATTEE.]

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL

Phone Spruce 33-55.

Clerk.

**HOTEL
EMPIRE**Broadway and
63d Street,
N. Y. City.**A FAMILY AND TRANSIENT HOTEL.**

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.
Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

Kitchen OutfitsAt Reasonable
Rates**J. FRANKLIN MILLER**

1626 CHESTNUT STREET

Free delivery in city and suburbs.

OSTEOPATHYEDWARD D. BURLEIGH
ALEXANDER STETSON

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.

Bell Telephone

Consultation free.

S. F. BALDERSTON'S SON**Wall Paper and
Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Established 1810 at 824 North Second Street.

WATCHESAs one of the oldest houses in the watch trade—
established three generations ago—and up-to-date
in every feature of the business, we are able to offer
the best and most serviceable watches for the least
money. Give us a call.**GEO. C. CHILD**

2 S. 9th St., (above Chestnut, opposite Post Office.)

**JOSEPH G. FOGG
UNDERTAKER AND EMBALMER**

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W.

PHILADELPHIA.

Suburban orders promptly attended.



Mud stains are not serious;
Ivory Soap will remove trouble-
some spots and restore the
original freshness to a good
piece of cloth. It is because
of the purity of Ivory Soap
that it cleanses so thoroughly
and yet is so perfectly safe.

Ivory Soap
99⁴⁴/₁₀₀ Per Cent. Pure.

Our Subscribers are invited to use the column
of Subscribers' Wants (See page 746). It will
be found useful for many purposes—renting prop-
erty, selling goods, securing help or positions, for
advertising boarding-houses and hotels, and for
almost everything where good results are expected
at a small expenditure.

It was an Irish philosopher who said,
"Idleness clothes a man with naked-
ness."—"Christian Work."

ATLANTA AND THE SOUTHWEST.

The Seaboard Air Line Railway offers
excellent service to all points in the
South and Southwest. Through sleeping
cars from Philadelphia, Baltimore and
Washington. A la carte dining car. Ad-
dress W. E. Conklyn, General Agent,
1411 Chestnut Street, Philadelphia, Pa.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, TENTH MONTH 29, 1903.

No. 44.

WHAT OVERCOMES THE WORLD.

IN a letter recently, a prominent minister, who has been a recognized religious teacher for half a century, wrote to an aged fellow minister: "Many a time I am ready to thank God, when I see the deadness in the churches and the awful problems to be faced, that I am nearer the end than the beginning of my course." When was there ever a time that there was not deadness, and what period of human history has been without problems? But even supposing that this particular time were the deadeast ever known, and that it bristled with the toughest problems that ever were, what should be the attitude of a true Christian soldier? What would Paul say? "Thank God, I can still keep the faith and fight the good fight." What would John say? "This is the victory, even your faith." What would Christ say? "All things are possible to him that believeth."

All this talk about deadness, and problems, and the weakness of truth comes from lack of faith, and generally from lack of knowledge of what is actually being done in the world. As a man grows older he does, of course, see more to do; he realizes more clearly how great the task is, and he learns of difficulties which he did not hear of as a boy. But he ought to learn also as he grows in experience how much greater the resources are than he dreamed of in boyhood. The scholar finds that the more he learns the more there is to learn; the more he discovers the wider his circle of ignorance remains. But it does not discourage him. It makes him just so much more eager. Who can imagine a scholar saying, "I am glad I am an old man, and am almost done with this discouraging task of seeking truth!" No, he never says that. He wishes he could live a thousand lives and pursue truth farther and ever farther. Just such a spirit should be in every Christian teacher and minister. The longer he lives the more he ought to believe in God and in the ultimate victory of truth? The more he sees which needs change and improvement and reconstruction the more thankful he ought to be that he still has vigor left to strike at the evil and to enlarge the sphere of goodness. "Thank God I am near the end"? No, quite the reverse.

"Would God I had a thousand hands and an unwearied body and years enough to do what is here to be done!" That is the cry of the man of faith. He goes to his work with the assurance of victory, for like his Master he overcomes the world with his faith.

Those who are preaching the message—it cannot be called "gospel"—of discouragement, and who are telling the long tale of woes which beset us in these days, see only one side of things, and they have lost "the heavenly vision" which is the real source of power. They spend their efforts with small visible results, and they conclude that the world has grown deaf. Their congregations get tired of them. Of course they do! Even a cow knows the difference between grass and burdocks. She soon tires of burdocks. All men want something which kindles hope and inspires courage. They want good news, something which makes the heart thrill and the blood warm. Half the deadness of the churches is due to the doleful note of the preaching, the lack of outlook, the absence of the high note of faith in the message. May no minister who calls himself a follower of George Fox ever rejoice that he is near his end and almost done with his earthly work. Let him turn and read the dying words of that man who faced deadness and problems enough: "All is well; the seed of God reigns over all, and over death itself. And though I am weak in body, yet the power of God is over all." That is the way to face life clear through to the end.

FRIENDS IN KANSAS.

It is cause for great rejoicing that Kansas Yearly Meeting has succeeded in raising the \$50,000 endowment for the University at Wichita, which was the condition on which James M. Davis agreed to present the university buildings, grounds and a large number of city lots to the yearly meeting. This has not only been done, but it is done nearly a year ahead of the time required. And more than that, nearly \$10,000 have been subscribed toward a second endowment of \$50,000. All this money, with the exception of a gift of \$500 by a Friend in Philadelphia, has been given by Kansas Friends. The events of this year have shown that at last Friends are learning how to

give, and to give liberally; and our hopes that Kansas would rise to the good example set by California and Iowa have been more than realized. The yearly meeting just past was not only noted for its practical zeal for education; it was awake and alive to all the great causes and interests which belong to the work of a true Church. The sessions were unusually large, and there was a readiness to contribute to all the departments of Christian activity. This yearly meeting is now thirty-one years old, and it is just half a century since the first Friend's family settled in the State, then a Territory. Those days when the first settlements were made were stormy times indeed. The desperate issue was being decided whether Kansas was to be "free" or "slave," and no Northern sympathizer was safe from "border ruffians." Those who left their peaceful homes to go into such new fields needed courage and stern fibre and a real faith in God. It was men and women of such qualities who laid the foundations of this yearly meeting. It is an interesting fact that during all the chaos and bloodshed which marked this early period not a single Friend lost his life or seriously suffered. The little meeting, which was first held in a log house, grew rapidly, and the first quarterly meeting (then called Kansas Quarterly Meeting) was established by Indiana Yearly Meeting in 1862. In ten years more these far-away Friends were given a yearly meeting of their own. Many of those still active in the councils of the Church were among these pioneers, and sat in the first session of the yearly meeting thirty-one years ago. Since the yearly meeting was established two new Territories have been settled—Oklahoma and Indian—and Friends have been prominent in these new settlements. Kansas Yearly Meeting probably covers a larger territory than does any other American yearly meeting. It includes Kansas, Missouri (which has one large quarterly meeting), Oklahoma, Indian Territory (with about six hundred Indian members) and a quarterly meeting in Nebraska. With all the pressure of home work upon them and the necessity for large outlay in behalf of denominational education in these wide stretches of country, they have also carried on an aggressive missionary work in far-off Alaska, where they have labored with marked results to Christianize and educate the natives. The increase in membership and the religious activities of these thirty-one years are encouraging, and particularly so in face of the difficulties which have existed. The writer can only hope that the next generation will see a proportionate increase and an equal gain in spiritual power.

FOR THE AMERICAN FRIEND.

PSALM CXIX.—THE BIBLE STUDENT IN HIS CLOSET.

BY ESTHER TUTTLE PRITCHARD.

It would be interesting to know the name of the writer of this poem, especially as it would throw light on the amount of Holy Scripture to which he had access; but since the Word is silent on the question it cannot be of vital moment. Charles Spurgeon said he had "weighed each word and looked at each syllable with lengthened meditation," and he felt a "kind of 'critical certainty' that it was David's—yea, altogether his own."

There was a time when it was to the present writer simply the longest poem in the inspired Psalmody, curiously written in acrostic form, its 176 verses divided into octave sections by the Hebrew alphabet, and holding throughout to the one theme of the law; but an unexpected flash of illumination, one day, transformed it. Thenceforth it was no longer dull and monotonous, but realistic and graphic. A vision of the author broke out from its lines like a self-revelation, and the whole poem read like a spiritual autobiography rather than a mere eulogy on God's law.

For weeks I found myself getting closer to the heart of the writer, communing with him, studying his attitude and expression, feeling admitted to his library and closet of devotion, in touch with him as he prayerfully bent over the sacred Hebrew rolls, learning his estimate of the Word, his object in searching it, its seasonableness to all his circumstances, and the results in his spiritual life.

Not for a moment did he doubt the divine authority and authenticity of the Book. Over one hundred times he witnesses to its inspiration in terms like these: "Thy word," "Thy commandments," "Thy precepts" and "Thy statutes." Fortunately for him there was no nineteenth century Bible critic at his elbow to cut the nerve of his faith, telling him that the religion of Israel—the revered faith of his fathers—was "one of the principal religions of the world, nothing less and also nothing more."

Our first glimpse of this writer's personal history is in verse nine. He is asking wherewithal a young man may cleanse his way, and answering the question as one who has had experience. It is easy to see he had been a wayward youth, for he confesses that before he was afflicted he went astray, that the rod of correction has driven him back, and that now he keeps the Word.

First changed and then a student, he comes to the law of the Lord with his whole heart—every attribute of his personality committed to its observance. His quest after divine knowledge is moral rather than intellectual; he seeks to know in order to do, and is possessed with a holy ambition to translate the truth into his life. With firm step he walks in the way of the commandments, no matter what they may lead him out of or into; nor is there any slavish fear of hearing too clearly what God requires.

Listen at his closet door as he studies. Hear his brief ejaculatory prayers for illumination: "Open thou mine eyes!" "Give me understanding!" "Teach me!" And before the Psalm closes, note his testimony, "Thou hast taught me," and "Thou teachest me"; it is both a past and present experience.

He was a truth miner whose claim was a boundless continent of unsearchable riches—a man mining for treasures to use, not merely to hoard up or exhibit. He knew how to strike the rich veins of truth and bring up the nuggets. As he proceeds he grows enthusiastic and enraptured over the Word, and breaks out in exclamations: "Oh, how I love thy law!" "Thy words are sweeter than honey to my taste!" He says the Word gives him as much joy as all riches and is better to him than thousands of gold and silver. Like Frances Havergal, he has "findings" and rejoices over them as one that findeth great spoil. Like George Fox, he has "openings," vistas of truth like an illumined landscape. As time passes his love for the Word grows so intense that he thirsts after it as an animal, on a mid-summer day, pants after water. To such a student the morning paper, the religious (?) romance, or even the spiritual manual of devotion would be stale beside it. Nine times he uses that beautiful word "delight" to express the pleasure that it gives him. And the more he values it the more he deplores the disobedience and indifference of the careless. Hot indignation takes hold upon him because of the wicked who forsake the law. Again he is grieved because of the treacherous dealers who do not observe it, and finally his heart breaks because of this and his eyes run down with rivers of water.

The more he studies the more he craves a spiritual experience, and the prayer grows frequent that God will quicken him according to the Word. The truth becomes to him, as to every sincere student, a mirror reflecting his own imperfection and need. The more he drinks in the thoughts of God the more are his spiritual standards corrected and the stronger are his aspirations after conformity to Divine ideals. He is in love with genuineness and hates every false way. He hates double-mindedness—a mind to know but not a mind to do. Steadily and increasingly all lines converge until his heart becomes a unit in the fear of God.

In point of wisdom, using the word in the Biblical sense, he has to admit that the study of the Scriptures has done more for him than human teaching or long years of living could do. It has made him wiser than his enemies, his teachers, or the aged. For what a man has dug out is his own and is invested with a personal value that does not belong to the most brilliant of other men's findings. For this individual, Spirit-illumined research there can be no substitute if one would become a master in the Scriptures. A pleasure and privilege it is, truly, to listen to Bible teachers and increase one's treasures from their storehouse, but the class room or lecture room must never supersede closet study.

And now our Bible student grows skillful in apply-

ing the Word to his providential necessities; it becomes his constant counselor. No matter what the exigency or the trial, he flies to the Word. Sick, his soul cleaving to the dust, he takes his case to God; when under great depression, his soul melting for heaviness, he asks to be strengthened, according to the Word. He keeps to scriptural lines and asks only for what the Bible sanctions and offers.

Sometimes his faith is tested by delays and some precious promise withholds its fulfillment until his eyes fail with watching. There are close places and dark days, but every time he casts his anchor where the anchor holds in the immutable Word.

When there comes to him, as sooner or later there must come to every unsanctified heart, a painful sense of inward antagonism to God's will, he turns prayer into entreaty, beseeching the Lord to lay hold upon his tendencies, to "make" him go in the path of His commandments, and to "incline" him to His testimonies.

Finally, his character gathers strength like the strength of ten. He is no truckling time server, no weakling, ready to hedge and draw back when truth needs a defender and its cause a promoter. Everybody knows just where to find him, from his nearest neighbor to the king on his throne.

He is a marked man in his community, a Bible-made man, and hence a living rebuke to crookedness, personal duplicity and public corruption. The solid granite of his well-built character stands four-square, and, as might be expected, storms of persecution burst upon him. To evil doers he is an uncomfortable element to have about, and one to be gotten rid of. The proud ridicule him and dig pits for him; princes sit and talk against him, and the wicked despise him. He knows what it means to be well hated, but he has recourse to prayer and meditation on the Word. A companion of all them that fear God and of such as keep His precepts, he can well afford to be ostracized by the titled of earth. He belongs to the aristocracy of the eternal kingdom, the aristocracy of character, and finds abundant compensation for the reproach of the proud in the conscious favor of God and the delightful comradeship of the saints.

Kokomo, Ind.

IN PRAISE OF POVERTY.

Professor James tells us that "we have grown literally afraid to be poor"; and any one who candidly considers the subject, and looks abroad at the life of the people around him, will see how very true this is. We are all so absorbed in the pursuit of wealth, and so accustomed to look upon poverty as an evil, that we are apt to forget the supreme advantages as a training for souls that belong to that condition. If we look upon this life as given us that we may be trained here for the endless life hereafter, how pitifully small and contemptible do these cravings for wealth and luxury seem! Instead it becomes all-important to live in the best possible environment for the growth of the soul, while to spend our ener-

gies on providing luxuries and soft living for the body, and starving the immortal part of us, seems trivial and foolish.

No candid mind reading the Gospels for the first time could fail to note how our Lord acknowledges the blessedness of poverty, and how frequent are His warnings against riches. We are so familiar with the New Testament that its meaning sometimes hardly reaches us, and if it does we are apt to put it from us as applicable to Palestine in the time of our Lord, but not to England in the twentieth century. But it remains true now as then that it is "hard for a rich man to enter into the kingdom of heaven," and that all the luxuries of our modern life, our large houses, our servants, all the so-called advantages of wealth, are in reality not advantages at all when looked at in the light of eternity, but heavy weights in the spiritual race, which he will gladly cast aside who means to run it and attain the prize of his high calling.

How congenial a soil for the cultivation of the fruits of the Spirit does Poverty provide! Self-sacrifice, love and helpful service seem almost, one might say, the natural thing. So much is this the case that the kindness of the poor to one another in time of trouble is proverbial, while the middle-class, in their respectable terraces, carefully hold themselves aloof from every one but their personal friends.

It is impossible to over-estimate the value to a child of having been brought up in a home where the "simple life" is being not talked about but lived, where from his earliest years his highest aspiration is to "help." Let him go through life with the same aspiration, and a very blessed life may be his. A blessed life, because lived in harmony with the Lord's will, and looking at things from His, not this world's, point of view. For things appear utterly changed when looked at from God's standpoint. Our Lord's view of blessedness is just the opposite to that held by the world. He that would be great in the kingdom of God must be the servant of all. "I serve" should be the watchword of the disciple of Jesus, and his chief happiness. But alas, there are few who realize this, and many who see things only from this world's standpoint, and believe the chief thing to be desired is to heap together riches so that other people may serve them.

If all who profess to follow the Master would be willing to live a life of simplicity for His sake, the problem of Poverty in our large towns would soon be solved. If there were only one such family in every village, living in a simple cottage home, mixing in a kindly neighborly way with those around them, such a home might be a center of light and high influence. Its perfect cleanliness and daintiness would in itself, without a word said, preach a much-needed lesson to the women. They would unconsciously learn numberless other lessons—of gentle kindly manners, of the wise management of children, of love of books and music and all elevating pursuits.

It seemed a hard saying of our Lord to the young

man, "Leave all thou hast and follow Me." He did not see his way to do so, and went away sorrowful. Our Lord is calling afresh to those who would be His disciples in the present day to leave all and follow Him—to follow Him in an utter disregard of this world's empty show and luxury—to follow Him in a life of great simplicity—to be in the world as He was, "as one that serveth." So shall we come to know the true joys of life, which are free to all; and though our earthly possessions are few, we shall know that in God "all things are ours," and shall begin to understand what Paul meant when he said, "Having nothing, yet possessing all things."—L. J., in the "British Friend."

KANSAS YEARLY MEETING.

The meeting of ministry and oversight of Kansas Yearly Meeting met the 8th instant at Friends' University, Wichita, with a good attendance. The reports showed an advance during the year in spiritual life and power. A special concern was manifest for the proper care and encouragement of those who give evidence of gifts for the ministry and other lines of Christian service.

On the 9th the thirty-second annual session of the yearly meeting convened. An unusually large number was present, and the attendance throughout was excellent. The goodly number of young people who attended and took part was encouraging. Nineteen ministers and nine other visiting Friends with minutes were present from other yearly meetings, as follows: Ministers—Miriam A. Johnson, Iowa; George K. Hobson, Western; Anna M. Ray, New England; Benjamin H. Hutchins, Indiana; Marion E. Reisinger, Iowa; William P. Sopher, Iowa; Martilia N. Cox, Western; John J. Danks, Oregon; David H. Harold, Western; Leanah Hobson, Western; Willard L. Peckham, Iowa; William J. Thornburg, Indiana; Nathan T. Frame, Wilmington; Esther G. Frame, Wilmington; Stella Hammond, Indiana; Nixon Rush, Indiana; Louisa Rush, Indiana; Willis R. Hotchkiss, Ohio; Fred Coppock, Iowa. Others—President L. Lyndon Hobbs, North Carolina; Mary E. Reisinger, Iowa; William R. Guyer, Western; Lucy B. Harold, Western; Orlando Hobson, Western; Elizabeth Peckham, Iowa; Griffith Wright, Western; Benjamin J. Tomlinson, Ohio; Edna Hill, Western.

No particular line of work received preeminence, but a lively interest and determination to move forward was manifested throughout. Two thousand eight hundred dollars was appropriated for the legitimate expenses of the yearly meeting for the coming year.

STATE OF SOCIETY.

The reports on the State of Society revealed a good interest in the meetings for worship in nearly every section of the yearly meeting. The Bible Schools and Christian Endeavorers were frequently mentioned as being especially helpful in maintaining

the spiritual life of members and in developing new workers. The statistics showed that greater care was exercised this year in making reports than heretofore. One hundred and eighteen monthly meetings and forty-five other points where meetings are regularly held were reported. Four new ministers, all men, were recorded. Twenty-two meetings were without local ministers.

EPISTLES.

Epistles were read from all the American yearly meetings except Wilmington, and from the Alaskan Mission; also from Dublin and London. The Dublin epistle expressed hearty appreciation of the American Friends on the temperance question. The epistle from London exhorted the Friends of this country to make the throne of grace their constant resort, and was altogether one of the strongest and most striking letters from the mother Church ever read in Kansas Yearly Meeting. It was ordered printed in the minutes with direction that it be read in all subordinate meetings.

EDUCATIONAL.

The educational report from six academies showed a total enrollment of about 230, more than half of which were Friends. A comparison of the proportionate number of children of school age who pursue studies in advance of the common school course in the quarterly meetings supporting academies, with the proportionate number in the quarterly meetings, which do not, gave 17 to 2 in favor of the former, and nearly all those pursuing branches beyond the common schools in quarterly meetings not supporting academies are doing so in undenominational schools. These facts were given as a plea for more loyalty to church schools. A collection of \$60.43 was taken to aid in improvements at Friendswood Academy, Texas.

Friends' University reported a total enrollment last year of 242, with the following graduates: From the School of Arts, 11; from the School of Education, 10; from the School of Music, 4. Haverford College granted scholarships to two of the graduates from the arts course—John Charles and Burt Wells. The present enrollment is 63 in the School of Arts and 127 in the preparatory and normal departments. Twenty are taking work in the Biblical department.

The endowment fund for Friends' University was raised by subscriptions and bequests from \$39,115.18 to \$58,155.00, \$8,155.00 in advance of the required endowment necessary for the transfer of the property to Kansas Yearly Meeting. The conditions having been met, James M. Davis and his wife, Anna T. Davis, gave the yearly meeting a clear title to the university building, apparatus and campus, together with two large dormitories and 620 city lots. In his address before the yearly meeting James M. Davis emphasized the thought that this was but the first step toward making the institution Friends' University.

Pres. L. L. Hobbs, of Guilford College, was given a half hour in which to present the claims of the Harriet Green Memorial Fund. He received contributions during the meeting amounting to more than \$200.00.

MISSIONS.

The report of the Indian mission work showed that the ten stations in the Indian Territory and Oklahoma were flourishing. There were 1,340 meetings held during the year, with fifty-four reported conversions and fifty accessions to the Church. The six mission schools did excellent work, with an enrollment of 230. Thirty-three hundred and sixty-four families were visited by the superintendents.

The Alaska Mission Board sustained the loss of two of its most valued workers in the death of Hannah E. Sleeper and Dillon H. Dillon, but the work at the mission progressed. Efforts are being made to establish an industrial school on the old missionary farm. Collections for the Alaskan work last year amounted to \$1,616.02; \$564.32 were subscribed in the face of the yearly meeting for the work. A concern for a teacher was expressed in the report, and before the close of the yearly meeting Annis Peebles felt called to offer herself as a candidate for the place.

The needs of the home mission work in Wichita were also brought before the meeting, there being at present a favorable opening for Friends near Dold's packing house in that city. The prompt response of Alvin George in expressing what he felt was God's call for service in that field and the lively interest of other Friends seemed to point to a divine summons for immediate and aggressive work.

EVANGELISTIC AND CHURCH EXTENSION WORK.

The report of the secretary of the yearly meeting Evangelistic Committee showed that much satisfactory work had been done. Three hundred and seventy-three dollars and thirty-eight cents was expended by the committee.

The superintendent visited every organized meeting in the yearly meeting, and some of them twice. He held 277 services, and found 73 ministers located in meetings as pastors.

The special needs of the work were presented, and a collection and pledges amounting to \$670.70 were taken. A proposition was then made to purchase a tabernacle for the use of the Evangelistic Board, and a fund amounting to \$115.90 was raised, which was more than enough to secure the desired tabernacle.

An approved course of Biblical instruction, to be conducted by means of correspondence with the Biblical department of the University, was reported. It is hoped that ministers and workers may thus be enabled to gain some of the advantages of an education while actively engaged in Christian service.

TEMPERANCE.

Much aggressive work was done by the Temperance Committee during the year in securing abstinence

pledges, lecturing and distributing literature. Over \$1,880.00 was raised for the work during the year. A preamble and query relative to the care of Friends in voting for candidates who are opposed to the liquor traffic was ordered printed in the minutes, to be acted upon next year. Resolutions asking Congressmen to use their influence for the enforcement of the Anti-Canteen Law and the enactment of the Hepburn bill; also the enactment of a law making State or county license a prerequisite for government license were passed. The action of the Five Years Meeting in asking for a temperance conference of all denominations was endorsed. Secretary Edwin Dinwiddie delivered a lecture at the evening temperance session, and a collection of \$60.43 was taken and shared equally between the yearly meeting committee and the Anti-Saloon League.

BIBLE SCHOOLS.

The report of the Sabbath School department showed an encouraging year's work. There are 151 schools with an attendance of 7,000. There are 202 in the home department. Nearly a thousand dollars was raised for the work during the year.

CHRISTIAN ENDEAVOR.

The Yearly Meeting Christian Endeavor Union secured the services of a traveling evangelist, Perry Hadley, who visited nearly all the subordinate meetings during the year. Several new societies, both Senior and Junior, were organized. The Union was made a department of the yearly meeting by the adoption of the recommendation: "That there be created a department to be known as the Young People's Society of Christian Endeavor Work." The Christian Endeavor Society is to nominate a general superintendent and an Executive Committee of five, which are to be subject to the approval of the yearly meeting. The organization is to be perfected in quarterly meetings, the same as other departments of work, and the yearly meeting is to appoint an advisory committee of five to co-operate with the Union. A collection and subscriptions amounting to over \$370.00 were secured at the Christian Endeavor session.

MEMORIALS.

A new method was adopted for making permanent memorial records by having them typewritten on uniform paper, bound together and filed as a book of memorials, rather than having them printed in the yearly meeting minutes. There were six of these memorials presented, all of which gave a history, more or less brief, of men and women who as church workers have done much within the limits of Kansas Yearly Meeting and elsewhere, and whose lives were a testimony to the genuineness of their professions. They were: John Carter, Plymouth, Kan., aged 91 years; Penelope Gardener, Hesper, Kan., aged 85 years; Macajah Pickrell, Cherokee, O. T., aged 70 years; Dillon H. Dillon, North Branch, Kan., aged 57 years; Thomas H. Stanley,

Americus, Kan., aged 83 years; Hiram M. Davis, Haviland, Kan., aged 59 years.

RELIGIOUS MEETINGS.

A high spiritual life was manifested throughout the entire yearly meeting. The addresses of Willis R. Hotchkiss and the sermons of Nathan and Esther Frame, Leanah Hobson, David Herold and others were inspiring. Souls were seeking special blessing in nearly every service. Testimony meetings were usually closed for want of time. Often several were standing at once seeking an opportunity to speak in order. Such was the life and spirit of the meeting from beginning to end.

FRIENDS' MOHONK INDIAN CONFERENCE PLATFORM.

The Indian problem is approaching its solution, leaving us confronting the larger problem of our duties toward the people who have recently become subject to our government and dependent to our care. In dealing with the Indians the objects are no longer questioned that are to be accomplished; they are the abandonment of the reservation system; the discontinuance of Indian agencies; such education of all Indian children as will fit them for self-support and self-government; access to the courts for the protection of their rights; amenability to the law in punishment for their crimes; the same liberty that white men enjoy, to own, buy, sell, travel, pay taxes, and enjoy in good government the benefits enjoyed by other taxed citizens; and by these means a speedy incorporation of all Indians, with all the rights of citizenship into the American commonwealth.

The best methods to secure these results are not wholly clear, but the experience of the past points to the following conclusions: The agency should be discontinued in all cases where the land is ready for settlement, and the Indians, when necessary, should be temporarily placed under the care of a bonded superintendent, with limited powers, and the policy of the Indian Bureau in this direction is strongly commended. Wherever practicable the education of Indian children should be provided for in the schools of the States or Territories if necessary for untaxed Indians at Federal expense, or out of the Indian funds. Wherever this is not practicable, provision should be made by the Federal government in Indian schools. The Indian should be encouraged in industrial arts, both in the preservation of his own and in the acquisition of ours. The end should always be their industrial and moral development. The work of the government, whether National, State or Territorial, in providing for secular education, does not lessen the responsibility of the churches for the religious education of the Indians. We regard with interest and hope the recent action of the Secretary of the Interior opening the way for the religious work of the Churches in connection with government schools, and we urge the churches to co-operate with each other and with the government in

this work. The same principle should govern us in all our dealings with other dependent people. Their civil rights should be scrupulously safeguarded; liberal provision should be made by Congress for their development and civilization; their industries should be encouraged; and their education should be so provided for, that, whatever may be their final political relations to the United States, they may be equipped, at the earliest possible day, for self-support and self-government.

The International Lesson.

FOURTH QUARTER.

LESSON VI.

ELEVENTH MONTH 8, 1903.

DAVID'S GRIEF OVER ABSALOM.

2 Sam. 18: 24-33.

GOLDEN TEXT.—A foolish son is a grief to his father.—Prov. 17: 25.

DAILY READINGS.

Second-day, Eleventh mo. 2.—David's anxiety. 2 Sam. 18: 1-6.
Third-day, Eleventh mo. 3.—Absalom's defeat. 2 Sam. 18: 9-17.
Fourth-day, Eleventh mo. 4.—David's grief over Absalom. 2 Sam. 18: 19-33.
Fifth-day, Eleventh mo. 5.—David's return. 2 Sam. 19: 9-15.
Sixth-day, Eleventh mo. 6.—Destruction of the ungodly. Psalm 52.
Seventh-day, Eleventh mo. 7.—Honor to parents. Matt. 15: 1-9.
First-day, Eleventh mo. 8.—Counsel to the young. Prov. 4: 14-27.

Intervening Events.—Absalom marched towards Jerusalem; on hearing this David made every preparation for flight. At first sight this seems strange, but it was the wisest thing he could do, (1) because he was unprepared to make any resistance; (2) the rebellion might come to naught; (3) he did not wish to fight against his son if possible; (4) delay would be more hurtful to the rebels than to him; (5) it would show him who were faithful. David, followed by a large number of men and his band of six hundred, left Jerusalem and went eastward. The high priest and the Levites bearing the ark joined him, but he sent them back with the ark, for the ark, he thought, should not be taken from Jerusalem, and moreover the priests and Levites would be his friends. Several incidents took place on his journey. The company encamped near the fords of the Jordan and waited for news. Then crossing the Jordan the company went on until Mahanaim, a fortified town near the Jabbok, was reached. This was made the temporary capital.

Meanwhile Absalom, on reaching Jerusalem, took possession of it, and held a council. Ahithophel counseled immediate pursuit of David; Hushai, secretly a friend of David, advised delay and greater preparation. This latter advice was taken, and it gave David time to get ready to meet the attack. Ahithophel was now so sure of Absalom's failure that he committed suicide.

After three months Absalom attacked David's army under Joab and was defeated. David had given special orders that Absalom should be spared, but having been caught in his flight by the branches of an oak, he was slain by Joab.

The graphic account of all this as given in 2 Sam. 15: 13 to 18: 23 should be read. There is nothing to

support the common story that Absalom was caught by his hair.

Time.—Immediately following the last lesson, about 984 B.C.

Place.—Between Jerusalem and Mahanaim, and Mahanaim. The battle was probably somewhere east of the Jordan, not very far from Mahanaim (2 Sam. 19: 2.)

24. The whole narrative is full of life. "Two gates." The inner and the outer.

25. "If he be alone," etc. If the army had been defeated a number of fugitives would have been seen.

26. David recognizes that these are messengers.

27. "Ahimaaz, the son of Zadok." David rightly concluded that so distinguished a messenger would bring good news. (Compare 2 Sam. 17: 17-20.)

28. Ahimaaz spoke truly as far as he spoke, and so far as he referred to the cause of David, and also gave a hint of the fate of Absalom.

29. David's heart yearned over his son. Ahimaaz deliberately concealed the truth. From verses 19-23 it would appear that this was done from a selfish motive. It would not have been strange if David had treated him harshly if he bore bad news of Absalom.

31. "And behold the Cushite." Revised Version. That is an Ethiopian, a slave. Cush was the name of a son of Ham, apparently the eldest. It is also used as the name of a country in Africa. In one place (Gen. 2 :13) some other country seems to be meant. "The Lord hath avenged thee of all them that rose up against thee." Even the Ethiopian is still somewhat ambiguous at first.

32. "Is it well with the young man Absalom?" Revised Version. David is determined to have a definite answer regarding his son. The slave, because he was a slave, had little to fear from the king, and so he gave in Eastern fashion a direct answer. "May the enemies of my lord the king, and all who rise up against thee be as the lad is!" There could be no doubt what these words meant.

33. "Was much moved." This translation is hardly strong enough. "He was sore troubled." "Chamber over the gate." A room over the gateway was a common feature in such buildings. He went there that he might be alone in his sorrow. He also knew that he would have many who would sympathize with him. "And thus he said in his weeping: My son Absalom! my son Absalom! Oh, that I had died for thee, Absalom, my son, my son Absalom!" David, doubtless, felt every word he said. He recognized his own indulgence of Absalom in years past, his own shortcomings, and longed that Absalom might have another chance to repent and amend.

There are few scenes in literature more full of pathos than this.

PRACTICAL THOUGHTS.

1. An evil life is almost sure to have an evil end. "Whatsoever a man soweth that shall he also reap."

2. The consciousness of his own misdoings aggravated David's grief.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR ELEVENTH MONTH EIGHTH.

GREAT MEN OF THE BIBLE: WHAT ELIJAH TEACHES US.

2 Kings 2: 1-12; Matt. 11: 14; Jas. 5: 17, 18.

Second-day, Eleventh mo. 2.—That God will provide. 1 Kings 17: 1-6.
Third-day, Eleventh mo. 3.—That power is for service. 1 Kings 17: 21-24.
Fourth-day, Eleventh mo. 4.—That God hates sin. 1 Kings 18: 40-46.
Fifth-day, Eleventh mo. 5.—That the best men faint. 1 Kings 19: 1-10.
Sixth-day, Eleventh mo. 6.—To train our successors. 1 Kings 19: 19-21.
Seventh-day, Eleventh mo. 7.—That God gives victories. 2 Kings 1: 9-18.

Our first view of Elijah is as he stands before King Ahab to make known to him the judgment by which God sought to recall to Himself His apostate people. There was nothing apologetic or uncertain in what the prophet had to say, even to this cruel and arbitrary king; and Ahab clearly recognized him as associated with the fulfillment of this prophecy made in the name of Jehovah.

Like Xerxes scourging the sea for breaking his flimsy bridge of boats, Ahab overlooked his own folly and crime and charged Israel's calamity upon the messenger who forewarned him. Not only was the charge boldly turned back upon its author, but a decisive test was proposed, or at least so it must have appeared to Elijah. The overthrow of the prophets of Baal was complete enough to have convinced any one who wished to know the truth, but the will of Israel, ruler and people, was against wisdom, and Elijah had to learn that the coming of God's kingdom is not by might nor by power, but by the still, small voice of the Spirit.

The high hopes of the prophet were overthrown and left him a despondent fugitive. The man whose faith could bridge over long months of famine with only a handful of meal and a little oil as the visible supply, and, under God, could restore the dead child to its mother, fainted in spirit before Jezebel's wrath and pleaded for release from the unceasing conflict.

With new duties and new encouragements the wanderer is sent back to dwell in his own land with the spiritual companionship of one whom God gave to be his co-worker and successor. It may well be, moreover, that Elijah was master not only of Elisha, but of the sons of the prophets at Bethel and Jericho—a sort of dean of the prophets' schools.

Elijah's despair led him into an error which some are guilty of to-day through a sort of spiritual overweeningness. The "advanced" Christian who withdraws from the fellowship of others, and the discouraged believer who thinks himself left alone in Israel alike need to learn that the most Godlike zeal is one that is mixed with a faith for the "other sheep" which the Good Shepherd has, though they be not of the same flock with ourselves. The "man of like passions with us" is not a complete example, but it is a great thing for us to have known of his spiritual

struggles and reverses, and to know how he was made "more than conqueror" in chariot of fire, as Messianic forerunner and as counselor at the Mount of Transfiguration. And we are partakers of like precious promises.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

TOKIO WORK.

Tokio, Ninth month 29th, 1903.

To Our Friends in the Homeland:

As the news of the fire which destroyed the Friends' Girls' School, on Twelfth month 13th, 1902, was carried to our friends in the homeland through *THE AMERICAN FRIEND*, we wish now to send a message of thanks to all who have shown an interest in the work at this time, and also to tell the glad news that new buildings were ready for the opening of the present term of school on the 11th of Ninth month.

Those who know the history of the new buildings feel deeply that they are given back as a direct answer to prayer. While the flames were still devouring the remains of the former buildings the students and teachers having collected in the mission residence, which, though standing only thirty-eight feet from the school, escaped the flames, offered up praise for personal safety and prayer for guidance and God's provision for the future. In answer to the prayers of those on the field and of those in the homeland, it has been possible to increase the capacity of the school by the erection of larger buildings. The former buildings would accommodate thirty boarding pupils and thirty additional day pupils. The new dormitory is built for fifty-five boarders and the school building for about fifty-five or sixty additional day pupils.

Although the work was not entirely completed, we were glad to be able to open the autumn term of school in the new buildings. It was a scene long to be remembered by those who had seen the former buildings consumed by the hot breath of the destroying flames, and then had watched the hand of God reach out of the darkness (lighted up by faith) and place the buildings upon the hill once more.

On the morning of Ninth month 11th the students, teachers and a few friends were gathered in the assembly room for the opening of school. There were tears in some eyes at least as the memory of God's goodness was called up afresh by this scene and all that it meant. It was no wonder that all sang with much meaning the Japanese hymn, "God is Love."

The dormitory and school building are now filled to hardly half their capacity, but there are new self-supporting ones coming in, and there is a general increase of interest in the community in which the

school is located. Perhaps the thing which now appeals most strongly to those on the field is the large number of applicants who wish to enter the school, but whose parents are unable to support them, even when the expense for a whole year is only fifty dollars. At this writing there are eighteen or twenty such girls who have made application for entrance, and for whom no support has been pledged.

Past experience is decidedly favorable to receiving such girls, knowing with reasonable assurance that from five to seven years in the school will give them such a Christian training as will fit them for useful and happy lives, some of them becoming witnesses for Christ in homes where He is not now known. A few days ago there came to the school a girl of some thirteen years who had traveled alone nearly all of the way from the Loo Choo Islands, hoping that she could be received into the school with her sister, who entered a year or two ago. Sorrowfully we had to refuse her and many others in whom we are deeply interested, and this only because we had no support for them.

The prospects are "bright as the promises of God" for a year of blessing in Japan. In the furtherance of the gospel,

GILBERT BOWLES.

A VETERAN'S PERSONAL FAITH.

"In my fifty years of preaching I have learned to adhere to the same message; God, a sovereign; man, a sinner; Christ, the Son of God, a Saviour by His vicarious sacrifice; the Holy Spirit, the regenerator, the sanctifier; the gospel of Christ, the means for the redemption of the world; the word of God, the revelation of His character and the chart of redemption. I have learned as to the method of preaching to care more for the facts of the salvation scheme than for the philosophical analysis of it; I have learned to take the proved results of scholarship and of science as in harmony with the Divine Word."—Joseph E. Roy.

What we are all doing, as we stand in our lot, steady to our manliness or womanliness in our black days, is to tell, in its measure, on the life and faith of every good man coming after us, though our name may be forgotten.—Robert Collyer.

Things of Interest Among Ourselves.

Wesley Cox now receives his mail at Whittier, Cal., instead of Hollister.

Oscar Moon is getting nicely settled in his work in the meeting at Knightstown, Ind.

Mabelle Edwards, of Newberg, is taking work in Earlham College the present year.

Mary L. Hinshaw, of Marion, Ind., has gone to Portland, Ore., to spend the winter.

The yellow fever is still raging in Victoria, Mexico, but all the mission workers are now well.

Nathan and Esther Frame were present at the Friends' University meeting First-day, 18th instant.

David E. Sampson and Clara Cox closed a series of meetings at Friends' Mission, Virginia, the 1st of the month.

Leannah Hobson labored in a series of meetings with East Side Friends, Wichita, Kan., after Kansas Yearly Meeting.

Nixon and Louisa Rush, of Fairmount, Ind., attended Kansas Yearly Meeting and expect to labor in the yearly meeting for three months.

Professors H. C. Fellow and Jinkens, of the Territorial Normal School at Alva, Okla., attended a number of the sessions of Kansas Yearly Meeting.

Esther Tuttle Pritchard has been in delicate health during the summer, but the bracing air of these autumn days has given her new strength and vigor.

The World's Young Women's Christian Association has issued a call to a week of prayer for the young women of the world Eleventh month 8th to 14th.

George U. and L. E. Hartley, of Miami, I. T., are planning to attend the World's Bible School Convention at Jerusalem next Fourth month. They ask to be remembered in prayer.

James M. Davis, wife and daughter attended Kansas Yearly Meeting throughout nearly the entire session. Their presence added much to the interest and inspiration of the occasion.

Richard Cox and Lydia Chase, two of the pioneer members of Kansas Yearly Meeting, were in their accustomed places at this year's session, with interest as fresh as in days of yore.

Willis R. Hotchkiss spent a few days in Stella Quarterly Meeting, Oklahoma, after Kansas Yearly Meeting, and went from there to points in Eastern Kansas, Nebraska and Iowa.

Never before in the history of Kansas Friends have they given so liberally of their means for church work. Over \$21,000 was raised at the yearly meeting for the various departments.

Willis R. Hotchkiss will spend the entire Sabbath, Eleventh month 1st, with Indianapolis Meeting, the evening service being held under the auspices of the Delitha Butler Harvey Circle.

M. Anna Draper, of the Training School, Los Angeles, Cal., is now in charge of the Bible Study classes of the Friends' Sunshine work, San Francisco. Her address is No. 930½ Harrison Street.

Samuel Jay, resident minister of Albion Meeting, Marshall County, Ia., has been chosen pastor for the present, and William I. Kent and Thaddeus Talbott have been recorded ministers.

Our friend Joseph Taylor, who has for two or three years been engaged in the London Training School for foreign missionaries, has returned to his old field of work in Hoshangabad, C. P., India.

Fred L. Coppock of Des Moines Quarter has accepted a call to be field Evangelist for Kansas Yearly Meeting. The Church Extension Committee paying all his expenses while in the work, and railroad fare.

John Howard, John Casto, F. H. Clark, Mary Foldier and Edith Smith, all professors from Kansas academies, were present at the educational meeting of Kansas Yearly Meeting, and remained over First-day.

Wilbur K. Thomas, a student in Friends' University, spent the summer at Elwood, Neb., laboring in the Friends' meetings. Two Christian Endeavor Societies were organized during his stay there, which are prospering.

Josiah Butler will serve as general superintendent of evangelistic and church extension work of Kansas Yearly Meeting for another year, and Perry Hadley will remain State Evangelist for the Christian Endeavor Union.

Pacific College opened for regular work with a public chapel exercise Ninth month 30th. Dr. Lathrop, of Portland, gave a lecture to the college public on the 7th instant on the subject of moral vigor. The lecture was able and highly appreciated.

Willis R. Hotchkiss spoke in Friends' meeting at Keith, Okla., Sixth-day morning, the 16th instant. It was a blessed service, and many were brought to realize their duty to Christ as never before. The meeting thankfully contributed to the F. A. I. M.

Thomas Armstrong is now located in the meeting at Newberg, Ore. He began his services early in the Ninth month. A reception was held in the basement of the meeting house on the evening of the 3d instant in honor of him and wife and Professor C. E. Lewis and wife.

Sixty-seven members of Stella Quarterly Meeting attended Kansas Yearly Meeting at least part of the session, most of them remaining until the close of the meeting. Many of these Friends live more than a hundred and fifty miles from Wichita, where the yearly meeting was held.

The day school at Friends' Mission, Virginia, is in charge of Etta Johnston, of Maine, and Sallie C. Marshburn, of North Carolina, this being the eighth year that the latter has been in the school. Over ninety are enrolled. The public school commences soon, and the enrollment will be much larger.

A tea meeting for members and attenders of Twelfth Street Meeting, Philadelphia, was held Second-day evening Tenth month 26th, 1903. The subject, "Why Am I a Friend?" was considered, and many answers given from members. An article on the subject, written by the late James E. Rhoads, was also read.

Wilfred Rowntree and wife, who have recently returned from Ramallah, Palestine, attended Kansas Yearly Meeting. He spoke at the missionary session and gave an interesting description of some of the customs of so-called Greek Christians and other Eastern peoples. Edith Dillon, from the Tokio Mission, who is spending a year in her homeland, spoke of some of the religious customs of the Japanese.

Kansas Yearly Meeting is asking its quarterly meeting superintendents of evangelistic work to act as official correspondents for THE AMERICAN FRIEND from their respective meetings. We hope that this or similar plans may be taken up in other yearly meetings. If the work is carefully and systematically done the result will be a mutual blessing both to the meeting reported and to the Church at large.

Joseph W. Lamb, who is a Mexican by birth, and who has labored extensively in the Friends' Mexican Mission work, has accepted a position as agent of the American Bible Society in Porto Rico. His wife, Antonia Gonzalez, will accompany him in this new service. She was educated in the Mexican Girls' Boarding School, under the care of New York Yearly Meeting, and afterwards spent a year in Earlham College.

The American Friends' Board of Foreign Missions, at its recent meeting approved the recommendation of the Gibara meeting of ministry and oversight to record Juan Francisco Galvez, a minister of the gospel, the first Cuban Friend regularly recorded a minister. Zenas Martin says of him: "A humble man of prayer and faith, simple, teachable, but not without originality, a good Bible student, a warm-hearted preacher and soul-winner, loved by all."

During the past three months Alvin J. George spent most of his time visiting families and holding meetings in different parts of Kansas Yearly Meeting. He traveled by private conveyance over 850 miles, visited 110 families, held 57 meetings, attended 9 monthly meetings and 3 quarterly meetings, distributed tracts and did other Christian service as the way opened. Many were led to accept Jesus as their Saviour, some were renewed, and others established in their religious life through his efforts.

The Christian Endeavor Society of the First Friends' Meeting at Indianapolis, Ind., has been reorganized with a large membership. The attendance at the last meeting was over fifty. At the suggestion of Morton C. Pearson, a new feature has been introduced, which is enlisting both the interest and attendance of the young people of the meeting. Instead of following the usual topics in the Sabbath evening meetings, the society is taking up the systematic study of John's Gospel. Each evening is devoted to a single chapter. At the conclusion of this study it seems probable now that a twelve-lesson course in the history of the Friends' Church will be undertaken. This new feature is proving a blessing.

Farmington Quarterly Meeting, held at Hartford, in Niagara County, N. Y., was attended by J. Lindley Spicer, superintendent of evangelistic work, of New York Yearly Meeting. On Third-day evening, the 6th instant, the Christian Endeavor Union was conducted by Anna Sands Leggett, and, after preliminary business, several took part. J. Lindley Spicer gave an address upon the subject, "Chirp Up and Help a Little." On Fourth-day evening the Bible School Conference was conducted by J. Irving Dillingham. Reports of schools were given showing interest and progress. Hannah H. Leggett gave a brief history of the "International Series" in Bible study. J. Lindley Spicer spoke from the subject, "The Book We Study," illustrating it by a chart. On Fourth-day morning the Evangelistic

Committee met—J. D. Piper, chairman. The ministers of the quarterly meeting were in attendance, with the exception of Rebecca W. Flagler, who is removing to Ohio. Our friend, Walter J. Aldrich, was very acceptably at the quarterly meeting, after which he went to Collins.

Some six months ago, under the supervision of Albert J. Brown's wife, a few young women in the Indianapolis Meeting organized a Foreign Missionary Society, to be known as the Delitha Butler Harvey Circle. It was decided that in the main the African Industrial Mission should receive its support, although one-fourth of all funds raised goes to Western Yearly Meeting's field in Mexico. It has been thought wise to invite the young men to join in this work, also young married people, and so great has become the interest in the last few weeks that more than sixty young people have already enrolled, with others to follow. This society now meets monthly at night for business and program work. Having a desire for larger information relative to missions, the society spends one-half hour after prayer meeting twice each month with the local minister, Morton C. Pearson, in study. There is much promise in this organization.

Twenty-nine ministers are now located in Kansas meetings, as follows: L. Clarkson Henshaw, Wichita, Kan.; David S. Pickett, Argonia, Kan.; Nathan D. and Mary C. Perry, Friendswood, Tex.; I. Lindley Pitts, Fruitland, Kan.; Asher Mott, Emporia, Kan.; Nathan Ridgeway, Cottonwood, Kan.; Robert Norris, Tonganoxie, Kan.; I. Emory Pearson, Lawrence, Kan.; Nathan Brown, Stella, O. T.; Ira S. Bundy, Stefling, Kan.; John J. Danks and Eliza P. Williams, Horsington, Kan.; Constance Day, La Crosse, Kan.; G. M. Fortune, Stark, Kan.; John A. Laughlin, Center Hill, Kan.; Samuel A. Johnson, Laharpe, Kan.; Lewis McFarland, Lowell and Timbered Hill, Kan.; Frances E. Litter, Willow Springs, Mo.; Henry Dalrymple, Mt. Ayr (Alton P. O.), Kan.; F. H. Clark, North Branch, Kan.; Susie Allen, Bethel, O. T.; Edna Hill, Liberty, O. T.; John E. Snively, Cherokee, O. T.; Mahlon Davis, Ringwood, O. T.; Elwood Haworth, Spring River (Varek P. O.), O. T.; Susie Fox, Edgewood, Mo.; Anna J. Winslow, Glen Elder, Kan.; Anna M. Ray, Hillside, I. T.; Abijah Pickering, Friendship (McCrone, R. F. D. 2), Kan.

MARRIED.

VALENTINE—BIRDSALL.—On the evening of Ninth month 24th, at the home of the bride's parents, George H. and Eleanor C. Birdsall, Westfield, N. J., Florence Eleanor Birdsall and Warren Powell Valentine, formerly of Richmond, Ind.

DIED.

FOUST.—At Darlington, Ind., Tenth month 7th, 1903, Lettie Foust, wife of Walter Foust and granddaughter of Henry and Sallie Coat. She was converted in early life, and during her sickness of long duration expressed her hope of the beyond, saying, "I am not afraid to die."

JOHNSON.—At his home in Carmel, Ind., Eighth month 25th, 1903, William Harrison Johnson, son of Timothy and Michal Johnson. He was a life-long Friend, who was often heard praising God, and left a bright evidence behind that he was going home.

KELLY.—At his home in South Yarmouth, Mass., Tenth month 19th, 1903, David Kelly, in the 95th year of his age. An elder of Sandwich (Mass.) Monthly Meeting.

QUIGG.—Near Crawfordsville, Ind., Eighth month 19th, 1903, Francis S. Quigg, son of Joseph and Lydia Quigg. He was a recorded minister for several years. While returning home his horse became frightened at an approaching storm, fatally injuring him so that his death resulted in a short time.

STETSON.—At her home in South Yarmouth, Mass., Eighth month 6th, 1903, Elizabeth C. Stetson, in the 75th year of her age. A minister of Sandwich (Mass.) Monthly Meeting.

SWAIN.—At the home of her son-in-law, D. E. Barnard, in Rush County, Ind., Tenth month 14th, 1903, Louisa Coffin Swain, aged a little more than 82 years. She was a member of Little Blue River Monthly Meeting of Friends, and was a faithful attender of the Bible School and meeting.

WING.—At the home of a daughter in Amesbury, Mass., Ninth month 22d, 1903, Elizabeth C. Wing, in the 89th year of her age. A minister of Sandwich (Mass.) Monthly Meeting.

Events and Comments.

Both branches of the French Parliament reassembled last week. The absence of important issues minimized the interest in the event, but the galleries were well filled with people desirous of witnessing the opening scenes.

Secretary Moody again puts high his naval estimates for the ensuing fiscal year, the figures being at about \$102,000,000. Last year he presented estimates almost as high, and Congress cut them down some \$25,000,000. Like action is probable in the coming session.

Cresceus broke the world's trotting record for a mile at Wichita, Kan., the other afternoon, going the distance in 1.59½, beating the previous record held by Lou Dillon and Major Delmar by a quarter of a second. The day was ideal and the track could not have been better.

It is said that the collection of animals received in New York recently for the zoological gardens in Bronx Park is the finest ever brought to this country. There are twenty-nine in all, and two giraffes alone are worth \$15,000. Fourteen of the specimens represent eight different species of antelopes.

The slack in the iron industry has started some 4,000 workers from the coke region around Pittsburg in search of employment elsewhere. About half of them are returning to their former homes in Europe. This will be preferable to their remaining here in idleness, and if the great mass of surplus low-class labor which pours in here from Europe during flush times would dispose of itself in like manner during dull times the country would look upon the immigration problem as less serious than it has appeared to be.

BUSY DOCTOR

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

"About a year ago my attention was called to Grape-Nuts by one of my patients," says a physician of Cincinnati.

"At the time my own health was bad, and I was pretty well run down, but I saw in a minute that the theories behind Grape-Nuts were perfect, and if the food was all that was claimed for it, it was a perfect food, so I commenced to use Grape-Nuts with warm milk twice a day, and in a short time began to improve in every way, and I am now much stronger, feel 50 per cent. better, and weigh more than I ever did in my life.

"I know that all of this good is due to Grape-Nuts, and I am firmly convinced that the claims made for the food are true. I have recommended and still recommend the food to a great many of my patients with splendid results, and in some cases the improvement of patients on this fine food has been wonderful.

"As a brain and nerve food, in fact, as a general food, Grape-Nuts stands alone." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

It is asserted in Washington dispatches that the attitude of Southern members of Congress is changing toward Cuban reciprocity. Ratification of the treaty will be opposed by beet and cane sugar interests, but it is confidently predicted that the better market opening for cotton goods under reciprocity will benefit the South, and that this consideration will not be without effect in improving the chances of ratification.

Late last month there was dedicated at Berkeley, as the gift of W. R. Hearst to the University of California, the first Greek amphitheatre that has been built since the ancient classic civilization flowered at Athens. It is said to be a very impressive structure, erected in the hollow of the Berkeley Hills. As it now appears, the amphitheatre is built of concrete, modeled on the antique lines, yet still adapted to use in modern California.

Some 79,000 passports have been issued over the name of Secretary Hay since he became head of the State Department, the largest number ever issued by an American Secretary of State. Secretary Hamilton Fish, whose term was three years longer, issued only 52,450 passports. Americans going abroad do not ordinarily secure passports unless they intend traveling in remote countries. The presumption is, therefore, that such traveling is very greatly on the increase.

A dispatch from Dawson says that winter is closing in quickly, and several thousand tons of freight will not reach Dawson this season. Freight charges are phenomenally high, and prices of certain staples are going skyward. Hay in Dawson is selling for \$130 a ton. Snow is several inches deep in the Mayo district, and the streams are freezing. The gold output will only be about a million less than last year, despite the extreme drouth, which cost the miners six weeks' loss of time. Many people are leaving for the outside, fearing a severe winter. The number of those going out exceeds that of last autumn by several hundred.

The news that the Alaskan Boundary Commission has decided the main points of the controversy in favor of the United States is received in this country with gratification, but without surprise. By the verdict of the commission the United States retains all its present Alaskan territory, shutting Canada away from the sea along the entire length of the Alaskan "pan-handle," except at the southern extremity, where a small strip given to the Dominion enables her to control the Portland Canal and its islands, which overlook Port Simpson, the proposed terminus of the Grand Trunk Pacific Railroad. Canada is thought to gain more by this concession than we lose by it.

It is considered a remarkable coincidence that on the day before Overseer Dowie and his followers started on their New York crusade the New York State Court of Appeals should hand down the first decision made by a higher court in the United States against faith-healing. The court condemns a "Dowieite," J. Luther Pierson, of White Plains, N. Y., to pay a fine of \$500 or spend 500 days in jail for permitting his infant daughter to die of pneumonia without medical treatment. This is the first time in the history of New York, or any other State,

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

where the law has been made certain by the decision of the higher courts. The higher courts of England have upheld convictions in similar cases, the prisoners there being found guilty under indictments of manslaughter.

**IT IS UP TO DATE
GET THE BEST**

25,000 NEW WORDS

Revised Gazetteer of the World
Revised Biographical Dictionary

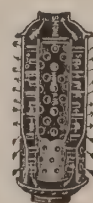
New Plates. 2380 Pages. 5000 Illustrations.

Edited by W. T. HARRIS, Ph.D., LL.D.,
United States Commissioner of Education.

LET US SEND YOU FREE

An instructive and entertaining "Test
in Pronunciation" also our illustrated pamphlet.

G. & C. MERRIAM CO.,
Springfield, Mass., U. S. A.



SAVE ½ YOUR FUEL

or get all the heat you pay for. When you use a Rochester Radiator you do.

Rochester Radiator Co.,

77 Furnace St.,

Fully Guaranteed.
Write for booklet on heating houses.

Rochester, N. Y.

NATTY STYLES IN WALKING SKIRTS

WHEN we say natty, we do not mean expensive; for the lowest-priced number that we offer is natty in every sense of the word, and has little style-touches on it that one would look for only on Walking Skirts costing much more—sometimes twice as much:

At \$5.00 Walking Skirts of black melton cloth; seven-gore, with cluster rows of pinch tucks on each gore; tabs of same material at hips and knees, finished with small buttons; full flared.

At \$6.50 Walking Skirts of broken plaid Oxford mixed cloth; seven-gore, one-inch strapping on seams, a neat design in strapping at hips forming yoke; flares gracefully at bottom; inverted plait back.

At \$7.00 Walking Skirts of gray mixed homespun; panel front; one-inch strapping over hips and down front gore ends in three small tabs, finished with covered buttons; well shaped and entirely new.

STRAWBRIDGE & CLOTHIER
PHILADELPHIA

"Hard work, cemented with good judgment, makes good building material for a successful future."

THE IRON MOUNTAIN ROUTE

TO
TEXAS, MEXICO, AND
CALIFORNIA.

Dining Cars Through Sleepers

Rates, information and
pamphlets upon application

W. E. HOYT, G. E. P. A.,
335 Broadway, N. Y.

H. C. TOWNSEND, G. P. & T. A.,
St. Louis, Mo.

DIRECT LINE TO HOT SPRINGS, ARK.

The British Friend

Published on the 15th of each month.

Being the only religious and literary review written chiefly for the general public, but from the standpoint of the Society of Friends, *The British Friend* offers a unique opportunity for spreading "The Truth" among thoughtful enquirers.

The October issue contains:

"Secondary Education," by M. E. Sadler.
"Ethics of the Tariff Issue," by J. A. Hobson, M.A.
"The Roots of Quaker Ministry."
"In Praise of Poverty."
"The Subliminal Self," by J. W. Graham, M.A.
"Under Sunn v Skies."
"Boys' Brigades and Quaker Principles."
"The Birthright Member," by ***

A distinct feature is made of Reviews and Notices of Books, especially such as are likely to be helpful to preachers and social workers.

Subscription: 6s. 6d. (\$1.58) per annum, post free
Specimen copy on application.

Editor and Publisher:

EDWARD GRUBB, M.A.
Devonshire Chambers Bishopsgate, Without. Lon. E. C.

Active participation in the duties of this world seems to be the surest safeguard for the health of body and mind.
—Lydia Maria Child.

On a recent Sunday for the first time it was impossible to leave London by train during the hours conventionally set aside for morning church service. At Victoria no trains left between 10.30 and 1.30 o'clock, and from Paddington none left from 11 to 1.15 o'clock!

PENNSYLVANIA RAILROAD TRAIN PORTERS.

A popular feature of the through trains of the Pennsylvania Railroad which leave New York daily for the West at 7.55 a.m. and 1.55 p.m., and leave Pittsburg daily for the East at 3.00 a.m. and 7.30 a.m., are the train porters stationed in the day coaches.

Their duty consists of keeping the cars clean and rendering whatever service passengers may require. The Pullman porter has long since demonstrated his usefulness; the Pennsylvania Railroad train porter serves the ordinary coach passenger in the same capacity as the Pullman porter serves those who ride in parlor and sleeping cars.

The day coaches on the above-mentioned trains, as well as those on trains leaving New York at 5.55 p.m. daily for the West and leaving Pittsburg at 7.10 p.m. daily for the East, are equipped with lavatories, in connection with which the services of train porters are especially convenient.

The Leeds & Biddle Co.

Makers of the Better Kind of
PRINTING
Your order for anything from a card to a catalogue
1019-21 Market St., Philadelphia

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The price for a single insertion of 5 lines is 25c.; 5 lines, 5 times costs \$1.00, 13 times \$2.25, 26 times \$4, and 52 times, \$7.80. Larger space is charged at the same rate. Cash with order.

FLOWERS AND SHRUBS.—You should plant this Fall. Send for our new Floral Guide, just out.
The Conard & Jones Co., West Grove, Pa., Box X

FOR SALE.—5000 of Amos Kenworthy's "Never fail to bear" Hardy Northern Grown "Friday" peach trees. Write me. **JESSE OVERMAN, Knights-town, Ind.,** successor to Amos Kenworthy.

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE CO., Miami, Ind. Ter.**
Please mention this paper when writing.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry, 22 South Second Street, Philadelphia.**

RED LETTERED TESTAMENT
GOLD EDGES, full leather, 50c postpaid. Address
HOWARD BOOK HOUSE Elwood, Ind.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. **W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.**

A RARE ENGRAVING (3½x8 ft.) Elizabeth Fry in Newgate prison, London, may be bought with frame and glass by addressing, **THE AMERICAN FRIEND, 718 Arch Street, Philadelphia, Pa.**

Be careful to go strewing in and out
Thy way with good deeds, lest it come about

That when thou shalt depart,
No low, lamenting tongue be found to say,
The world is poorer since thou went'st away.

But make so fair and sweet
Thy house of clay, some dusk shall spread about
When death unlocks the door and lets thee out.

—Alice Cary.

We need not all be in the same regiment to take part in the same battle. There may be separate banners while all fight under one national flag. To keep a united front is the thing.

IF YOU WANT

a perfect cream, preserved without sugar, order Borden's Peerless Brand Evaporated Cream. It has a delightful, natural flavor and is superior to the richest raw cream you can buy, with the added assurance of being sterilized. Prepared by Borden's Condensed Milk Co.

Oklahoma Farms

Friends desiring to locate among Friends, and near Stella Academy, should address E. J. Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

E. J. VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

7% Net TO LENDER.
FIRST MORTGAGES
on Improved Real Estate, producing income which would liquidate loan in three years. No loan above one-third actual valuation. Write for descriptive reports, made on personal examination of the securities. Satisfactory references furnished.

THE AMERICAN INVESTMENT CO., Atoka, I. T.

THE COMING OF HIS FEET.

In the crimson of the morning, in the
whiteness of the noon,
In the amber glory of the day's re-
treat,
In the midnight, robed in darkness, or
the gleaming of the moon,
I listen for the coming of his feet.

I have heard his weary footsteps on the
sands of Galilee,
On the temple's marble pavement, on
the street,
Worn with weight of sorrow, faltering
up the slopes of Calvary,
The sorrow of the coming of his feet.

Down the minster aisles of splendor,
from betwixt the cherubim,
Thro' the wondering throng, with mo-
tion strong and fleet,
Sounds his victor tread, approaching
with a music far and dim—
The music of the coming of his feet.

Sandaled not with shoon of silver, girdled
not with woven gold,
Weighted not with shimmering gems
and odors sweet,
But white-winged and shod with glory
in the Tabor light of old—
The glory of the coming of his feet.

He is coming, O my spirit! with his ever-
lasting peace,
With his blessedness immortal and
complete.

He is coming, O my spirit! and his com-
ing brings release.

I listen for the coming of his feet.
—Lyman Whitney Allen, in "Independ-
ent."

DOCTOR KNEW.

Had Tried it Himself.

The doctor who has tried Postum Food
Coffee knows that it is an easy, certain,
and pleasant way out of the coffee habit,
and all of the ails following, and he pre-
scribes it for his patients as did a phy-
sician of Prospertown, N. J. One of his
patients says: "During the summer just
past I suffered terribly with a heavy
feeling at the pit of my stomach, and
dizzy feelings in my head, and then a
blindness would come over my eyes, so I
would have to sit down. I would get so
nervous I could hardly control my feel-
ings.

"Finally I spoke to our family physi-
cian about it, and he asked if I drank
much coffee, and mother told him that I
did. He told me to immediately stop
drinking coffee, and drink Postum Food
Coffee in its place, as he and his family
had used Postum and found it a power-
ful rebuilder and delicious food drink.

"I hesitated for a time, disliking the
idea of having to give up my coffee, but
finally I got a package and found it to
be all the doctor said. Since drinking
the Postum in place of coffee my dizzi-
ness, blindness and nervousness are all
gone, my bowels are regular, and I am
again well and strong. That is a short
statement of what Postum has done for
me." Name given by Postum Co., Battle
Creek, Mich.

Look in each package for a copy of
the famous little book, "The Road to
Wellville."

FOR THE AMERICAN FRIEND.

THE LANTERN BEARER.

BY CHARLES CLINTON JONES.

Do you chance to pass where the factory
wall
Grazes the midnight sky,
And darkness rests like a dismal pall
Over the chimneys high,
Blotting the lines and angles out,
And leaving their shape and size in
doubt?

If you linger a moment, across the night
Sudden a lantern flares,
The steady gleam of its feeble light
Taking you unawares;
Casting shadows grotesque and dim
On opposite fence or leafy limb.

'Tis the lantern bearer with sleepless
eyes,
Doing his lonely work;
Into the darkest place he pries
That no evil thing may lurk;
A human link between day and day,
Pacing the solemn hours away.

Thro' the panes you see him among the
looms,
Going his hourly round;
The smooth-trod floors of the hollow
rooms
To his steady tread resound;
While empty spaces, remote and vast,
Echo back the treads of the past.

He may not sleep when the city sleeps,
Nor even pause to rest,
But ever his watchful vigil keeps,
Bringing his will to test.
A thousand feet on his trust await
To throng at morn thro' the safe-kept
gate.

O watchman lone, in the moral dark
"Twixt glow and glow of time;
The steady gleam of your feeble spark
Forges a link sublime,
Welding the chain of truth and right
Up thro' the gloom of darkest night.

The gracious heart has two windows
—one toward God and one toward the
world. Both should be kept ever open—
to receive and to give out again.

God does not always give money for
money. He has greater gifts than gold,
and He does not always think it best
for us to have more worldly goods. But
a greater gift than ours He will send us
always.

No true disciple was ever yet without
the grace of giving. If the "pocket
nerve" is paralyzed, a man's religion is
never healthy or vigorous. God is the
eternal giver, and to be godly is to be
like God. The Christian who cares nothing
for missions, and buttons up his
pockets tight, is a counterfeit, not a real
disciple.

Salvation is free. But faith without
works is dead. The man who clutches at
salvation as a free gift from God, and
then refuses to give anything to any-
body, is a pitifully mean person. Giving
is one of the essential laws of godly liv-
ing. Withholding from God shrivels the
soul.—Exchange.

"There are times when silence is sin
and speech is golden."

The dealer who
sells lamp-chim-
neys to last, is
either a shrewd
or an honest man.
MACBETH.

How to take care of lamps, including the
getting of right-shape chimneys, is in my
Index; sent free.

MACBETH, Pittsburgh.

Law wears iron shoes and never cares
where it steps.

Lace Curtains FREE! Do not send any
money. Just send
us your name and address and we will send you, ex-
press paid, six boxes of **QUAKER OINTMENT** to
sell among your friends at 25c. each. When sold send
us the \$1.50, and we will send you absolutely free a
fine pair of lace curtains. **QUAKER OINTMENT**
is the best-known remedy for Catarrh, Eczema, and
all surface irritations. It is easy to sell because it is
an honest remedy. Sold under guarantee. A few
moments of your time is all that is required to get a
pair of these beautiful curtains, or your choice of many
other premiums. Write to-day.

DAVIS MFG. CO., Butlerville, Ind.

LIFE OF STEPHEN GRELLET

BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sar-
tain. 50 cents, postage prepaid. (One and two-
cent stamps taken.)

A. L. SMITH

29 E. Penn Street

Germantown, Pa.

WILLIAM S. YARNALL
Manufacturing OPTICIAN

118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

Don't Be Too Late

How often does the examin-
ing doctor have to say to
applicants for life insurance:
"If you had applied a year
ago you would have passed."
Don't you be too late.

Shall we send you some
literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do
business through correspondence.

SEND THEM TO BED WITH A KISS.

O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps, from the pathway of right;
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers,
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex you,
The silence will hurt you far more;
You will long for the sweet children voices,
For a sweet childish face at the door,
And to press a child's face to your bosom.
You'd give all the world for just this;
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss!
—"New Orleans Picayune."

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial
Autumn term begins Ninth month 22d, 1903.

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

LEARN SHORTHAND

Taught by mail or in school. Moderate rates.

PROVIDENT SCHOOL OF SHORTHAND

805 Provident Building, Philadelphia, Pa.

Stenography, Typewriting, Mimeographing and Reporting

LYDIA ARETE CONN,

805 Provident Building, Philadelphia, Pa.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

Acker has them—those 80c.
Bon Bons at 39c.

ARMSTRONG & McKELVY } Pittsburgh.
BEYMER-BAUMAN } Pittsburgh.
DAVIS-CHAMBERS } Pittsburgh.
FAHNESTOCK } Pittsburgh.
ANCHOR } Cincinnati.
ECKSTEIN }
ATLANTIC }
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO } Philadelphia
MORLEY } Cleveland.
SALEM } Salem, Mass.
CORNELL } Buffalo.
KENTUCKY } Louisville.

DON'T be confused by all this talk about White Lead chalking, for this is one of its most desirable properties. Pure White Lead properly applied will not crack, peel or scale, but when it fails will do so gradually from outside wear.

It will protect whatever it is applied to as long as a vestige of the paint remains, and does not require to be scraped or burned off when repainting becomes necessary.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

Heaven is only a step from the penitent sinner, but millions of miles from the hypocrite.

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 20 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted.

Scientific Bread Mach. Co.
(CYRUS CHAMBERS, Jr.)
522 & Media Sts., Philadelphia

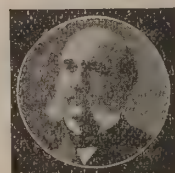
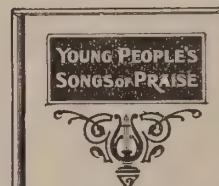
A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.

BELL TELEPHONE.

We begin to backslide the moment we think we have religion enough.

The man who does not love his neighbor as himself is not the friend of Christ.



By IRA D. SANKEY.

REGULAR EDITION

270 SONGS—100 NEW with the SELECT of the OLD. SEPARATE EDITION for

Christian Endeavor Societies
Handsomely bound in silk finish cloths.

Each 25 cts. a copy, or \$25.00 per 100.
Returnable sample sent on request.

THE BIGLOW & MAIN CO., New York & Chicago.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-President.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Assistant Trust Officer.

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

The American Friend

Vol. X

ELEVENTH MONTH 5, 1903

No. 45

PAGE

EDITORIALS.—Home Churches.—Emma Booth-Tucker.—The Miami Centennial.—The Memorial Fund 751

The Home Mission Association of Women of Indiana Yearly Meeting 752
Rhoda M. Coffin.

1803—Miami Monthly Meeting—1903, 754
Paul H. Wright.

SOME VIEWS ON PRESENT TOPICS:
Sermonizing from the Friends' Standpoint 755
I. Emory Pearson.

TEMPERANCE DEPARTMENT 757

THE INTERNATIONAL LESSON 759
Lesson for Eleventh month 15, 1903.

CHRISTIAN ENDEAVOR 760
Topic for Eleventh month 15, 1903.

MISSIONARY DEPARTMENT 760

THINGS OF INTEREST AMONG OURSELVES, 762

BORN.—DIED 762

EVENTS AND COMMENTS 763

WHERE THE RECORD IS KEPT.

Could the young but realize how soon they will become mere bundles of habits, they would give more heed to their conduct while in the plastic state. Every smallest stroke of virtue or of vice leaves its scar. The drunken man excuses himself from every fresh dereliction by saying, "I won't count this time." Well, he may not count it, and a kind heaven may not count it, but it is being counted, none the less. Down among the nerve cells and fibres the molecules are counting it, registering and storing it up, to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work.

—PROFESSOR WILLIAM JAMES.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

MORSE'S PARABLE.

The late Henry G. Morse, president of the New York Shipbuilding Company, was one day visited by a man of questionable repute who wished to borrow money wherewith to launch a questionable enterprise. President Morse gave some polite excuse for his unwillingness to lend, and the man declared that he regarded this excuse as somewhat fishy. Thereupon, smiling grimly, President Morse said:

"Let me tell you a little story. Once upon a time an Arab went to his neighbor and said:

"Lend me your rope."

"I can't," said the neighbor.

"Why can't you?"

"Because I want to use the rope myself."

"What do you want to do with it?" the borrower persisted.

"I want to tie up five cubic feet of water with it," was the reply.

"How on earth," the other sneered, "can you tie up water with a rope?"

"My friend," said the neighbor, "Allah is great, and he permits us to do strange things with a rope when we don't want to lend it."—Exchange.

Emily: "You don't mean to say you failed to pass your exams again this year?"

Maud: "Yes, failed again."

Emily: "What was the trouble this time?"

Maud: "Why, they asked the same questions they did last year."—"The Columbia Jester."

Washable Waists

The few numbers we mention are reduced, though we consider them unusual values at regular prices. There should be brisk selling while these lots last:

WASHABLE WAISTS—of cream linen etamine; cluster-tucked back, front fastened with four large pearl buttons; full sleeves, cuffs and collar finished with hemstitched pique turnover and three hemstitched tabs; were \$5.25—now reduced to \$4.50.

WASHABLE WAISTS—of mercerized checked white vesting; French back, stole front, finished with small pearl buttons, plaits each side to waist line; bishop sleeves, cuffs and stock collar finished with stitched turnover; were \$6.00—now reduced to \$5.

WASHABLE WAISTS—of mercerized figured vesting; box plaited front and back, plain sleeves, plaited into cuffs; stock collar finished with stitched turnover; were \$4.25—now reduced to \$3.75.

STRAWBRIDGE & CLOTHIER

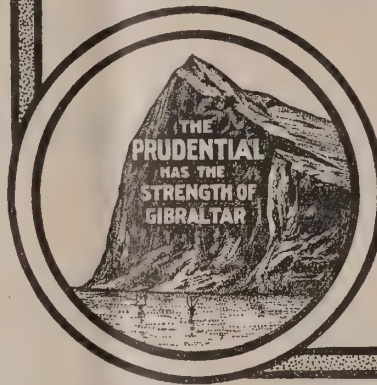
PHILADELPHIA

The Business World

has little use for the man not prepared to meet its requirements. A policy payable to your estate is a good guarantee for your debts. Insure in

The PRUDENTIAL

INSURANCE COMPANY OF AMERICA.



JOHN F. DRYDEN
President

HOME OFFICE
NEWARK, N. J.

Write for Rates

Dept. 67.

The Tonic
Par Excellence.

QUINA-LAROCHE

is highly recommended as a preventive of
Colds and Influenza

and as a specific remedy for

**Typhoid
and Malarial Fevers.**

E. FOUGERA & CO., 26-30
N. William St., N.Y.

**STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.**

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 52d & Media Sts., Philadelphia

A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.
BELL TELEPHONE.

Acker has it—its name's
Mo-Kof-Fee.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Winter term begins First month 5, 1904

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean, —no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

SHORTHAND TAUGHT BY MAIL

or in school. Each student receives personal attention. Moderate rates. Write for full information.

PROVIDENT SCHOOL OF SHORTHAND

805 Provident Building Philadelphia, Pa.

**Stenography, Typewriting,
Mimeographing and Reporting**

LYDIA ARETE CONN,

805 Provident Building, Philadelphia, Pa.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. X.

PHILADELPHIA, ELEVENTH MONTH 5, 1903.

No. 45.

HOME CHURCHES.

Most of the apostolic churches began in private houses, and all through the primitive period the Christian home was a center of religious activity. Many of our readers would doubtless be surprised, if they made a careful study of Acts and the Epistles of Paul, to find how frequently these "house-churches" are mentioned. The Christian home is actually the mother of the Church, and the New Testament gives an overwhelming amount of evidence which points in this direction.

The Jerusalem Christians in the first period seem to have met frequently in the home of Mary, the mother of Mark, which may well have been the house with "the upper room." (See Acts 12: 12.) They evidently ate the memorial meal from house to house, and made these times of "breaking bread" spiritual occasions of a remarkable sort. In fact, in these earliest days private homes were the sole centers of worship and ministry. Twice at least there are passages which indicate that the home of James, "the Lord's brother," continued for some time to be in some sense headquarters for Christian activity. When Saul was making havoc of the Church, he did it by entering houses and haling men and women to prison, which implies that he found here and there little bands of Christian worshippers, or "home congregations."

As soon as we turn to Paul's letters the "house churches" are constantly in evidence. There was one in the home of Prisca and Aquila (Rom. 16: 3-5). Philemon had a "church" in his house. (See Philemon, verse 2.) There was another in the home of Stephanas, who was "the first fruit of Achaia" (1 Cor. 16: 15). Nymphas of Laodicea had one in his house (Col. 4: 15.) Gaius is called not only Paul's "host"—i.e., entertainer—but the host of the whole Church, which means of course that it met at his house. (See Rom. 16: 23.) These are only a few examples, and the careful reader can extend the list for himself. Perhaps for the sake of the women we ought to add to Prisca or Priscilla, already mentioned, the beautiful case of Lydia in Philippi, who made her home headquarters for the first Christian activity in Europe (Acts 16: 14, 15.)

Only three years ago excavators in the Roman forum discovered the ground plan of one of the earliest church edifices ever built in that city. It is an interesting fact that this building was modeled not after the public hall or lecture room, but rather after the assembly room in the homes of the well-to-do citizens. This first architect drew his plan under the influence of the actual fact, that he and his friends were accustomed to meet in private homes. One of the earliest liturgies which has been preserved contains this significant sentence: "Mothers, take up your children. Let us stand upright to present unto the Lord our offerings with fear and trembling." This presupposes meetings where the entire family is gathered, and the mothers with their babies in their laps take part in the worship.

Gradually church buildings took the place of private houses, and these "home churches" in large degree ceased to exist. It is no cause for regret that the central churches of our neighborhoods have increased, but it is cause for regret that the home church idea has at the same time decreased and become so nearly extinct. We want large centers for the entire congregations to meet. But what a difference it would make in our total power if we had these "home churches" also maintained! If, in other words, every Christian home was, as it ought to be, a *local church*—a little group of two or more who worship together and gather their forces for positive spiritual results—how all our Christian energy would multiply. The home was the mother of the Church. Now we want a Church which is made up, not of individuals, but of homes that are in themselves miniature churches. If this ideal could once become a fact many of our difficult problems would vanish. The way to help it come is to make one such "home church" in your house! *

EMMA BOOTH-TUCKER.

WE join with all other Christian denominations in lamenting the tragic death of Emma Booth-Tucker, Consul of the Salvation Army in America. She was the second daughter of General Booth, who put her

* This editorial was suggested by a reading of T. M. Lindley's new and valuable book, "The Church and Ministry in the Early Centuries."

in command of the American work in 1896. Her spiritual gifts and her responsible position as a foremost leader in the Salvation Army had made her a remarkably useful woman. She was a noble example of the power of consecration. Nothing daunted her, and nothing was too hard for her to undertake if the call came to her. She had a remarkable career of sacrifice and hardship in India before she came to America, where, during these seven years she has thrown herself heart and soul into the great work of saving the masses. Such a woman never can be spared from a human point of view. But now that her work is done somebody else must take it up and learn how to be God's instrument in her place.

THE MIAMI CENTENNIAL.

ONE of the most important settlements of Friends west of the Ohio River was that made in the region bordering on the Miami River, in Western Ohio, now known as Waynesville. Bush River Monthly Meeting, in North Carolina, migrated almost in a body to Miami Monthly Meeting, which was established one hundred years ago. Many prominent Friends have come out of this locality, and this meeting has, during its one hundred years of life, been a strong, influential body. Owing to the lamentable separation of 1828, the meeting was divided into two branches, which have flowed along ever since as two separate streams.

At the recent celebration of the centennial anniversary of the founding of the monthly meeting, both branches united, and the ancient event received a worthy commemoration. Our readers will find in another column a good account of this interesting celebration.

THE MEMORIAL FUND.

WE are very glad to report that the Harriet Green Memorial Fund is steadily gaining. One thousand three hundred and fifteen dollars and two cents have come through THE AMERICAN FRIEND. The following subscriptions have been gathered through the summer in the yearly meetings: North Carolina, \$466; Iowa, \$185; Western, \$498.44; Indiana, \$410, and Kansas, \$326, making a total of \$1,885.44. We have also received \$200, since the last report, from Kansas Friends, which brings the amount actually received to the present date up to \$3,400.46. According to our information, about \$2,000 have been up to date subscribed by English Friends. This would make the fund at present \$5,400. Many small

amounts are already promised, and some larger ones, and the fund will undoubtedly go on steadily growing. But it must be kept constantly before Friends, and we shall continue to report all sums received. If some of our readers who have expected all the time to give and have not yet done so, would now send in their subscriptions, the fund would take a decided start ahead, and that would increase the enthusiasm. We know of some who intend to give, but who do not actually get to the point of doing it. It is this last step which really counts!

Amount previously reported received

through THE AMERICAN FRIEND	\$1,211.02
Elma M. Jones	2.00
Joshua L. Baily.....	100.00
S. B. Hoge.....	2.00
Kansas Friends	200.00

Total\$1,515.02

FOR THE AMERICAN FRIEND.

THE HOME MISSION ASSOCIATION OF WOMEN OF INDIANA YEARLY MEETING.

BY RHODA M. COFFIN.

After the great meeting held by the young Friends, during the session of Indiana Yearly Meeting in 1860, there sprang up in the minds of many a conviction that a more thorough, active, aggressive work was needed. To accomplish this it was thought necessary to have some organization free from Church trammels, one so formed as to be adjustable to the various needs.

Women Friends were not accustomed to organized effort among the women and in our church organization there was but little for the younger portion of the members to participate in. The voice of a woman in church action was rarely heard in expression of a personal opinion. The usual manner was "I unite" or "I am free," and never (I think I may say) to evolve a system of organized work, which should bring out the energies of the younger portion of the members.

Much life had sprung up, and many had received Christ and heard the command, "Let your light shine," but there was little opening. The women Friends were earnest, but timid, some of them frightened at their own voices and fearful to take hold and step out into a new field. Something must be done. The new life received, the new zeal kindled would dwindle, and thus the Church and the world would be deprived of this vast amount of spiritual energy.

An association had been started in England, led by Rebecca Thursfield, with whom I had corresponded for some time. This work, though small, at that time was the subject of the correspondence. John Henry Douglas and Murray Shipley, whilst on a religious visit to that country, had mingled with the work, and were ready to throw in their mite to strengthen the

few women Friends on whom the Lord had laid the work of organizing for entrance into our field.

These women were Harriet Steer, Sarah J. Smith, Mary J. Taylor and Anna M. Pugh, of Cincinnati; Elizabeth Hopkins, and myself. After much thought and prayer for guidance and wisdom, we finally decided that the "set time had come," and met for prayer and action at our house one morning during the yearly meeting of 1866 and invited Murray Shipley, Charles F. Coffin and John Henry Douglas to meet with us. A constitution and by-laws were drafted, the names of the officers were selected, and the names of Friends from all the quarterly meetings were selected to act as correspondents, whose duty it would be to organize in all the monthly meetings. It then became a question as to how to get the meeting called so that it would not be hampered by church restrictions. We requested Elizabeth L. Comstock, who was a minister from Canada Yearly Meeting, to call or appoint a meeting for women to consider the subject, to which she agreed, the meeting to be in the large old meeting-house.

Just as we were going into the meeting she said to me, "I am afraid to call the meeting without consulting the elders." I was much annoyed. Everything had been arranged for the meeting, and I knew that consultation would kill it.

With an intense burning in my soul for the advancement of the work, and all absorbed in the purpose, and fearing that I was about to break the rules of the church, I knelt down by one of the benches in the porch, and, taking an old envelope and a pencil, wrote, "A meeting will be held this afternoon at 3 o'clock in this room for the purpose of organizing a Women's Home Mission Association of Friends. All are invited." As I was at the table as assistant clerk (and had been for several years), and the announcements were always read by me, I read it with the other announcements. We invited J. H. Douglas, Murray Shipley and C. F. Coffin to meet with us and give some information as to the needs of a constitution and by-laws. An executive committee and the name of a woman Friend from each quarterly meeting as correspondents were selected, to have charge of the work by awakening an interest and as far as possible organize monthly meeting associations.

We met at the time appointed and found seven hundred women assembled. Persons had been selected to speak in the work. The association was organized by electing Rhoda M. Coffin for the president, Sarah J. Smith, secretary, and Elizabeth Hopkins, treasurer, and correspondents were appointed as selected, the names of whom will be found in the first annual report, which I now enclose.

It was a meeting of interest. A membership fee of \$1 for annual membership; many joined. Life membership, \$25. Mary J. Taylor, Anna M. Pugh and Rhoda M. Coffin became life members—thus providing funds for the necessary expenses. It was a wonderful meeting. The women were ripe for the work, and took hold with much interest, joyful to have some opportunity to labor for Christ. Our men

Friends present could give experience to the rest of us and words of encouragement.

The work done the following year was remarkable: Cottage prayer meetings held, Sunday Schools organized, jails, prisons and poor houses visited, tracts distributed, meetings started.

One woman Friend, as she thought of what she could do, after she went home took a horse, and a little son riding behind her, took her bag of tracts and started out on her mission. The cause she cared not to search out. She found one school district where there was no Sunday School nor place of worship. She went from house to house, giving tracts and talking with the people and praying. She procured the use of the school house; others joined her in tract readings, cottage prayer meetings, distributing Bibles. The people were delighted, and soon much interest was manifested. Gershum Purdue, an elder full of the Holy Ghost, of advanced age, but full of love to his fellows, was one of the faithful workers. Others, both ministers and elders, lent their help to the work. A protracted meeting was held, and a large number were converted and joined Friends. A meeting was established.

Work to a similar character, but not to so great extent was done throughout the various quarterly meetings, all under the care of the Women's Home Mission Association for six years. At the end of these years of labor it was thought best to invite the men to participate and the yearly meeting to adopt the work. The proposition was brought before the annual meeting for consideration. It at first met with considerable opposition.

Whilst the women were far behind the men in the commencement in practical united work, now they were far in front. The field had become so large and important we felt it should receive the united energies of the Church. The men needed the revivifying of mission work, and the Church needed it. After a time of prayer, it was unanimously decided to invite the men to participate and the Church to assume the work.

The following minute was forwarded to the men Friends, then in session:

"The Home Mission Association of Women Friends of Indiana Yearly Meeting, which was organized by the women members in 1866, and has been so zealously and efficiently prosecuted by them, resulting in the conversion of many to Christ and great benefit to the Church at large, and the field opening for successful labor, women Friends have decided that the time has fully come to invite men Friends to co-operate.

"It was joyfully responded to, and a large assembly met. Reorganizing, officers and an executive committee composed of men and women Friends from each of the quarterly meetings were chosen. I then resigned the presidency, which I had held from the beginning, as I had quite as much as I could do well, and wished as soon as possible to take up another line of work, the needs of which had been developed

during the years of active service. Levi Mills was appointed to the position, and was most efficient.

"The following minute was then forwarded to the yearly meeting in session Tenth month 7th, 1873:

"To Indiana Yearly Meeting:

"The Home Mission Association, which was organized by Women Friends in 1866, and has been so zealously and efficiently prosecuted by them, resulting in the conversion of many souls and great good to the Church, desires to inform the yearly meeting that the work has become so great and the field opening up for labor so extended that women Friends have thought it right to call upon men Friends for their assistance and support in the home mission work. In response to this call a new organization has been effected—officers and an executive committee chosen of men and women Friends from each of the quarterly meetings, who are now ready to prosecute the work. Believing as we do that in unity there is strength, and desiring the united sympathy and prayers of the entire body, we suggest to the yearly meeting that it recognize our association as one of the committees of the yearly meeting and that we report annually to the yearly meeting the result of our labors.

"LEVI MILLS,

"President of Home Mission Association."

The meeting agreed to the request and directed the annual report to the yearly meeting and of the result and remarkable success in the many years of labor we are all familiar.

Thinking it might be of interest to some of later years, who may wish to know something of the rise and organization of the Home Mission Association of Friends, as at first organized and put into operation, and, being in possession of the facts, I have written a short account, it being of historical interest, showing the result of the first organized effort of women in Indiana Yearly Meeting for carrying out the teachings of Christ.

Of the six women Friends on whom this work was laid five have passed over and are receiving their reward, whilst their labor continues to follow.

I have been permitted to remain and enjoy a foretaste here. I know my race is nearly run, but, full of faith and love, I rest, knowing that I am safe in the arms of Jesus.

Chicago, Ill.

Oh, that every soul might feel the love in which it is embosomed, and might send heavenward the blended anthem of all its powers and affections, "Bless the Lord, and forget not all His benefits"!—A. P. Peabody.

"Joy and sorrow, gain and loss, come from one source, and tend to one end, as surely as the opposite motions of two cog wheels working into each other result in the forward motion of the hands of a watch."

FOR THE AMERICAN FRIEND.

1803—MIAMI MONTHLY MEETING—1903.

On the 16th and 17th of Tenth month there were held at Waynesville, Ohio, services commemorative of the centennial of the establishment of Miami Monthly Meeting. These services were under the care of committees appointed by the quarterly and monthly meetings of both branches of Friends. The meeting called together Friends from far and near, and was held in great unity of spirit. A contemplation of the history of the past hundred years, and of the fundamental doctrines and principles of Friends, together with the testimonies which they have borne and do bear against evil and in favor of all kinds of reform movements, deeply impressed the meeting with our present-day responsibility.

The meeting opened on Sixth-day morning, in profound silence and reverent waiting before God. Charles A. Brown, of Waynesville, the presiding officer from the Hicksite branch, told in fitting terms of the arrangements for the centennial, and welcomed the visiting Friends. Clarkson Butterworth, of Waynesville, related the history of the monthly meeting for the first twenty-five years from its establishment on Fourth-day, Tenth month 13th, 1803. Eli Jay, of Richmond, Indiana, then gave the history of the Orthodox branch since 1828.

At the afternoon session Seth H. Ellis, of Waynesville, the presiding officer from the Orthodox branch, gave a hearty endorsement to the welcome voiced by Charles Brown. Davis Furnas, of Waynesville, related the history of the Hicksite branch since 1828.

A paper written by Mary Batten Boone, of Richmond, Ind., on "What Quakerism has Done for the Recognition of Women," was read by George Thorpe. Three important elements in elevating the position of women were chivalry, the revival of learning and the influence of Christianity. The rise of the Society of Friends, however, among whom woman's true equality with man was recognized, forms an epoch in woman's history. Mention was made of the service of Mary Fisher, Anne Whitehead, Rebecca Travers, Elizabeth Fry, Mary Dyer, and other early Friends.

May Pemberton, of West Milton, Ohio, read a most interesting paper on "Quakerism and Slavery." She told of the awakening of Friends to the iniquity of holding property in human flesh, of the persecutions they endured as a result of freeing their slaves, and of the important part they took in carrying on the "underground railroad." Dr. Robert E. Pretlow, of Wilmington, Ohio, spoke on "Quakerism and the Ordinances." He ably presented the viewpoint from which Friends look upon the ordinances. They have maintained that it was more important to live in the spirit of Jesus than to perpetuate rites or ceremonies.

Esther Pugh, of Selma, Ohio, spoke on "Quakerism and Temperance." Friends early felt the burden of clearing their own conduct of connection with the liquor traffic. They not only exhorted their mem-

bers to keep clear of rum themselves, they were conscientious as regards selling grain to distilleries, and they cried out against the evil of selling liquor to the Indians. Later, they have been very active in all lines of temperance reform, particularly in the W. C. T. U., and now they have taken the lead in calling an interdenominational conference on the subject.

A very interesting feature of the centennial was a series of biographical sketches of some of the leading men in the early history of Miami Meeting. These were of Joel Wright, by Jesse Wright, of Springboro, Ohio; of Robert Furnas, by Mary F. Frame, of Waynesville, Ohio; of Samuel Linton, by Mary Bailey, of Waynesville; of Abijah O'Neill, by Ella Keys, of Waynesville; of Samuel Kelly, by Mabel Wilson, of Selma, Ohio.

On Sixth-day evening Prof. J. B. Wright, of Harveysburg, Ohio, read a paper on the "Trend of Modern Religious Thought toward Quakerism." He proved, by many quotations from authors both of theological works and of works of general literature, that many of the fundamental doctrines for which Friends have stood have, in the last fifty years, been coming into more and more general acceptance. The spirit of the centennial was caught in verse in a poem read by Esther Stratton Wallace, of Richmond, Ind. Wilson Doane, of Indianapolis, had for his subject, "Has Quakerism a Vital Message for the World To-day?" A telegraph system may be perfect in equipment, but without a message it is useless. The early Friends certainly had a real message for the world. And the great work which they began looks to us who reverence their memory to carry it on.

Seventh-day morning Prof. Elbert Russell, of Earlham College, spoke on "Peace and Arbitration." Friends have contributed to the cause of peace largely in three ways—by their refusal to bear arms, by breaking the linking of militarism and patriotism, and by holding up a true conception of citizenship. William Penn's "Holy Experiment" proved the possibility of a state without an army. His "Plan for the Peace of Europe" also deserves mention. The services in later times in the cause of peace of Benjamin Trueblood and Albert Smiley were spoken of. Finally, there is a great need to-day of our maintaining a positive testimony on this subject.

President Robert L. Kelly, of Earlham College, then read from the journal of Stephen Grellett his account of his visit to Miami Monthly and Quarterly Meetings in 1809. President Kelly then spoke on the "Influence of Quakerism on Education." There is no doubt that the select schools early established by Friends, and the teachers who belonged to the Society, had a vast influence on the educational history of the Northwest Territory. Three fundamental principles of Quaker education have been—the freedom of the individual, the duty of the individual to society in general, and the close connection of religion and education. Professor Haines, of the Ohio State University, said that sympathy was the keynote of the success of Quaker educators. Dr. Walton, of the George School, said that we should teach

the child to distinguish between right and wrong, between the true and the false, and between the beautiful and the ugly.

In the afternoon Martha Nicholson McKay, of Indianapolis, spoke of the sacrifices of the early Friends on account of their protest against slavery and militarism.

Dr. Joseph S. Walton, president of the George School, Pennsylvania, then spoke on the "Fundamental Doctrine of Quakerism; the In-dwelling and In-speaking Spirit of God." The latest utterance of modern psychology voices the thought expressed by Fox more than two centuries ago. The psychological activities which make up the human mind are of themselves insufficient to satisfy the soul. There is a felt need of something outside ourselves. Men have tried to satisfy this longing with the pleasures of sense, of society and of culture, with theological systems as Confucianism and Brahmanism, with chivalry, with conquest, with wealth, with luxury; but they have failed. Christ taught that we were to find the satisfaction of these longings in communion with the Spirit of God. This was the revelation to Luther, and this was the message of Fox.

Albert J. Brown, president of Wilmington College, spoke on the "Message of Quakerism to the World." It is, "God is love, and he that dwelleth in love dwelleth in God and God in him." George Fox was one of the most wonderful men in the world, because he had an insight of God as He is, and so he was able to lead men to live as in the presence of our Father. To Fox came the vision of the unity of mankind as children of a common Father. And so brotherly love is the keynote of the stand Friends have taken for reform and for the elevation of the world.

A few remarks were made by various Friends, and then the meeting concluded with a season of prayer and praise.

PAUL H. WRIGHT,
Secretary of the Centennial.

Some Views on Present Topics.

SERMONIZING FROM THE FRIENDS' STANDPOINT.*

BY I. EMORY PEARSON.

The purpose of a sermon should always be to edify both mind and heart. It should appeal to the finer sensibilities of the whole being, to the highest and best motives in men. It should lead them into a closer daily walk with God.

Having found in its fullest meaning that "in the beginning was the Word, and the Word was with God, and the Word was God," it should be the purpose of the Friends' sermon to present things of the Spirit and facts of life. God by His Spirit did call, fill and equip for specific services His servants of the olden times, and worked out His purposes concerning humanity through man, His chosen instrumentality.

* Extracts from a paper read before the Biblical Institute at Lawrence, Kansas, Seventh month, 1903.

"This is a sacred partnership, wherein man is helpless apart from God. God chooses to be helpless apart from man." We must be workers together with God. He came Himself and dwelt among men, and took upon Himself flesh and blood of humanity, and subjected Himself to all the difficulties and temptations of men. He became weary, hungry and thirsty like us; He was the poorest of the poor, and had not where to lay His head. Subject to these ordeals, He taught men the lesson of life with God and emphasized the true purpose of God and the relationship man beareth to Him. He overcame every obstacle and difficulty known to man among the facts of life, manifesting His power over death the last enemy of humanity. He then promised His followers that "greater things than these shall ye do." He delivered the keys of His kingdom on earth to His apostles and promised them the Holy Spirit. These are some of the things of the Spirit and facts of life that Friends' sermons should teach.

Questions of moral reform, intemperance, gambling, the social evil and kindred vices, that so much infest our cities and districts of congested populations, will claim the attention of the minister. They may be dovetailed into sermons. The greatest caution should be exercised that these matters may be so presented that they will appeal to the better judgment of an active, thinking public mind and heart, rather than to the popular clamor for the sensational, which usually dies with the shouting. Problems of State and of the government, labor and capital, the rights of man, peace vs. war, and international arbitration should not be neglected, but should rightly claim the consideration of the minister from a broad, comprehensive view of their relation to the good citizen and good government. From the fact that Jesus condemned the concision and He would tolerate neither clan nor craft, in the treatment of these problems, Friends should avoid every semblance of political or denominational preference. By all means avoid isms, as Paul would have Timothy shut fables and endless genealogies, "which minister questions, rather than a dispensation of God, which is in faith."

Surely such a sermon fraught with the issues of the whole problem of life on earth, and of life eternal, and the glory of heaven above; ought to "be more spiritual and less theological; more practical and less dogmatical"; more fully dealing with the affairs of life and Christ-like living and less ceremonial and mixed with the traditions of the past than they have too often been. There should be much less of words and notions, which produce only much confusion and weariness of mind and heart, and almost endless unprofitable controversies, which are a savor of death rather than a savor of life to the unsaved. The Friends either have or ought to have become tired of the theories and formulas concerning cardinal Christian doctrines, which theories and formulas are both of doubtful construction and often unknown scriptural authority. Friends ought to be likewise tired of the contention with so much zeal and enthusiasm, that these theories and formulas are

absolutely essential doctrines of the gospel of Jesus Christ and of Friends, and of insisting that the people must accept them as the balm for the defects of the past methods of work and teachings of the Church. I have thought such theories and formulas too pharisaical in form, and too much burdened with the isms of the past and of this day, for the free spirit of the truly-qualified and rightly-equipped Friends' minister. They appear to me to be simply a play with words and notions, which should be eliminated from the Friends' sermon.

The sermon may be written. God inspired holy men to write the scriptures. Jesus said, "In them ye think ye have eternal life and they are they that testify of me." Then may the Friends write much. They should carefully and prayerfully prepare for the ministry when the Lord shall call. The mind ought to be stored with thoughts on gospel truth, and very often the eyes ought to see these thoughts on paper. They should be written with the heart filled with love and the soul aglow with the fire of His immortal energies. Mind, heart and soul tempered together by the Holy Spirit. Yet go before the people depending upon the leadership of the Holy Spirit. Never read the well-prepared manuscript, nor recite, parrot-like, its contents to the public audience, else it may be only a public entertainment, spiritless and lifeless, which cannot touch the vital spark in man nor command divine approval or human sympathy. Remember that the essential attainment is, and must ever be, a willing mind, a broken and a contrite heart, a spiritual filling, with full dependence upon the Lord.

Be ever full of courage and ready for action. Take the lessons from every-day life: in the fields, prairies and forests; in the rills, rocks and rivers; in the long water courses, the great lakes and the deep, mighty seas; from the grassy lawn, the beautiful flowers and the foliage of the trees; from every natural and artificial structure; from everything animate or inanimate which the Lord hath made for the use and comfort of man and for His own glory, and weave them into sermons. Blending them with scriptural truth, they will aid the presentation of the gospel, as did the parables aid the truth for Jesus.

There is no demand at this time especially among Friends for the sermon cut to the pattern of "the world is growing worse." It has neither logical, scriptural nor truthful foundation. For Christianity is much better than heathenism, Protestantism better than Puritanism and the persecutions of the seventeenth century. Christ is risen. He gave us His gospel, promised victory, not defeat. He gave the Holy Spirit to be with us to the end of the race. His hosts are marching that way, very largely with the courage of their leader. To doubt Christian progress is to deny the truth and dishonor the Lord's name.

It is well to take account of the critics, high or low, measure their strength by the measure of Christ, classify them by the test of the Holy Spirit; then, armed with the Sword of the Spirit, meet the objectionable and sceptical manfully and at the same time cheerfully commend the good. For it was from the

hands of the higher critics that we have our English and other Bibles, with their repeated revisions, which have been helps, not hindrances, to the Truth. Let us never shout philippics into the ears of the people simply to hear the shouts. It goes nowhere, helps nobody, hurts nobody, unless it be the shouter. It is effort lost, a profligate waste of time, talent and energy, which should find better employment.

Never leave the subject matter of your message for the sake of a choice phrase or flights of oratory. Look to God, be led of the Holy Spirit, preach the gospel, good news. Tell about beauty for ashes, and the oil of joy for mourning. Make men feel that they are in God's world, and that it is something to be a Christian, something to be a Friend. Try the joy of ministry, and show that Christ does something in your life. The plan will work anywhere. "The common people were always glad to hear Him tell His good news of God's love and man's hope."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things," and then put them in your sermons. "And the pulpit will be (as it should be) the greatest power in all human life, and the organized Church will, as it should, throb and pulsate with divine energy."

Lawrence, Kan.

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

The executive meeting of the Friends' Temperance Association, on the 26th ult., in Philadelphia, was of "live" interest. Ella B. Greene, who has traveled under the auspices of Friends in Pennsylvania and New Jersey for nine years, in the interest of scientific temperance instruction, was present and explained her method of work and her itinerary for the next two months. Her labors are with the ministers, superintendents and teachers in quiet talks rather than public addresses. Ten hundred and ninety-five pages of literature have been distributed the past month, twenty-four portions of Scripture, and sixty temperance papers. The pamphlet on "Intoxicating Drinks," from the Meeting for Sufferings, and a personal letter, will be sent to 3,300 members of the Westtown Old Scholars Association in a few weeks. A committee of physicians has consented to examine school text books on physiology, at the request of this Association.

The Pas-a-Pas Club, the successful Chicago organization composed of and entirely managed by deaf people in that city, has a strict rule that "no intoxicating liquors of any description shall be brought into the rooms at any time."

Elaborate arrangements have been completed for the National W. C. T. U. Convention, in Cincinnati, Eleventh month, 13th to 18th.

The National Retail Liquor Dealers' Association, at Pittsburg, has decided to raise a large fund annually for the defense of saloon interests in Congress and the State Legislature.

Before Parliament closed its sessions Sir Wilfrid Lawson introduced in the House of Commons a liquor-seller's liability bill. The object of the bill is to establish the principle that those who profit by the licensed sale of intoxicating drink should be under liability to provide compensation for certain of the injuries resulting from such sale. It provides that "certain classes of persons, upon sustaining injuries from the act of an intoxicated person, or in consequence of his intoxication, habitual or otherwise, shall have a right of action in damages against the persons who, by selling them liquor, produce such intoxication or contribute thereto in whole or in part."

A few years ago a committee of five was appointed by the Pennsylvania Medical Society to examine school text books on physiology. This committee, of which Dr. L. J. Lautenbach, of Philadelphia, was chairman, published a series of articles in the "Pennsylvania Medical Journal," reviewing fifty-four books on physiology and hygiene, and pointing out what is considered erroneous teaching. Our organization answered in detail all the criticisms on the text books endorsed by the W. C. T. U., and published criticisms and answers in a pamphlet entitled "Science the Arbitrator." Copies of this pamphlet were sent last spring to nine thousand Pennsylvania physicians. The text book committee presented a report to the recent convention, which severely criticised the books in general use, especially those endorsed by the W. C. T. U., and condemned the methods of our organization. This report met with much opposition, and when it came up for action in the executive council it was laid on the table by the decisive vote of 35 to 5. The text book committee was discontinued because of its offensive allusions to the W. C. T. U., and a new committee of five appointed in its stead to continue the work of examining text books. This action of the Pennsylvania Medical Society is very much appreciated by the Woman's Christian Temperance Union.

Opponents of scientific temperance instruction often assert that too much time is given to temperance teaching in the schools. Where this is the case it is because the plan of work outlined by the W. C. T. U. is not followed. Our organization asks that during nine school years not less than thirty lessons a year of 20 minutes each shall be given on physiology and hygiene, and that one-fifth of this time shall be devoted to teaching the advantages of abstaining from alcohol, tobacco and narcotics. Surely two hours of each school year is not too much time to

give to a subject of so much importance to health and morals. The one desire of the Woman's Christian Temperance Union is that the children of to-day, who will soon be the citizens, and therefore the rulers, of our country, shall be thoroughly equipped for the duties of citizenship.—W. C. T. U. Correspondence.

The Chicago "Standard," a national Baptist journal, scans the political economy horizon with peculiar significance when it says: "Sentiment in favor of prohibition of the use of intoxicating liquors is steadily growing. This is especially noticeable among business men. The traveling salesman who attempts to heat the imagination of his customer by 'treating' him to hot drinks is liable to be 'fired' by his employer. One by one the railways are compelling their employees to be temperate. It was only the other day that several additional railways having headquarters in Chicago issued orders declaring that men in their employ must not be users of intoxicants or cigarettes. More recently the Western Electric Company, of Chicago, one of the largest manufacturers of electrical apparatus of every sort, notified its employees that 'playing the races,' the use of cigarettes, and other forms of immoral conduct, so impair the usefulness of workmen that men who practice these habits are not regarded as desirable employees and are subject to dismissal. In a company of Chicago gentlemen, last week, a successful banker and capitalist declared that in his belief the time had come to prohibit the manufacture and sale of spirituous liquors. Immediate assent was given to this statement by two other members of the group, each of them men of affairs and each a former partner of the leading merchant of the West. Furthermore, one of these two, himself a zealous upholder of Republican policies, asserted that if a Prohibition law could be voted upon free from partizan issues, the size of the favorable vote would be a surprise to a great many people. If Christian business men would cease to be so everlastingly timorous in their opposition to the saloon power the bright day when the rum-sellers would be cowed would dawn more speedily."

SALOONS AND THISTLES.

Cleland B. McAfee, at the Forty-first Street Presbyterian Church, Chicago, on Ninth month 6th, said:

"We try to restrict evil at times, try to say to it, 'You may stay unmolested, if you will only stay within these blocks.' Evil will never be so kind. Say to saloons, 'You must stay out of Hyde Park; give the city one residence section that will be safe and clean of your influences.' But be sure, before your breath is wasted on the air, that the law-abiding citizens who run our saloons will be planning some device to get into your prohibited territory. Assigning a district to evil is like a farmer's assigning one acre

of his farm to thistles, with the distinct understanding that they must not spread anywhere else. You cannot herd sin. You cannot corral evil. It is steadily at work doing its damage, and if the Church is to correct it, it must be about it constantly and immediately."

ALCOHOL AND MENTAL DISEASE.

Germany's association for the investigation of mental disease has been making inquiries about the influence of drinking customs on mental disease. Some of its conclusions are startling. Out of every 100 cases of mental disorder in State asylums 73 per cent. are the result of intemperance, either personal or inherited. Last year 340 persons afflicted with mental disease took their own lives, of whom 298 were drunkards or the children of drunkards. Among these 340 persons were twenty-seven children, all addicted to drink. The number of lunatics committing suicide in asylums is small, owing to the strict watch upon them. The 340 mad persons who killed themselves last year killed, besides, eighty-nine persons, of whom fifty-two were their own children. Women who grow mad from drink show, says the report, a singular propensity to kill their children. The statistics of the past four years show that lunatic mothers have killed four times as many of their own children as lunatic fathers. In all cases where a mad woman has killed her child her madness is caused by drink.

Such sad results of the use of liquor are not limited to the insane. They reveal themselves in all varieties of crime, poverty and disease. The people of the world are becoming tired of the burden the liquor traffic puts upon them. Politicians will do wisely to recognize this fact and not attempt to defeat the people's will.

ALCOHOL NO FOODSTUFF.

"American Medicine" combats the view of Professor Atwater that alcohol has nutritive value in any practical sense, says the "Baltimore Sun." It is conceded that a small quantity of alcohol is oxidized in the body. This may be true without justifying the placing of alcohol among useful foodstuffs. According to Herr Kuhne, the oxidation of a substance in the body does not prove that its effect is useful. Faust holds that "morphine, like alcohol, may be oxidized in the body in increasing quantities," but no one contends on this account for the use of morphine as an article of diet. The Professor's contention—on the basis of experiments with three persons—that alcohol in small quantity can be substituted for carbohydrates and fats is not admitted. The important action of alcohol when taken with other food is indirect, modifying, as it does, "the metabolic processes of the body." Professor Atwater argues that alcohol has an indirect drug action on the nervous system as well as a direct action as a food, but errs, says "American Medicine," in assuming

that the food benefit can be obtained without the nervous injury. Horseley is cited as "a neurologist of quite the first rank," who maintains that "alcohol, even in small amounts with meals, is injurious to the nervous system." Our medical contemporary does not even concede that alcohol is, as Professor Atwater thinks he has proved, a probable source of muscular energy, and quotes with glee his admission that "practical experience indicates it to be a poor food for muscular work." The conclusion reached is that Michael Foster, the eminent physiologist, is about right when he says that "no distinct physiologic dicta concerning the usefulness or the opposite of alcohol as an article of diet can at present be enunciated. Any physiologic opinion which may be given is of less value than the teachings of general experience."

The International Lesson.

FOURTH QUARTER.

LESSON VII.

ELEVENTH MONTH 15, 1903.

DAVID'S TRUST IN GOD.

Psalm 23.

GOLDEN TEXT.—The Lord is my shepherd, I shall not want.—Ps. 23: 1.

DAILY READINGS.

Second-day, Eleventh mo. 9.—David's trust in God. Ps. 23.
 Third-day, Eleventh mo. 10.—Confidence. Ps. 25: 1-10.
 Fourth-day, Eleventh mo. 11.—Isaiah's song. Is. 26: 1-9.
 Fifth-day, Eleventh mo. 12.—God's mercy. Ps. 118: 1-10.
 Sixth-day, Eleventh mo. 13.—Thanksgiving. Is. 12: 1-6.
 Seventh-day, Eleventh mo. 14.—The good Shepherd. John 10: 1-11.
 First-day, Eleventh mo. 15.—The great supper. Luke 14: 16-24.

The authorship of the Twenty-third Psalm is ascribed to David.

Time.—It is not possible to fix any time for its composition. The early part of the Psalm refers to a shepherd's life, such as had been the early life of David, while the latter part of the Psalm would seem to refer to a time when there was a "house of the Lord" in Jerusalem. The language, however, is chiefly figurative, and so the Psalm could have been written at any period in his life. "The Psalm is unrivaled for calm serenity and perfect faith. The Psalmist's words admit of the most universal application to all needs, temporal and spiritual, in every age." Probably no one of the Psalms has been so often translated, or versified, as this; certainly no one is more familiar both to youth and to age.

1. "The Lord is my shepherd." A most natural metaphor in a pastoral country. Jehovah is often spoken of as the shepherd of Israel, specially in the Psalms. See 74: 1; 77: 20; 78: 52; also compare Mic. 7: 14; Is. 40: 11; Heb. 13: 70; 1 Pet. 2: 25, etc. The metaphor cannot appeal to us as much as it did to the Jews, for in Palestine no flock is ever without a shepherd. "I shall not want." This is the keynote of the Psalm. It was at once the language of experience and of hope. Compare John 10: 14, 27, 28; Ps. 34: 9, 10. Note that this is a personal expression.

2. "Lie down." Just as the sheep needs rest, so

does the man. There are times when rest and retirement are not only needful to recruit from weariness, but also to accumulate strength for future effort. He leadeth me beside the waters of refreshment or of rest. Not waters that flow quietly are meant, but waters where refreshment may be found. Compare Is. 32: 18. "Leadeth." The oriental shepherd never drives, but always leads his flock.

3. "Restoreth." Renews and sustains. "He guideth me." Revised Version. "Paths of righteousness." The paths of right living. Step by step He guides as a shepherd does his flock. "For his name's sake." "In order to prove Himself such as He has declared Himself to be." He would not be a true shepherd if He did not do this.

4. "Yea, though I walk." Even if I walk. The metaphor changes now, and the rest of the Psalm does not specially refer to sheep, but rather to a wanderer or traveler. "Valley of the shadow of death." This is now, perhaps, most often applied to the approach of death, or when in imminent danger of death, but literally it means "in deep gloom." Of course the presence of the Lord will drive away fear in either case. "For thou art with me." "God's presence is His people's strength and comfort." Compare Josh. 1: 5; Is. 43: 2. "Thy rod and thy staff." These two words mean the same thing. The shepherd's crook was used for defense, and also for controlling the sheep. It was the symbol of the shepherd's power and authority. "Comfort." The word implies to strengthen, to encourage, as well as comfort in the more modern meaning of the word.

5. "Thou preparest a table." Or spreadest it. "In the presence of mine enemies." Even though his adversaries are near he does not fear them. The idea is that he is under the protection of a powerful friend who entertains him hospitably, and, more than that, who protects him. "Thou hast anointed my head with oil." Revised Version. It was an oriental custom to sprinkle the hair and beard with sweet-smelling oils or ointment. The word used here is not that used for describing the anointing of kings. Compare Ps. 45: 7; 92: 10; Amos 6: 6. "My cup runneth over." He is no niggard host, but bountifully supplies, and even anticipates, the needs of his guests. He gives "good measure, pressed down and running over."

"Surely goodness and mercy." The word translated "surely" is more frequently rendered "only." Then the idea would be that when one is under the direction and care of the "Good Shepherd" only goodness and mercy can follow him. "Mercy." "Loving-kindness." American Revised Version. "Shall follow me all the days of my life." Shall go along with me throughout my life. "And I shall dwell in the house of Jehovah." American Revised Version. It is not a promise that he will, but a consequence following from the fact of the abiding presence of the Lord with him. "I shall dwell." "House of Jehovah." This may refer to the Tabernacle or Temple, but the words are probably to be

understood figuratively. "Forever." Literally, "for length of days." Compare Rev. 7: 16, 17. Revised Version.

PRACTICAL THOUGHTS.

1. "God is our Shepherd, our Protector, our Provider, our Guide, our Restorer."
2. "A personal knowledge of God as the Good Shepherd gives confidence for the present and for the future."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR ELEVENTH MONTH FIFTEENTH.

HOW MAY WE HELP ABOLISH THE SALOON?

Eph. 6: 10-13. (Temperance.)

Second-day, Eleventh mo. 9.—Strength for the fight. 2 Tim. 2: 1-7.
Third-day, Eleventh mo. 10.—Armor for the fight. Rom. 13: 11-14.
Fourth-day, Eleventh mo. 11.—Our adversary. John 12: 30, 31.
Fifth-day, Eleventh mo. 12.—Our Captain. Heb. 2: 9, 10.
Sixth-day, Eleventh mo. 13.—Assurance of victory. 1 John 5: 1-5.
Seventh-day, Eleventh mo. 14.—Our reward. Rev. 2: 7, 11, 17.

About twenty-five years ago the question of the return to the use of gold and silver as currency was pressing for solution, and plans and methods of resuming specie payment were proposed and discussed and put aside. Some prosaic philosopher declared that the way to resume was to resume. When the party in power concluded that the time had come for resumption it passed a law declaring that on a fixed day greenbacks would be received at par, and the matter was settled.

What is the way to abolish the saloon? We shall find the way when we are ready. A mere willingness to see it abolished, or even a preference to have it abolished, is quite beside the mark. "This kind cometh not out save by fasting and prayer." The evil is too deeply rooted for its extinction to be affected incidentally.

Greed of gain and depraved appetite are its main bulwarks. But the victims of these lusts would be like chaff before the wind were they not tolerated and in effect encouraged and supported by a sentiment that is silenced and held in check, if it is not completely satisfied, by revenue and so-called restrictive measures. Yet others deplore the evils of the traffic and would willingly refuse the blood-money if the way out did not lead away from old associations.

But as long as alternatives take a higher rank, so long the saloon will flourish. When the Church believes that the one confronting hindrance to the improvement of society and of government and to the spread of the truth is the legalized liquor traffic, it will declare that the way to abolish the saloon is to abolish it—and will prove it; and it is beyond dispute that with it will disappear the greatest single agency of the powers of darkness at present operative among the civilized peoples of the globe. Moreover, since we cannot believe that a man is a better states-

man because of personal use of intoxicants, or because of complaisance toward those who drink or sell, we will not anticipate that in the triumph of the saloon's enemies any item of good government would suffer.

We can help abolish the saloon, then, by confidently affirming—and proving from experience—that the whole effect will be unmixed good. Furthermore, we are required to find sufficient reason for its destruction in the clear principles of the forces in conflict, the one good and the other evil.

Many years ago Thomas Clarkson said of our Church: "The Quakers generally reason upon principle, and but seldom upon consequences." If we would be true to our portraiture thus drawn, we must determine our conduct, not by rules of policy, but of moral right.

No agency that closes one saloon or rescues one drunkard, or safeguards one boy or girl, but has place and value. But the purpose that stops short of the absolute demolition of a politically entrenched system of protection and shared emoluments is inadequate; and, if its representatives are not without excuse, it is our duty to so enlighten them that all defenses shall speedily be broken down.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

A LETTER FROM MEXICO.

Several of the friends of our Mexican Mission have written asking for information in regard to the epidemic of yellow fever with which our town has been scourged for the past three months, and I take this opportunity to answer them, and also to acquaint others with the condition of our field here.

The fever broke out in unmistakable form about the 1st of Eighth month, though there had been some cases with strong symptoms of the disease previous to that time.

The first death officially reported in the records of the health department was the servant of a priest living in front of our new meeting house. In a day or two, two or three other cases appeared, and families who were able were beginning to flee to cooler climates. We, with George C. Levering's family, then thought of leaving also, but, as many even of the physicians thought the disease would not spread here, and as the exigencies of the work seemed to demand my husband's constant personal attention, we remained.

Meanwhile a heavy storm swept away five bridges between us and Monterey to the north. The fever raged fearfully in Tampico to the south. The carriage road to Tula, into the mountains, was rendered impassable. We decided it would be unwise to go to any ranch, as there we would be obliged to suffer greater inconveniences and exposures, and would be out of reach of medical aid in case of sickness.

By the time the railroad to Monterey was in repair

a strict quarantine was settled upon us, so that here we have remained throughout the summer, believing that our Father had His own purpose in so arranging it.

The authorities have been strict in enforcing health regulations—distributing literature explaining cause and prevention of the disease, exacting the frequent fumigation of public and private buildings, the covering of wells and all water deposits where mosquitoes are bred, etc., etc.—but they have labored against the great obstacle of the ignorance and superstition of the lower class, who have no confidence in the new ideas nor faith in the doctors, and who refuse to report cases of sickness and sometimes even of death in their households. Many sad and horrible stories are told of these people hiding away some loved dead. The better class almost as a whole has helped to combat this condition, and I believe it will be much easier to stamp out such an epidemic in the future.

The government has provided canopies of mosquito net, stretched over a frame made in the form of a little house, which sits down over a cot. Some of these are large enough to admit two or three persons and a chair beside the cot. When a case is reported, unless he is provided with adequate protection against the mosquito, four policemen are sent to carry one of these canopies to his home. If the home cannot receive it, he is carried to the hospital on a bed provided with a similar covering, and there immediately enclosed and treated.

During the latter part of Eighth month the fever was very bad in the neighborhood of the mission, there being four deaths within a block of us in about two weeks. One afternoon, as I sat on our little upstairs balcony, reading to our three little girls, an unusual gathering at the little store and saloon across the corner from the Girls' School attracted us. We soon learned that a young man, an attendant, was dying. In less than two hours afterward he was carried to his grave, which was ready for him beforehand.

We had received the impression from one of the leading physicians here that small children were seldom attacked (he may have given it unintentionally), and we had so expressed ourselves to the children, and at least three different times our little 5-year-old Anita had said, "I'm not afraid of yellow fever because papa says that little children like James and me don't have it," but on the 2d of Ninth month she became very ill with what appeared to be bilious fever. The attack was very similar to others she had had, and for which I had provided myself with remedies upon the advice of excellent physicians in the United States. These we began at once to use, but they seemed in no way to relieve her, and, after two days of almost constant vomiting and extreme restlessness, at 2 o'clock in the morning of the 4th the so often fatal symptoms of black vomit appeared. This symptom recurred twelve times, not being entirely checked until in the night of the 5th. Two physicians were called—one an old Frenchman, who first

knew the disease in Yucatan in 1853. He gave us almost no hope of her recovery, but was faithful and energetic in his treatment. On Sabbath afternoon, Ninth month 4th, after hours of pleading with my Father to save our darling, but when hope had almost gone, I sat watching her. She turned and said with difficulty, "Mamma, when we were alone the other night and thought a drunk man was going to get in the house, Lorena said if we would pray a real, true prayer Jesus would save us." I saw by her pleading expression, though she could say no more, that she was applying it to her present case, and I answered, "Yes, darling, and Jesus did save you," and with a strange and sudden hope I added, "And I think He will save our little Anita now if we pray. Shall mamma pray?" She lifted her dark eyes to my face with a smile of relief and pleasure I can never forget. I knelt, feeling the pressure of the omnipotent arm. It was so clear to me that my little one had brought His holy presence.

The next day after our French physician had made a visit we asked him to tell us exactly what he thought. He answered, "We cannot tell yet; we will do all we can; and you who are friends of God plead with Him for your child." As he is a man deeply steeped in sin and corruption, one who usually professes to disbelieve in God or any religion, we felt it was an acknowledgement which God might reward. Oh may he and many others receive a true awakening and turn to God! [The child is convalescing.—Ed.]

Many of the members and attenders of our meetings have been stricken, and our public services have been small, but have been kept up regularly without exception.

Many lessons have been learned in regard to the promptness and vigor with which the disease must be dealt with, and we believe there is reason to hope the scenes and experiences of this summer may not be repeated, at least in so serious a degree.

I have opened the door to our heart feelings and home life at the request of friends, and only with the hope of bringing comfort to some suffering one, and glory to our blessed Father.

Yours in His cause,

ANNA M. T. KELSEY.

Victoria, Tampas, Mexico.

Things of Interest Among Ourselves.

C. H. Allen is now located at Silver Creek, Neb., where he will engage in religious work.

Thomas C. Hodgin, late from North Carolina, who is now located at Tecumseh, Mich., recently held a ten-days' meeting at Hanover, Mich., with excellent results.

Elwood S. Hinshaw, of Lynn, Ind., has accepted a call to the meetings at Barber's Mill and Pleasant View, Ind., for the coming year. His appointments are the first and third Sabbaths of each month.

Yadkin Valley Quarterly Meeting was held the 17th ult. at Harmony Grove, near Yadkinville, N. C. John M. Watson, a minister of Hillside, Indian Territory, was in acceptable attendance. David E. Sampson was granted a minute to attend Baltimore Yearly Meeting. The meeting adjourned to meet at East Bend, the second Seventh-day in Twelfth month, instead of the regular time, third Seventh-day in First month.

Rufus M. Jones gave a Peace address before the Moorestown, N. J., Peace Association of Friends on the evening of Tenth month 31st.

Baltimore Yearly Meeting begins on Sixth-day, the 6th of the present month. It will be the last of the series of yearly meetings for 1903, and we trust it will be an occasion of great blessing within and beyond the membership.

An interesting tea meeting was held at Haverford, Pa., on the evening of the 30th ult. The meeting was attended by a large company of Friends, and was addressed by George A. Barton, who spoke of his experiences during a year's sojourn in Palestine.

The attenders of Haverford and Twelfth Street Meetings, Philadelphia, Pa., enjoyed a tea meeting on the evening of the 26th ult. After a time of pleasant social intercourse the meeting was called to listen to a number of answers to the question, "Why Am I Friend?"

On the evening of the 20th ult., the members of the meeting at Earlham, Iowa, made a surprise donation to their local minister, Albert Wright, and wife. The many donations and good wishes of the people showed the high esteem in which these Friends are held in the meeting.

The Friends' Bible Institute Extension Course, conducted by Indiana, Western and Wilmington Yearly Meetings, is ready for the year 1903-1904. Syllabi may be had of Albert J. Brown, Wilmington, O., and the text-books of Peter Raidabaugh, Plainfield, Ind. The cost of syllabi is fifty cents, and the two books seventy-five cents each.

Henry Bartlett, of Friends' Select School, Philadelphia, attended the Conference of Secondary Schools called by Northwestern University; and held at Evanston, Ill., from the 29th ult. to the 1st inst., inclusive. He read a paper on "The Place of the Endowed Academy or Select School for Boys and Girls in Our Present System of Education."

The Monthly Meeting of Friends of Philadelphia for the Western District (Twelfth St.) recommended last summer that John B. Garrett should be recorded a minister of the Gospel. The Quarterly Meeting of Ministers and Elders at its session last Seventh-day united with the action of the monthly meeting. The gift of our friend, John B. Garrett, is thus acknowledged.

William J. Sayers, of Fall River, Mass., closed a successful series of meetings, of seventeen days, at New Burlington, O., on the 18th ult. The preaching was clear and his illustrations unique and forcible. As a result of the meeting about twenty-two were definitely blessed, either in conversion, renewal or sanctification, and four united with Friends. The church in general was greatly benefited and built up.

The Woman's National Sabbath Alliance, seeing the increasing desecration of the Lord's day, appeals to members of every church to unite to restore the rest and sanctification of the Sabbath, the blessed inheritance of our forefathers, by a strict observance of it themselves and the distribution of literature on the subject. The Alliance has published leaflets covering every phase of the Sabbath question, including two new ones on attending church. A sample package will be sent for 10 cents (including postage). Margaret E. Sangster, President, Room 709, 156 Fifth Avenue, New York City.

Friends' Educational Association, Philadelphia, will hold a meeting at 140 North Sixteenth Street, Philadelphia, on Seventh-day, the 14th inst., at 2.30 p.m., to which all persons interested in educational matters are invited. The program is as follows: 1. "The Value of Educational Associations to Teachers," Isaac Sharpless. 2. "The Boston Meeting of the National Educational Association," J. Henry Bartlett. 3. "The Clark University Summer School of 1903," Wm. F. Overman.

J. Elwood Cox, the treasurer of the Harriet Green Memorial Fund, has received the following amounts from the treasurer of Guilford College to apply on the fund: Lydia N. Blair, \$2.00; J. Gurney Frazier, \$4.00; Gertrude W. Mendenhall, \$2.00; Elizabeth W. Nicholson, \$2.00; Abigail Blair, \$1.00; R. N. Wilson, \$2.00; P. B. Hackney, \$2.00; H. C. Hackney, \$2.00; Adam Hinshaw, \$2.00; Valina Millis, \$2.00; Clarkson Starbuck, \$2.00; Eunice N. Worth, \$50.00; L. L. Hobbs, \$2.00; Mary M. Hobbs, \$2.00; Walter M. Hobbs, \$2.00; Louis L. Hobbs, \$2.00; A. Wilson Hobbs, \$2.00; Richard J. M. Hobbs, \$2.00; Gertrude M. Hobbs, \$2.00, amounting in all to \$87.00.

Pleasant Valley Monthly Meeting met at Pleasant Valley the 24th ult. Presiding clerk being absent, John S. Bond was appointed clerk for the day. Those received into membership with Friends were Able J. Bond, his wife and two of their

minor children, by certificate, issued by Farmington Monthly Meeting, Kansas; also Harrison M. Shrader, by request. Marion Risinger, a minister from Iowa Yearly Meeting, was present. His ministry and counsel was encouraging and edifying. He is now holding a series of meetings at Antioch, which is well attended and great interest is shown. The Sabbath School at Antioch, Kansas, is doing nicely with Howard Titus as superintendent. The Christian Endeavor is also progressing. Nearly all of the young people take part. Bert Hoskinson is president. Able J. Bond and wife, John S. Bond, A. R. Wall and Sarah Crawford attended Kansas Yearly Meeting, and returned telling of the spiritual blessings received while there.

We have received the following program of the next semi-annual meeting of College Park Association of Friends: The twenty-ninth semi-annual meeting will be held on Seventh-day, Eleventh month 7th, 1903, at the meeting house on Morse Street, near Davis Street, Oakland, Cal.

Meeting for worship at 10 a.m., to be followed by a short business session.

Lunch to be served at the meeting house at 12 m.

Business to be resumed at 1.15 p.m.

Program for the afternoon:

1. Repetition in Concert—The Twenty-third Psalm.
2. "The Problem of the Poor in Our Large Cities," Augustine Jones.
3. General Discussion, opened by Sarah M. Severance.
4. Recitation, Sarah Walton.
5. "The Summer School at Woodbrooke, England," Joel Bean.

ELIZABETH H. SHELLEY, Secretary.

WILMINGTON YEARLY MEETING.

Fairfield Quarterly Meeting Bible Institute began the 20th and closed on the 24th ult. The Institute has grown in interest and spiritual power from the first. Many said, as they listened to the clear, forcible teaching, "The Bible has become a new book to me," and many purposed in their hearts to live up to the precepts of the "dear old Book," and study it with a clearer comprehension of its meaning. The instructors were Emma B. Malone, Cleveland, O., President Albert J. Brown and Professor Mendenhall, of Wilmington College, and Emma S. Townsend, Wilmington.

BORN.

BOND.—To John S. Bond and wife, Stafford, Kan., Tenth month 1st, 1903, a boy.

CARSON.—To R. S. and Cora A. Carson, Logansport, Ind., Tenth month 27th, 1903, a son, Robert William.

HOSKINSON.—To Charles Hoskinson and wife, Stafford, Kan., Tenth month 1st, 1903, a boy.

TYLOR.—To Joseph S. and Beatrice N. Tylor, Downer's Grove, Ill., a son, Arthur Sparks, Tenth month 16th, at Downer's Grove, Ill.

DIED.

BARBER.—In the hospital at Salisbury, N. C., Fourth month 4th, 1903, sixteen days after Harriet Green's death there, Nancy Emma Barber, wife of George W. Barber, Guilford College, N. C., aged over 39 years. She came a few years ago from the Methodist Episcopal Church, South, to Friends. She was honored of the Lord, and New Garden Monthly Meeting by being called to the superintendency of the Bible School, which place she filled acceptably up to her decease.

CLARK.—At the residence of her daughter, Eliza C. Armstrong, Plainfield, Ind., Tenth month 22d, 1903, Anna Clark, wife of Alexander Clark, at the ripe age of 91 years. "Faithful unto death" can be most truly said of her.

DERBYSHIRE.—At Manton, Mich., Ninth month 26th, 1903, Lydia, wife of Aaron Derbyshire, aged 67 years. She was a life-long Friend, and served several years in the station of an elder.

HOSKINSON.—At Stafford, Kan., Ninth month 16th, 1903, the infant child of Walter A. and Mary E. Hoskinson.

KNIGHT.—At the home of his father, Julius Knight, Guilford College, N. C., Ninth month 28th, 1903, Fuller N. Knight, aged 22 years. He made public profession of salvation through Christ more than a year before his death and joined Friends.

KNIGHT.—At the home of her son, Jabez Knight, near Guilford College, N. C., Tenth month 26th, 1903, Aletha C. Knight, aged 82 years. She came from the Methodist Protestant Church thirty-five or forty years ago to Friends, and was a faithful member to her death.

Events and Comments.

The matrimonial fever in the United States Senate has now caught the venerable Stewart, of Nevada, who at 76 has taken another wife in Georgia. This makes three Senators of 70 or over who have married a second time within the past year.

The importations of coal into the United States during the first nine months of the calendar year have amounted to 2,687,081 tons, against 1,546,112 tons in the corresponding months of the preceding year, an increase of 1,140,969 tons.

Lou Dillon, owned by C. K. G. Billings, of Chicago, and driven by Millard Sanders, has again proved her right to the title of queen of the turf by trotting a mile under adverse conditions in the remarkable time of 1.58½, at Memphis, Tenn.

An official dispatch from Mukden, Manchuria, says: "A detachment of Russian troops entered the town yesterday and reoccupied the guard house. This action was in consequence of the weakness displayed by the Chinese authorities, who do not fulfill their promises, and owing to the general ferment prevailing here."

President Roosevelt celebrated the forty-fifth anniversary of his birth the 27th ult. Many beautiful and touching reminders of the event were sent to him from every part of the country. Hundreds of telegrams and letters of congratulation were received at the White House during the day. When the members of the Cabinet assembled for the usual semi-weekly meeting they joined in extending cordial congratulations to the President.

A FOOD RESCUE.

What a Physician's Wife Found Out.

The wife of a well-known physician of Oakland, Cal., was brought back to health and strength by food alone at a time when she had prepared to die.

She says of her experience: "I am the wife of a physician, and have suffered from catarrh of the stomach more than ten years, during which time I suffered untold agonies of mind and body, for I could not eat solid food, and even liquid foods gave me great distress.

"I was brought at last to confront the crisis of my life. I actually made ready for my departure from friends and husband, for I expected to die. When in that state I was induced to try Grape-Nuts, and the wonderful effects of this food prove completely that all my trouble was due to improper feeding.

"I began to improve immediately, and my weight increased until I have gained 20 pounds since I began the use of Grape-Nuts, while my stomach is as sound and well as ever it was, and my husband gives all the credit for my wonderful recovery to Grape-Nuts. I have no set time for eating Grape-Nuts, but just feast on it whenever I please. I wish I might tell my sisters everywhere of the marvelous health- and strength-giving, flesh-building elements of Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

What looks like a victory for the radical temperance principle is the issue by the imperial health office in Berlin of a pamphlet indorsing total abstinence from intoxicating drinks. It is said that a bill will be introduced in the Reichstag restricting the sale of liquors in the German Empire, prohibiting credit to patrons of saloons, and requiring saloon-keepers to keep on sale non-intoxicants, like lemonade, milk, tea and coffee.

A proposal to use the telephone in rural districts in connection with the post office has been put forward by Senator Fairbanks, of Indiana. In its main feature, it seems to be a plan to allow correspondents who so desire to have the contents of their letters telephoned to the recipient from the post office, just as telegrams are now often telephoned from the telegraph office. The sender would purchase and affix to the letter a special stamp indicating this desire to the receiving postmaster.

Belief in the exhaustless nature of the oil discoveries in Texas and California is shown in a substantial way by the Santa Fe Railroad officials, who have decided to equip all their engines for oil-burning on the lines of the company extending as far east as Kansas City, as engines running west from Albuquerque have hitherto been equipped. The cost of converting a locomotive from coal to oil-burning is considerable, but the saving in fuel expense much more than justifies the outlay, provided the supply of oil does not give out yet awhile.

The Secretary of the Interior has completed his estimate of the appropriations necessary to conduct the affairs of the Interior Department for the fiscal year ending June 30th, 1905. The total requirement for the department is \$156,000,000, which is about \$3,000,000 less than the appropriation for the current year. The proposed reduction will be made in the Pension Bureau and the Indian Office. The estimate for pensions is \$136,800,000, or \$1,700,000 less than the appropriation made for this year. There also is a cut of \$1,300,000 in the estimate for the Indian Bureau.

The new British Ambassador to the United States, Henry Durand, comes from Madrid with a reputation for success throughout his diplomatic career. He has served chiefly in India, whose civil service he entered in 1873, and in Persia. For ten years he was the foreign secretary of the Indian Government, and from 1894 to 1900 he was the British Minister at Teheran. His promotion to an ambassadorship came in 1900, when he was sent to Madrid. There appears no special reason for sending him to America, except that he is in the line of promotion and wants to come. He has not an American wife, unlike so many European diplomatists who go to Washington.

What is probably the greatest gold strike since Indian George Carmack discovered the Klondike seven years ago is on the headwaters of the Sushitna River, in Western Alaska, during Eighth month. Two men shoveling for fifteen days into two lengths of sluice boxes cleaned up 100 ounces of gold. Four miners arrived at Valdes recently with \$1,800 in coarse gold, constituting the first output of the new district. They say that gold is evenly distributed through gravel and bedrock. The work of the two men for

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

fifteen days shows that, by the crudest methods they washed out \$50 per day each.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

FLOWERS AND SHRUBS.—You should plant this Fall. Send for our new Floral Guide, just out.
The Conard & Jones Co., West Grove, Pa., Box X

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE Co., Miami, Ind. Ter.**
Please mention this paper when writing.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry, 22 South Second Street, Philadelphia.**

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. **W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.**

HUNTING IN THE MAINE WOODS, LAW OFF ON MOOSE, OCT. 15.

The rush is on. Hundreds are now journeying towards the Maine woods. The sportsman who has tired of blazing at the numerous deer, is now waiting for a shot at the big fellows. The law was off on moose last Thursday, and this giant of the forest, the king of the Maine woods, is crashing through the brush of the celebrated Moosehead, Aroostook, Rangeley and Washington County regions, pursued by the enthusiastic Nimrod.

Get your gun, and enjoy a week or two in Maine's timber lands. Health and sport await you. Send a two-cent stamp to the General Passenger Department, Boston & Maine Railroad, Boston, for the beautiful illustrated booklet called "Fishing and Hunting." It tells all about the game region of Maine and New Brunswick.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and much had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contains the active medicinal principle of sulphur in a highly-concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

To rise each morning with a thought of God in the soul, left over to fill a new mission from the night before; to kneel ere descending the stairs for the consecration of your life and the renewed assurance of His guidance of you, just for that day—this is true preface of a beautiful life.—Exchange.

FRIENDS' LIBRARY,

142 North Sixteenth Street, Philadelphia.

Open on week days from 11.30 a.m. to 2 p.m. and from 3 p.m. to 6 p.m.

We note the following new books in the Library:

Abbott, Evelyn, "History of Greece. (3 vols.)"

Burton, E. DeW., "Records and Letters of the Apostolic Age."

Curtis, W. E., "The Turk and His Lost Provinces."

Johnson, Clifton, "Land of Heather."

Lawton, W. C., "Introduction to Classical Greek Literature."

Palmer, F. H. E., "Russian Life in Town and Country."

Rawnsley, H. D., "Lake Country Sketches."

Rhees, Rush, "Life of Jesus of Nazareth."

Wood, C. W., "Norwegian By-Ways."

The rainfall has been much greater than usual in England since spring, especially in and near London, the fall at Greenwich exceeding the average by 9.6 inches. But the excess in other parts of the kingdom was not so great, being but 3.1 at Aberdeen. There was a cold August, as in this country, the mean temperature being below the average every day save three.

The condition of women wage-earners in Japan is pitiable. Wages average three cents a day, and the laborer is isolated and treated as a slave. The crown prince of Japan is taking a keen interest in the movement which aims at making life less miserable to his female subjects.

In the highest civilization the book is still the highest delight.—Emerson.

Oklahoma Farms

Friends desiring to locate among Friends, and near Stella Academy, should address E. J. Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

E. J. VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain

PENN MUTUAL LIFE INSURANCE Co.,
921-3-5 Chestnut Street,
Philadelphia.

As snow is itself cold, yet warms and refreshes the earth so afflictions, though in themselves grievous, yet keep the soul of the Christian warm and make it fruitful.—John Mason.

7% Net TO LENDER.

FIRST MORTGAGES on Improved Real Estate, producing income which would liquidate loan in three years. No loan above one-third actual valuation. Write for descriptive reports, made on personal examination of the securities. Satisfactory references furnished.

THE AMERICAN INVESTMENT CO., Atoka, I. T.

6% Net First GOLD MORTGAGES

on improved RED RIVER VALLEY FARMS. Loans to actual settlers ONLY. 21 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over \$400,000 invested. None but SAFE, PROMPT-PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent
309, 310, 311 Century Bldg., Minneapolis, Minn.

6% NET

Sound, conservative first mortgages on improved realty. We examine every security and know every borrower. We make our loans with our own money and turn them over complete. In 28 years we have learned how to select the best. No one now handling western mortgages has had more experience. We give you the benefit of that experience. The quality of the securities now on hand has never been surpassed. Highest references. Write for circulars and full information free.

PERKINS & COMPANY Lawrence, Kan.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Assistant Trust Officer

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

**SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,**

**ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,**

**THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.**

Y. F. A. Building,
140 North Fifteenth Street, Philad'a.
FOR FRIENDS AND OTHERS.
 Convenient, Restful, Homelike.
Table d'hote, 25 cents.
 Dinner, 12 to 2 p.m.
 Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.
COMFORTABLE ROOMS:
 One occupant, 75 cts. per night; \$3 per week.
 Two occupants, 50 cts. each, per night.
 2 each, per week.

Address **ELIZA H. WORRELL**
 Phone Spruce 33-55. Clerk.



HOTEL EMPIRE

Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.
 Fireproof. Accessibly Located. Large Library.
 Moderate Rates.
 Orchestral Concerts every evening.
 All Cars Pass the Empire.
 Send for Booklet. **W. JOHNSON QUINN.**

The
New-Century

TYPEWRITER

does the **BEST WORK** and lots
of it, **EASILY.**



Strong, Thoroughly Built,
 Superior in results to any other.

Write for
"THE BOOK OF THE NEW CENTURY."

AMERICAN WRITING MACHINE COMPANY,
 1033 Chestnut Street, Philadelphia.

"We reach our Olivet by way of Gethsemane and Calvary."

ATLANTA AND THE SOUTHWEST.

The Seaboard Air Line Railway offers excellent service to all points in the South and Southwest. Through sleeping cars from Philadelphia, Baltimore and Washington. A la carte dining car. Address W. E. Conklyn, General Agent, 1411 Chestnut Street, Philadelphia, Pa.

FOR THE AMERICAN FRIEND. ALWAYS TRUE.

BY GEORGE M. DICKS.

I will not fail the Lord, false to Him
 never,
 Loving Him, fearing Him, faithful, and
 ever
 Doing His will.
 May my soul know the Lord, if comes
 repining!
 Still may it know the Lord, heavenward
 inclining,
 When comes night's chill!

Naught can dis sever the love of my
 Master
 From my soul's needs, ever fast and still
 faster
 Love for Him beating,
 Points me each day to His purposes,
 steering
 My will as it should be steered, loving,
 revering,
 Never retreating.

So I am true to Him, aye, and forever
 Place my own hand in the hand of the
 Giver
 Of life and of love,
 Place my own hand in His hand, never
 doubting
 If there comes silence still, or His praise,
 shouting
 Of cohorts above.

So at life's ending I know that the Mas-
 ter,
 In spite of storm's stress and the world's
 fierce disaster,
 In glory I'll see.
 Aye, I shall see Him there, and life
 eternal,
 Passing all earthly life, fragrant, su-
 pernal,
 My portion will be.
 Glenville, Ohio.

Few can fail to be interested in "The Missionary Review" for Eleventh month. The variety of the subjects treated and the uniformity of excellence makes it a notable issue. "Who's Who in Missions," by Belle M. Brain, gives a list of two hundred noted missionaries with a few words designating that which makes them famous or worthy of fame. H. H. Jessup, the honored veteran missionary of Syria, gives "Twenty Hints for Young Missionaries." Other articles well worth reading are "A Journey into Borneo," written and illustrated by B. F. West; "The Caste System of India," by W. E. Hopkins; and "The Great Opportunity in South Africa," by Clinton T. Wood. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

The outlook for a higher education of women in Russia is bright. Already many schools open their doors to women, and there is no feeling or rivalry on the part of men students.

THERE IS GREAT DANGER IN CATARRH.

If Left to Run Its Course Unchecked, It
Often Causes Death.

Catarrh scatters its poisons throughout the entire system. The stomach and lungs are affected by the droppings that fall into the throat and are swallowed during sleep. Dyspepsia, inflammation of the stomach, bronchitis and consumption are the results. The blood also becomes contaminated and carries the poisons to all parts of the system. Frequently in the more advanced stages, the bones of the head become decayed, and the air passages are a putrid mass and create a stench so foul and offensive as to be unbearable. The expression, "rotten with catarrh," is not overdrawn or exaggerated.

Stuart's Catarrh Tablets strike at the root of this terrible, odious disease and eradicate it from the system. They are a constitutional remedy that cleanses the system thoroughly of all poisons and purifies the blood. Under their influence the head becomes clear, the discharges at the nose and droppings into the throat cease, the lost sense of smell is restored, the eye brightens, the foul breath becomes pure and sweet and the odious, disgusting disease is thoroughly expelled from the system.

A Cincinnati man says: "I suffered the misery and humiliation of catarrh for twelve years. My case became so aggravated that it seriously interfered with all my business relations. The disease became so offensive that I would not venture into any one's presence unless it were absolutely necessary. I tried every remedy that I could get hold of. Some helped me temporarily, but as soon as I ceased taking them I would relapse into the old condition.

"Finally a friend told me of Stuart's Catarrh Tablets, and insisted that I try them. I had about despaired of ever finding help, but bought a box anyway. I began to notice the improvement within twenty-four hours after I began taking them. Before the first box was gone I felt like another man. I kept up the treatment till I had taken three boxes and was entirely cured. I have never had a recurrence of the trouble from that day to this. My head is clear and well, and none of the offensive symptoms of the disease ever trouble me. It has been two years since I stopped taking them."

Stuart's Catarrh Tablets are for sale by all druggists at 50 cents a box.

Professor (discussing organic and inorganic kingdoms).—"Now, if I should shut my eyes—so—and drop my head—so—and remain perfectly still, you would say I was a clod. But I move, I leap. Then what do you call me?" Voice from the rear—"A clodhopper."

"What God sends let us humbly receive. His gifts cannot be for evil."

ESTERBROOK'S

THE STANDARD PENS EVERYWHERE.

STEEL PENS



150 Styles Fine, Medium and
Broad Points.
Sold by All Stationers.

Works, Camden, N. J. **The ESTERBROOK STEEL PEN CO.** 26 John St., New York.

THE WINTER RESORTS reached by SOUTHERN RAILWAY.

The Southern Railway announces the sale of round-trip winter excursion tickets to all the principal resorts of the South, beginning October 15th, 1903.

The winter resorts of North and South Carolina, Georgia and Florida are especially inviting to those in search of health or pleasure. In these States are such noted resorts as Pinehurst, N. C.; Camden, Aiken, Summerville, S. C.; Charleston, S. C.; Augusta, Savannah, Brunswick, Jekyll Island and Thomasville, Ga.; Jacksonville, St. Augustine, Ormond, Daytona, Palm Beach, Rockledge, Miami and Tampa, Fla.; also the resorts of Porto Rico and Cuba, best reached via Southern Railway.

Tickets on sale up to and including April 30th, 1904, limited to return until May 31st, 1904.

Winter tourist tickets are also now on sale to the noted resorts of the Gulf Coast, Mobile, New Orleans, Mexico and California.

The Southern Railway affords elegant train service, with the latest Pullman Drawing-room Sleeping Cars, operated through between principal cities and resorts, elegant Dining Car service, and everything for the comfort and pleasure of the traveler. The route of the "Washington and Southwestern Limited" and "Sunset Limited."

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

LOW-RATE HOMESEEEKERS' EXCURSION TO FLORIDA.

For the benefit of homeseekers, the various railroads to Florida will sell on November 11th special excursion tickets from Washington to the following points at rates quoted:

Sarasota, Fla.		\$30.05
Braidentown, "		29.70
Ellenton, "		29.70
Palmetto, "		29.70
Manatee, "		29.70
Punta Gorda, "		30.90
Arcadia, "		30.15

These tickets will be good going on November 11th only, and to return within fifteen days, and will not be good to stop off in either direction.

In connection with these excursions, the Pennsylvania Railroad Company will sell one-way tickets to Washington, at regular rates, from all stations on its lines east of Pittsburg and Erie, together with exchange orders on the railroads out of Washington for an excursion ticket from Washington to the above-mentioned points at rates quoted.

"Come now, Johnnie—say your speech for the gentleman, and I'll give you a penny."

"Really, mother," replied Johnnie, "I should like to oblige you, but—the gentleman has already given me a dollar to keep quiet."—"Atlanta Constitution."

Mrs. Caudle: "Wake up, Jeremiah. I do believe there's a man in the room."

Caudle: "Yes, dear, and he's trying his best to get a few winks of sleep. Good night."—"Tit-Bits."

KISSING THE ROD.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow!

We have erred in that dark hour
We have known,
When our tears fell with the shower,
All alone!
Were not shine and shadow blent
As the gracious Master meant?
Let us temper our content
With His own.

For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put off foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

A well-known English surgeon was imparting some clinical instruction to a half dozen students who accompanied him on his rounds the other day. Pausing at the bedside of a doubtful case, he said:

"Now, gentlemen, do you think this is or is not a case for operation?"

One by one the students made their diagnosis, and all of them answered in the negative.

"Well, gentlemen, you are all wrong," said the wielder of the free and flashing scalpel, "and I shall operate to-morrow."
"No, you won't," said the patient, as he rose in his bed; "six to one is a good majority; gimme my clothes."—"St. James's Gazette."

Politician: "Congratulations, Sarah, I've been nominated."

Sarah (with delight): "Honestly?"
Politician: "What difference does that make?"—"The Detroit Free Press."

PARLOR CARS TO CAPE MAY.

Several Hotels Still Open.

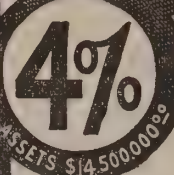
The season at Cape May is extending every year, and it is now practically an all-the-year-around resort. For the accommodation of its increasing patronage the Pennsylvania Railroad is providing daily parlor-car service between Philadelphia and Cape May on trains leaving Market Street Wharf at 4.08 p.m. weekdays and 9.00 a.m. Sundays, and on trains leaving Cape May at 7.30 a.m. weekdays and 4.45 p.m. Sundays.

The Windsor, which has a large and attractive sun parlor, the Chalfonte, and the Ebbitt—all good hotels—will remain open all winter. In fact, Cape May is very attractive at this time.

Lace Curtains FREE! Do not send any money. Just send us your name and address and we will send you, express paid, six boxes of **QUAKER OINTMENT** to sell among your friends at 25c. each. When sold send us the \$1.50, and we will send you absolutely free a fine pair of lace curtains. **QUAKER OINTMENT** is the best-known remedy for Catarrh, Eczema, and all surface irritations. It is easy to sell because it is an honest remedy. Sold under guarantee. A few moments of your time is all that is required to get a pair of these beautiful curtains, or your choice of many other premiums. Write to-day.

DAVIS MFG. CO., Butlerville, Ind.

BANK BY MAIL.



4%
ASSETS \$14,500,000.00

A Safe and Profitable place for your money is an Investment Account with this bank—pays Four per cent. compound interest on all amounts from One Dollar up. Our Banking by Mail system brings our Bank to your postoffice. Write to-day for explanatory booklet A. F.

PITTSBURGH BANK FOR SAVINGS
SMITHFIELD & FOURTH AVE.
ESTABLISHED 1862 PITTSBURGH PA.

THE IRON MOUNTAIN ROUTE

TO

TEXAS, MEXICO, AND
CALIFORNIA.

Dining Cars Through Sleepers

Rates, information and
pamphlets upon application

W. E. HOYT, G. E. P. A.,
335 Broadway, N. Y.

H. C. TOWNSEND, G. P. & T. A.,
St. Louis, Mo.

DIRECT LINE TO HOT SPRINGS, ARK.

Kitchen Outfits At Reasonable Rates

J. FRANKLIN MILLER

1626 CHESTNUT STREET
Free delivery in city and suburbs.

OSTEOPATHY

EDWARD D. BURLEIGH
ALEXANDER STETSON

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Bell Telephone Consultation free.

S. F. BALDERSTON'S SON

**Wall Paper and
Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

PHYSICAL AND CHEMICAL PROPERTIES OF RADIUM.

As the electric furnace has given us carborundum, artificial graphite, and a series of absolutely new carbides, because with it we have attained temperatures of height unknown before its introduction—so radio-active bodies may give us the means of identifying substances that all our former means of observation have escaped, and it may be that we shall have a new series of elements.

Somewhat as feathers, paper, and other light objects are attracted by pyroelectric substances, and iron, nickel, and cobalt by magnets, and these themselves may in turn become electrified or magnetized, so we may have substances that respond to radio-activity or to ultra-violet light, or Roentgen rays—either or all.

The chemical action of radium upon glass is so strong that the colorless glass tube in which the 300,000-activity radium was placed, when exhibited at the Museum of Natural History, became almost black in twenty-six days. A second tube is now colored the same way in the same time. It requires but a few days to change many forms of glass to a violet color; evidently producing a chemical change in the iron and manganese, or both, which are used in glass manufacture; hence, the author suggests the use of rock-crystal as a medium for holding radium; which at the end of one month is found without any visible change having taken place in the crystal. Radium is one of the few substances that maintain a temperature of from two to five degrees above the surrounding atmosphere. This is a most anomalous prop-

LIKED HIS "NIP."

Not a Whiskey but a Coffee Toper.

Give coffee half a chance, and with some people it sets its grip hard and fast. "Up to a couple of years ago," says a business man of Brooklyn, N. Y., "I was as constant a coffee drinker as it was possible to be; indeed, my craving for coffee was equal to that of a drunkard for his regular 'nip,' and the effect of the coffee drug upon my system was indeed deplorable.

"My skin lacked its natural color, my features were pinched and my nerves were shattered to such an extent as to render me very irritable. I also suffered from palpitation of the heart.

"It was while in this condition I read an article about Postum Food Coffee, and concluded to try it. It was not long before Postum had entirely destroyed my raging passion for coffee, and in a short time I had entirely given up coffee for delicious Postum.

"The change that followed was so extraordinary I am unable to describe it. Suffice it to say, however, that all my troubles have disappeared. I am my original happy self again, and on the whole the soothing and pleasant effects produced by my cup of Postum make me feel as though I have been 'landed at another station.'

"Not long ago I converted one of my friends to Postum, and he is now as loud in its praise as I am." Name furnished by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Mortgages Net 6% in North Dakota

THEY are the best, gilt-edged, rock-ribbed, guaranteed 6% investment in America. Safe as government bonds and pay better.

I have been selling these mortgages for 18 years, and have never had to foreclose, and never lost a cent of principal or interest for a single customer.

I personally know every farm covered by the mortgages, as well as the farmers giving them. I know them both to be right, or I have nothing to do with them. Their land is increasing in value every day, thus increasing the value of the security.

I collect both the interest and principal free, and remit in New York exchange, without the least trouble or bother of the customer.

I will be pleased to put you in the way of finding out all about me. Write me for further information.

WALTER L. WILLIAMSON

Investment Banker

LISBON, NORTH DAKOTA

erty, and one that involves, or at least suggests, the most far-reaching results in our conceptions of physics.

We are informed that there is now being imported a sample of German radium of great activity and yet not luminous. That it is not a luminous property in radium itself that induces luminosity in the willemite, diamond, etc., is clearly proven by the fact that we may cut off every possible form of light access, with rubber, iron, copper, lead, and wood, and then, as with the Roentgen rays, it is not the light but a radio-activity that produces the effects. That luminosity is not responsible for the activity can be shown by a sample of low luminosity—radium barium carbonate—that scarcely shows the faintest light and yet acts immediately, either when placed near or when mixed as granules or powder with willemite, diamond, zinc sulphide, zinc oxide, anthracene, and other like substances. It acts instantly even with the interposition of the pasteboard box—which surely further precludes any possibility of light passing through.

These are evidently gamma rays; or else the facts may indicate, as has before been suggested, that we may find two elements in radium—as we have oxygen and nitrogen associated in the air.—From "Radium and Its Wonders," by George F. Kunz, in the "American Monthly Review of Reviews" for November.

"God's promises to pay are negotiable anywhere. His notes are as good as cash."

"One of the joys of eventide is remembering the toils and triumphs of the day."

About the future, all unknown,
Ne'er think the Master is forgetting
About his own—his purchased one.

—Jean H. Watson.

"The medicines for the cure of loneliness are portions of generosity, thoughtfulness for others and self-sacrifice, taken in large doses."

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

2 S. 9th St., (above Chestnut, opposite Post Office.)

LIFE OF STEPHEN GRELLET

BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street Germantown, Pa.

WILLIAM S. YARNALL

Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

DO YOU WANT YOUR

printed matter to have the artistic setting that will make it worth while?
Consult us.

THE LEEDS & BIDDLE CO., Inc.

Makers of the Better Kind of Printing.

1019-21 MARKET STREET, PHILADELPHIA.

LEARN PROOFREADING.—A profession that offers literary opportunity with pecuniary profit is one that intelligent people desire. We, the original proofreading school, can prepare you for the work more thoroughly than any other.

HOME CORRESPONDENCE SCHOOL, Philadelphia.

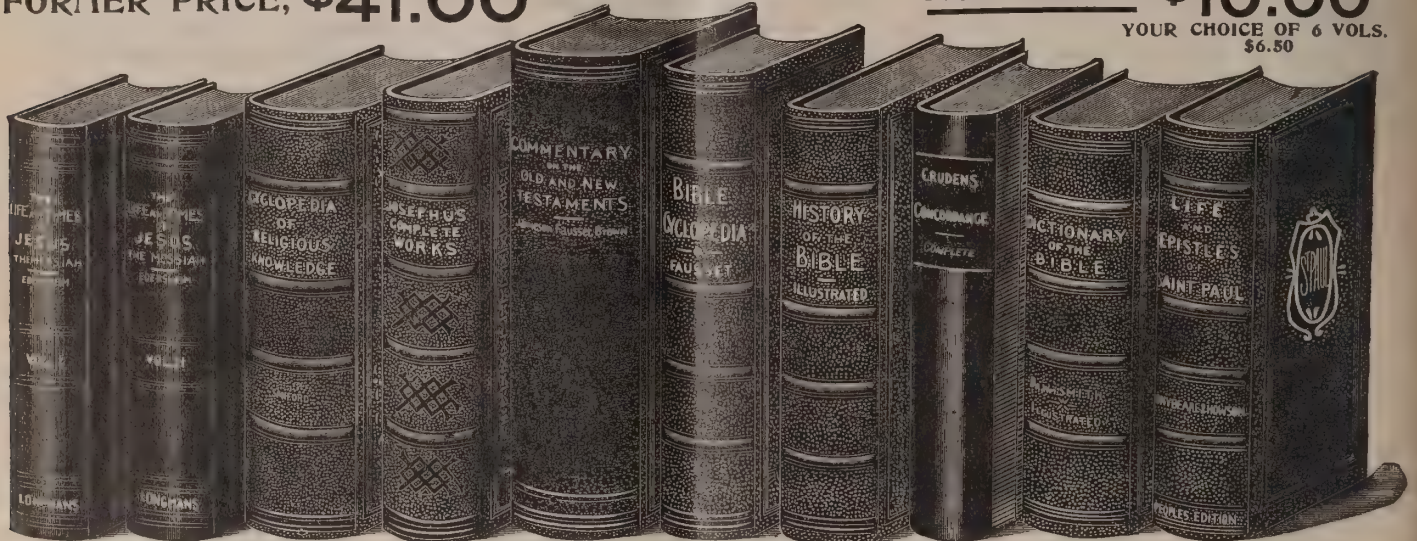
LOWEST PRICES EVER KNOWN

THINK OF IT! This great religious library, which formerly sold for \$41.00, now offered for a limited time **FOR ONLY \$10.00.** We offer a few hundred sets at this astounding price before the holidays. **WE ABSOLUTELY GUARANTEE** every book to be perfect in paper, printing and binding, safe delivery by freight or express and entire satisfaction or money refunded.

A WONDERFUL AND GENUINE BARGAIN IN BOOKS

TAKE NOTICE
FORMER PRICE, \$41.00

NOW ONLY \$10.00
YOUR CHOICE OF 6 VOLS.
\$6.50



1524 pages 9½ x 6½ x 3 in.	985 pages 9½ x 7½ x 2½ in.	1055 pages 10 x 7½ x 2 in.	1380 pages 11 x 8 x 3 in.	753 pages 10½ x 7½ x 1½ in.	735 pages 9½ x 7 x 1½ in.	756 pages 9½ x 7½ x 1½ in.	1024 pages 9½ x 6½ x 2½ in.	1014 pages 9½ x 6½ x 2½ in.
-------------------------------	-------------------------------	-------------------------------	------------------------------	--------------------------------	------------------------------	-------------------------------	--------------------------------	--------------------------------

Jamieson, Fausset & Brown's Bible Commentary.

By Robert Jamieson, D.D., St. Paul's, Glasgow,
Rev. A. R. Fausset, A.M., St. Cutbert's, York, and
David Brown, D.D., Professor of Theology, Aberdeen.

A complete commentary—critical, explanatory and practical—on the Old and New Testaments, 1380 pages, bound in cloth. Former Price, \$7 50. Far in advance of the older works now in use, it is also the most practical, suggestive and scientific. Rev. J. H. Vincent, Bishop M. E. Church: "It deserves a place on the table of every Bible student."

Critical and Expository Bible Cyclopædia.

Compiled and written by Rev. A. R. Fausset, A.M., joint author of the Jamieson, Fausset and Brown Commentary. It contains 750 three-column pages; 600 illustrations. Regular price, cloth binding, \$5.00.

This great work is the result of seven years of labor by the author, contains *three thousand seven hundred articles*, and presents a completeness, conciseness and thoroughness, such as to make it a perfect Bible Cyclopædia.

J. W. Bashford, D.D., President Ohio Wesleyan University: "It is a most admirable aid. I hope ten thousand teachers will use it inside the next six months."

The Complete Works of Flavius Josephus.

The Celebrated Jewish Historian, translated from the original Greek by William Whiston, A.M. Large octavo, Cloth, 1056 pages, nearly 100 illustrations. Former price, \$4.00.

In this great work is contained the History and Antiquities of the Jews, Destruction of Jerusalem by the Romans; also Dissertations concerning Jesus Christ, John the Baptist, James the Just, and the sacrifice of Isaac.

Illustrated History of the Bible.

By Rev. John Kitto, D.D., F.S.A. It contains 735 double-column pages, 220 engravings, printed from excellent plates, on good paper, strongly bound in cloth. Former price, \$4.50.

No modern writer has contributed more largely to enrich the biblical literature of our time, or to clothe with a fresh and living interest the main personages and incidents in Bible History than John Kitto in this magnificent work. Deeply interesting and instructive, and abounding in striking pictorial illustrations, it should have a place in every home. Over 100,000 copies of this popular work have been sold.

Edersheim's Life and Times of Jesus the Messiah.

(2 Vols.) The Authorized American Edition. By Alfred Edersheim, M.A., Oxon., D.D., Lecturer, Oxford University.

Two volumes, Former price, \$6.00. Royal 8vo, handsomely bound in silk cloth. The Sunday School Times: "It is positively refreshing to read a life of the Saviour which is critical in the best and truest sense of the word, and is biblical at the same time."

Concise Cyclopædia of Religious Knowledge.

Biblical, Biographical, Theological, Historical, Geographical and Practical. Edited by Rev. E. B. Sanford, D.D., assisted by a brilliant galaxy of Biblical Scholars and Divines. Complete in one volume. Nearly 1,000 pages, beautifully illustrated. Regular price, cloth, \$3.50.

To the seekers after knowledge this work will prove a surprising storehouse of information regarding Church History, Doctrines, Denominations, The Early Church, The Story of the Reformation, Young People's Societies, Theologians, Churches, etc.

Smith's Dictionary of the Bible.

Edited by William Smith, LL.D., Classical Examiner of University of London. It formerly sold for \$4.50.

Contains 1024 large octavo pages, printed on excellent paper, finely illustrated, and handsomely and strongly bound in cloth. An indispensable aid to ministers, teachers, families, Sunday School Superintendents and Bible readers generally.

The Life and Epistles of Saint Paul.

By the Rev. W. J. Conybeare, M.A., of Cambridge, and J. S. Howson, D.D., of Liverpool. Formerly sold for \$4.50.

Contains 1014 large octavo pages, many fine illustrations, maps, charts, etc. There is no work that will compare with this in giving a lifelike picture of the great apostle and the work which he did.

Cruden's Complete Concordance.

By Alexander Cruden, M.A. Former price, \$1.50.

Contains 756 large octavo pages, clearly printed and handsomely and strongly bound in cloth. Scripture is the best interpreter of Scripture, and, next to the Bible, no volume is of greater value to the Bible student than Cruden's Concordance.

DIRECTIONS FOR ORDERING.

Send \$10.00 and we will forward the ten books at once.

Send \$2.00 and promise to pay \$1.00 a month for ten months, making \$12.00 as complete payment, and we will forward the ten books at once.

You pay freight or express charges on above plans and we guarantee safe delivery to any point in the United States or Canada.

Send \$6.50 and we will forward any six volumes you may select at once.

Send \$2.00 and promise to pay \$1.00 a month for six months, making \$8.00 as complete payment, and we will forward your selection of six volumes at once.

We will forward by prepaid express a selection of any book in above list on receipt of \$2.50.

Take Notice! We will take back any or all books that are not satisfactory in ten days after examination, and will return money, deducting only the return freight or express charges. This marvelous offer is limited, and money will be returned if the books are exhausted, and we cannot fill your order.

As to our responsibility, we refer to the American Friend, or to any Commercial Agency. Established 1866.
"It is our pleasure to say that the S. S. Scranton Co. are handling the largest business of this kind in the country, and are thoroughly reliable in every way."—The American Friend.

THE S. S. SCRANTON CO., PUBLISHERS, HARTFORD, CONN.

The American Friend

Vol. X

ELEVENTH MONTH 12, 1903

No. 46

	PAGE
EDITORIALS. — The Blood of Christ Cleanses from Sin.—A Ministry Baptized in the Holy Spirit.—Our Responsibility in Panama	771
The Message of the Society of Friends to the Twentieth Century	772
Allen C. Thomas.	
The Defeated Candidate	774
Wm. S. Jerome.	
Woodbrooke Permanent Settlement . .	775
Joshua Rowntree.	
THE INTERNATIONAL LESSON	775
Lesson for Eleventh month 22, 1903.	
CHRISTIAN ENDEAVOR	776
Topic for Eleventh month 22, 1903.	
MISSIONARY DEPARTMENT	777
THINGS OF INTEREST AMONG OURSELVES,	777
MARRIED.—DIED	778
EVENTS AND COMMENTS	779

LIGHT AND SHADE.

*All things that shine give shade ;
And waste contains a fire ;
And life that blooms the most, the most shall fade.
Rendered to earth or air,
The things that once were fair
Show by their deaths an unappeased desire.*

*From all that shines comes shade ;
So man's lost Eden throws
Shadows from her bright trees
On every tree that grows.
Where'er the glory falls, there, too, the grief ;
And not a leaf spreads in the sunlit glade,
But, with its wings, spreads also wings of shade.*

—LAURENCE HOUSMAN.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

Y. F. A. Building,**140 North Fifteenth Street, Philad'a.****FOR FRIENDS AND OTHERS.**

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.Address **ELIZA H. WORRELL**

Phone Spruce 33-55. Clerk.

**HOTEL
EMPIRE**Broadway and
63d Street,
N. Y. City.**A FAMILY AND TRANSIENT HOTEL.**

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.
Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.**Kitchen Outfits**At Reasonable
Rates**J. FRANKLIN MILLER**1626 CHESTNUT STREET
Free delivery in city and suburbs.**OSTEOPATHY****EDWARD D. BURLEIGH
ALEXANDER STETSON****Osteopathic Physician, 1537 Chestnut St., Room 401.**

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.

Bell Telephone

Consultation free.

S. F. BALDERSTON'S SON**Wall Paper and
Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Established 1810 at 824 North Second Street.

WATCHESAs one of the oldest houses in the watch trade—
established three generations ago—and up-to-date
in every feature of the business, we are able to offer
the best and most serviceable watches for the least
money. Give us a call.**GEO. C. CHILD****2 S. 9th St., (above Chestnut, opposite Post Office.)****JOSEPH G. FOGG****UNDERTAKER AND EMBALMER****S. W. Cor. Sixteenth and Race Sts.**

Phone Spruce 44-38-W.

PHILADELPHIA.

Suburban orders promptly attended.

Care and precision are the characteristics of Ivory Soap manufacture. Each cake is just as good as any other, and all are as pure as soap can be made. For these reasons the continued use of Ivory Soap gives confidence. It never varies. You can always rely on the same satisfaction and delight from the use of the next cake that you did from the last one.

99 ⁴⁴/₁₀₀ Per Cent. Pure.

Our Subscribers are invited to use the column of Subscribers' Wants (See page 782). It will be found useful for many purposes—renting property, selling goods, securing help or positions, for advertising boarding-houses and hotels, and for almost everything where good results are expected at a small expenditure.

The lesson of the missionary is the enchanter's wand.—Charles Darwin.

ATLANTA AND THE SOUTHWEST.

The Seaboard Air Line Railway offers excellent service to all points in the South and Southwest. Through sleeping cars from Philadelphia, Baltimore and Washington. A la carte dining car. Address **W. E. Conklyn, General Agent,** 1411 Chestnut Street, Philadelphia, Pa.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, ELEVENTH MONTH 12, 1903.

No. 46.

NOTICE.

New Subscribers to *THE AMERICAN FRIEND* may receive the paper the remainder of this year and the whole of next year for \$1.50. Sample copies will be sent free. Address,

*THE AMERICAN FRIEND,
718 Arch St., Philadelphia.*

THE BLOOD OF CHRIST CLEANSSES FROM SIN.

THIS was one of the greatest notes in Paul's preaching—"the blood of Jesus Christ cleanses from sin." He was powerfully impressed by the majesty and goodness of Christ's *life*, and he put a very great emphasis upon the significance of His *resurrection*, but one can hardly fail to see that in dealing with sin he goes at once for his efficacious remedy to the blood of Christ. He glories in the cross. In the primitive Church there can be no question that Christ was thought of as the Lamb of God whose death makes atonement. It is, too, a fact that the preaching of the cross affected the pagan races in the early Christian centuries as no other message ever did. Paul says that he depicted Christ crucified before the eyes of his hearers. He made the scene so vivid that they could almost see the suffering Saviour. The great revivals from Luther's day down to our own have generally come, if not always, through the effective preaching of the cross. The revival comes because men are made to feel that Christ died for them. When the message of the cross—the redeeming power of the blood of Christ—grows feeble, the effects of preaching become weak upon the masses; and when a man comes who can make the atonement seem *real*, men listen, as of old they did to Paul among the Galatian hills.

Why is it that the message of the blood of Christ has such little power in the world to-day? Because it has been used so often and so long as a *formula*—as a mere meaningless phrase. There is no more value or power in a formula than there is in circumcision or in baptism. A man is no more saved by the use of good phrases than he is by the use of a sacrament. They are just as dangerous as the ritual is or as any rite is. They can be used without any spir-

itual insight and without any inward transformation. They work no magic by themselves. They do not raise life to a higher level until the soul sees beyond the phrase or the formula and realizes what it means in actual life and power.

There are a few Christians who say that the actual material blood of Christ saves. But on that view we should be of all men most miserable, for no Protestant believes that there is a drop of the actual blood of Christ now in existence. So that salvation on that basis would be impossible. No Protestant Church has ever held this material view, and it is undoubtedly heretical. Some deeper interpretation than this crude and impossible one must be sought if we are to give a message which will move men. Salvation is a spiritual change, a change of heart and life, and it can be wrought only by something which reaches the soul and moves the springs of life within. How does the blood of Christ do that? What is the power of the cross? It stands for the sacrifice of God. Christ shows in His death what our sin costs God. Sin always and everywhere makes God suffer. His love for us is so real and actual that there can be no sinning which does not touch and pierce His heart. The sinner thinks of God as offended and angry. Christ shows Him suffering with the sinner and agonizing over his sin, just as a human parent does, only in an infinite degree. Every drop of blood tells of the love and suffering of God. In the light of Jesus Christ upon the cross you may read how much God cares for you, and what He suffers to make you feel the drawing power of His love.

If all that is true, and it is, His blood becomes the great reconciling and atoning force in the world. It is no longer a formula; it is no more a magic phrase. It is, as Paul said, "the power of God unto salvation." "He loved me and gave Himself for me," while I was a sinner; henceforth I live no more unto myself, but unto Him who died for me. No form of Christianity is permanently efficacious which fails to make the atonement a vital thing, which grips the heart and moves the soul. It soon loses its hold if it is presented in an irrational way; it grows weak if it is proclaimed simply as a phrase. Sin is of all things a reality; it is an actual power in our lives, and it can be conquered and abolished only by a greater

power. Who of us could live on in his sin, if he saw in the cross what that sin was costing God and how he was making his infinite Father suffer. The love of Christ—the blood of Christ—would compel him to die to sin and become alive to God in Christ.

A MINISTRY BAPTIZED IN THE HOLY SPIRIT.

Our English Friends are in the midst of an earnest discussion of the problems of the ministry in Friends' meetings, with especial attention to the question whether ministers should be recorded or not. This question has been ably discussed in a symposium in the "Friends' Quarterly Examiner," which we hope at a later date to reprint for the benefit of our readers. We want particularly at present to give American Friends this splendid passage from the article of John Wilhelm Rowntree, who was one of the writers in the above-mentioned symposium:

Let us set ourselves sternly against the artificial sermon, the minister who is elaborate in the mere pride of his intellect, ornate in the mere vain-glory of an oratorical gift. For such utterance let there never be a place, but for all ministry that is in the life, whether it be the broken articulation of an overflowing soul or the molten torrent of the prophet's flaming speech, or the ordered sequence of the teacher setting forth the ways of God to man, let there be room. And do not let us talk too much of "the relative place of the ministry." The ministry of power has a larger place than we are likely to fill. In those strenuous days when the Quaker was persecuted for his faith, his preaching stirred all England. If a great Quaker preacher arose to-day, who will define the limits of his service? We need to be watchful lest we make of Quakerism a cult, convert the love of simplicity into an æstheticism, and thus destroy the life we would preserve.

On every side we meet the steady competition of the business life, the life of the everyday world clamoring for the output of our energy, and often monopolizing it to exhaustion. The roar of the traffic of Babylon is in our ears, for not one stone is left of the high wall of social exclusion which deadened the sound and shut us off from so much of outward activity and intercourse. The affairs of our little church, once the stock topic of conversation, seem strangely remote to a generation that has all the world to engage and interest it. The temptation was never so strong to be satisfied in meeting for worship with that which costs little, to treat the ministry as a leisure pursuit, an exercise for such poor energy as we may chance to spare. Even the briefest spontaneous utterance that is quick with the life of the Spirit, if it is the benediction of worship, is also the fruit of labor. Whatever be the range of the ministry, and it is wide, there can be no power without the strenuousness born of conviction and a sympathy that is touched with passion. Tempted to sin, tasting sorrow and knowing death, men can never be sustained on mere anecdotal tit-bits, or interesting thoughts picked up by chance, and garnished for presentment with a pleasing decoration of words. The sure guide of experience teaches us that no religious community can permanently flourish without the stimulation of strong, thoughtful, penetrating ministry, baptized in the power of the Holy Spirit.

OUR RESPONSIBILITY IN PANAMA.

THE United States wants a canal across the Isthmus of Panama. This great undertaking has been blocked by the failure of the State of Colombia, to which the Isthmus belongs, to negotiate a satisfactory treaty with us. The Panama section of Colombia has

revolted and is setting up a government of its own. It is universally recognized that the real cause of the revolution is the desire on the part of the Panama leaders to make a bargain with the United States for the passage of the canal.

If they have acted on their own initiative, with no suggestions from Washington, and with no complicity with anybody in the administration, then, of course our hands are clean, and so far our course is honorable. But there must be no question on this point. Our moral standing before the world is at stake upon it, and the President must make it absolutely clear by his further action that the revolution has not been inspired from headquarters in this country. However much we want a canal, it is better to go round Cape Horn to the end of the ages than to build a canal on disgraceful terms. We are being made solemn enough over the revelations of underhanded work and positive wickedness in the formation of some of the great trust combinations. May our national government secure no trade advantages which are not straight and honorable and open to the full light of day.

President Roosevelt has had complicated situations to deal with, but none which has called for greater wisdom and straightforwardness. We shall now have a greater test of his courage and manliness than in anything he did on San Juan Hill. We hope that we may come through this moral crisis with no uncertainty, with no smell of fire on our garment, and we trust that no foreign nation may ever be able to point the finger and say, "You helped to dismember a State to get a canal for commercial purposes, and you must now keep still while we clutch what we want from weak and helpless people." *

FOR THE AMERICAN FRIEND.

THE MESSAGE OF THE SOCIETY OF FRIENDS TO THE TWENTIETH CENTURY.

BY ALLEN C. THOMAS.

Perhaps the most striking thing in the religious history of the past twenty-five years, and particularly of the past ten years, is the breaking down of the walls of sectarianism. If an Evangelical Alliance were to be started to-day it is hardly likely that the two ordinances and the Apostles' Creed would be demanded as a necessary condition for membership. Loving the Lord Jesus Christ in sincerity would now be a sufficient test of fitness.

Denominationalism, to a large extent, has taken the place of sectarianism. It is generally recognized

* Events since this was written have shown how vain were these high hopes of ours.

that certain points of doctrine, and especially of practice, may be more acceptable to some men than to others, and that therefore those who agree on these may wish to unite in order to be with those who have like sympathies. This union, it is now acknowledged, need not be followed or accompanied by any feeling of "I am holier than thou," or, "My way is right and yours is wrong." It is simply a union for mutual comfort and help, forming a part of the church militant, a division of the great army of Christian believers which is fighting the battles of righteousness, albeit with peaceful weapons.

Most of the Protestant bodies now seem to be saying to each other, "Be friendly with me; we are not so far apart as we used to think." The large conferences on Foreign Missions, the great Young Men's Christian Association conventions, the huge international Christian Endeavor meetings, the Northfield and Keswick conventions, are proof of good fellowship. Under such circumstances, and with the undoubted tendency toward the obliteration of hard-and-fast lines of sectarianism, has any denomination any special message to the Church and to the world? You might as well ask, "Has any individual any special gift or any special service?" At once the question rises, What is that message? but, just as it is not always easy to answer in the case of an individual, so it is not always easy to answer in the case of a denomination. The question, however, should be asked, and should be answered in the affirmative, or the denomination has little reason for its existence. So we ask, "Has the Society of Friends any special message to the twentieth century, and if so, what is that message?" That the Society had a clear message to the seventeenth century no one acquainted with its history can for a moment doubt. But, no matter what the message of the early Friends to the seventeenth century was, it must not be taken for granted that we are to deliver the same message. In fact, the keynote of George Fox's teaching and preaching was, that there should be a fresh anointing for every service, and whether the message might be old or new, it must be a message freshly sent, and delivered under a fresh impulse of the Holy Spirit. Therefore, the message of to-day must be fitting, not because it is old or even inherently excellent, but because it is the present suggestion of the Spirit, and has, we believe, His present approval.

Notwithstanding the breaking down of so many walls of partition, there is still room for special gifts and special service at the hands of denominations, and if so then there is one for the Society of Friends. At least one, perhaps more than one.

There is no doubt that *authority*—the authority of the Church, of tradition, of custom, or of creed—plays an important part in the polity of most Christian denominations. That it has its value cannot be denied; that it tends to rigidity, to exalt statement above fact, doctrine above life, must be acknowledged. There are, at present two tendencies clearly evident in the thoughts of men regarding religion: one towards authority and all that is implied in the

word. Not a few men listen to an exhortation something after this fashion: "Follow the directions of the Church; believe without question what she tells you; attend her services, contribute to her support, and you are, or will be, all right." Such teaching is very attractive to many. It allows large latitude in daily living, and apparently shifts a great deal of responsibility on some one else.

Another tendency is that which minimizes the need for any special form of religion, but particularly for the external adjuncts of religion, such as church services, church membership, church organization, missionary effort, etc. "What is the need," say those who yield to this tendency, "of going to church on Sunday? It does me a great deal more good to go off into the country, or to take a walk, or to read a good sermon in the Sunday newspaper." "I do not believe what the minister of our church says," or, "He is uninteresting," or, "He speaks of that of which he knows little," or, "I get no help," or, "I do not go to church to hear politics," or, "If I wish music I should rather go to a concert." Others will say, "I have no need for religion, and the lives of those who profess it do not commend it to my acceptance." The number in this class is large, larger than some of us are apt to imagine. It is composed of persons in all ranks of society, and some of the most valuable citizens of our country must be included in it. It is constantly growing, and, while chiefly made up of men, not a few women must be included, and their numbers seem to be increasing. Reckon up among your acquaintance those who have during the past few years dropped out of regular attendance at a place of worship; count those who seldom, if ever, attend church services; you will probably find that the number is greater than you would name if asked off-hand.

There are, of course, other tendencies in the thought of to-day, but these seem to call for special attention.

Let us take up these two classes separately. Those who compose the first class fall into two divisions: First, those who do not feel willing to give up all religious practice, and yet wish to enjoy "the world." These find it attractive and convenient to throw off most of their personal responsibility on the Church, and have their religious life, if it may be so called, regulated by authority. Second, a large class, who, honestly dissatisfied with themselves and their efforts, find a relief in letting the Church settle their difficulties for them. These difficulties may be of practice, or of doctrine; there may be doubts as to what is truth, questions as to the Bible and its inspiration and interpretation; the pettiness or bickerings among professing Christians may repel; or there may be other things which tend to make one weary of unrest.

To such as these the Society of Friends has a definite message. It is, that Christianity is not a method; it is not a creed; it is not ordinance; it is *power*, it is *life*. You may discuss the theory of electricity, you may reason learnedly and logically con-

cerning the conductivity of this or that metal, you may describe an ideal lamp, but what do they accomplish, practically, until the electric current goes through them? The creeds, ordinances, organizations, and all the external accompaniments of religion are, in themselves, dead forms, but they may be made conductors of spiritual life and aids to its development and its practice. They may be changed as occasion requires, just as iron wire has given place to copper, and old lamps to new. The message of Quakerism is, first, get the life; *that* is the essential thing; all else is comparatively unimportant, and can never give life. Therefore, you need not worry about differences of administration, or practice, or creed, or interpretation, or whether this particular book was written by this man or by that. The all-important thing is, does it speak to *your* soul? Does it "find" *you*? Is *your* spiritual life strengthened? Is *your* soul uplifted? Does spiritual power come into *you*? Quakerism says, it is the indwelling power of the Spirit that transforms a man and guides into all the truth. Prove the truth in your own experience, not by reasoning about it, not by giving yourself into the keeping of some one else, but by acting upon it yourself. Christ speaks primarily to the individual soul, and, as He is listened to and followed, the clouds will break and the Sun of Righteousness will rise with healing in His wings. This is what Quakerism says to the restless, unsatisfied soul in the twentieth century. Others say it, too, but none has the vantage ground of the Friend.

To the other class—those who neglect or who discard religion,—the message is again, true religion is of the heart, true worship is in spirit and in truth. Come and sit down with us in quiet and in simplicity before the Lord, and let *Him* speak to you in the silence. Come and listen, not to political, or economic, or philosophical discourses; but it may be to the simple words which a brother or a sister may feel called upon to speak—words often not of man's wisdom, but spoken from a personal experience and out of a full heart. Come with us, and you will find that where there is a democracy where all are upon the same level, that there is a strength in the union of worshipping souls, that there is a power which comes through a communion of spirits. In your quiet moments do you not feel the need of something higher and holier than an ethical principle? In seasons of rough weather do you not long for power to lift you above the strain and turmoil of the strenuous life?

To both of these great classes Quakerism says, "There is one, even Christ, who can speak to your condition." The world and the Church still need to get nearer Christ as the revealer of the Father, as the great pattern, as the Saviour from sin, and as the life and strength of those who believe. To do this, Quakerism says, there is no need of rite, ceremony, or creed, or priest. Christ comes to the individual heart, and, as He is received, light and life are imparted, and grace is added to grace. This was the message to the seventeenth century, and under great-

ly altered conditions, it is the message to the twentieth century. From their democratic organization, from their freedom from a clerical class, and from rite and ceremony, and from a formal creed; from the simplicity of their doctrines, no denomination can deliver this message so forcibly or so attractively as the Friends. Shall they let it be taken from them and entrusted to others?

THE DEFEATED CANDIDATE.

BY WM. S. JEROME.

"And the lot fell upon Matthias." So runs the record of the appointment of an apostle in place of the traitor Judas. Matthias was the successful aspirant. But how about the defeated candidate? How many of us have ever given a thought to him, or asked ourselves what must have been his feelings at his defeat? Matthias has a lesson for us, in his success. Has not his opponent also a lesson, in his failure?

We know very little about him. He appears but once on the inspired page,—here in the story of his unsuccessful candidacy. His name was Joseph, the son of Sabba. He had been an associate of Christ through all His ministry, a hearer of His words, a witness of His miracles, and of His resurrection. Now he is put forward as one of the two candidates for the vacant apostleship. But the lot falls upon his rival, Matthias. Barsabas fails of his ambition. The office he seeks is given to another. History records him, as it does the names of many in political affairs, simply as the defeated candidate.

Barsabas has many successors, even if they are not in the apostolic succession. Defeated candidates are found everywhere. The politician who fails in his struggle for office is not the only representative of the class. Who has not often failed in his efforts? Who has not seen his hopes frustrated, his plans brought to naught? Who has not experienced the sharpness of defeat, and learned how bitter a thing it is to look into happiness through another's eyes?

Such disappointments are trying experiences. Of all life's disciplinary lessons, probably none other comes to us with just its peculiar pang. To fail in a right ambition, a worthy desire, is a test of character which few men can meet. To see others preferred to ourselves, to accept gracefully and graciously the position of the defeated candidate, is a rare attainment.

One would like to know how Barsabas bore his disappointment. It may be that he felt that the Church had made a mistake, and endangered its future success. But we prefer to believe that he accepted loyally the decision which destroyed his hopes. He seems to have had the true apostolic spirit, and that spirit would not perish with his aspiration to office. The young man who is providentially prevented from entering the ministry is not thereby released from the duty of Christian service. The number of disciples is always larger than the number of apostles.

We cannot all be apostles, but we can all be disciples. We may have the apostolic spirit, even if not of apostolic station. We may enjoy apostolic success, even though not belonging to the apostolic succession.

A negro slave was asked by an intending purchaser, "If I buy you, will you be honest?" His reply was, "I will be honest, whether you buy me or not." So the true disciple does not make discipleship depend upon success or circumstances. The follower of Christ will be faithful and diligent whether elected or not; whether prosperous or unprosperous, whether in higher or lower station. That is no true Christian spirit which says, "If I get what I desire I will do my duty." The layman who is not elected elder should be as zealous and loyal as if he had attained his desire. It is possible to make a success out of failure, to show a nobler spirit in defeat than others display in victory.

"Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fail has won
A crown whose luster is not less."

—"The Interior."

WOODBROOKE PERMANENT SETTLEMENT.

BY JOSHUA ROWNTREE.

After the doors of Woodbrooke open as a permanent settlement we may hope that the publicity of many paragraphs may not be inflicted upon it. Its growth would seem likely to be the more natural and healthy if it is in the main silent, and without much observation from without. There are, as I understand, likely to be from eleven to fifteen of us of both sexes in residence in the first week, with an accession of some attenders at the classes from outside. It is probably best in every way that the Settlement should make a modest start, and its truest friends will be found amongst those who only allow themselves modest anticipations of what it will be, and what it may accomplish in the early stages of its history.

When so much is necessarily tentative, it would be unwise to attempt to lay down any absolute conditions of success. One hopes greatly that with a large catholicity of pursuits and aspirations on the part of settlers there may be the uniting influence of loyalty of spirit to the Highest, and a common interest in service, however diversified in kind. We are going with some confidence that this will be so even from the outset.

Friends and those in general sympathy with their aims and actions are mainly busy people, and but few can set apart months for special study. But when one considers the years given, and rightly given to ordinary university work, it does not seem unreasonable to expect that some students may finish their mental training by the insight into some of the ways, both of adding to it and of applying it, that ought to be obtainable at Woodbrooke. Again, there must be some 2,500 Friends and their associates teaching in Sunday Schools of one kind or another. Which of them does not wish for a pause now and again

from teaching, with a chance of learning instead, both from an inspiring teacher like Rendel Harris, a richly-supplied library, and, not least, from personal visitation to the most varied and efficient schools, clubs, and institutes to be found in the Society?

Yet, further, are there not many quiet workers, each in his or her own way, who may be glad of an occasional retreat into congenial, is it too much to say refreshing and helpful, fellowship in the pleasant surroundings of Woodbrooke? For any poor soul, for instance, battling according to his light for the advancement of the kingdom among men, and puzzled by the new crusade for enrichment by retaliation and improved physique by adding to the cost of bread and lowering the price of tea, what can be better than a short sojourn at Birmingham with glimpses back through the ages to the time when new and potent forces of love brought a new spring-time to a weary and decadent world, or to when Fox and his coadjutors, drawing very near to God in spirit and in life, saw two hundred years ahead of their fellow-men, or even to the humanitarian teaching and New Testament precepts of the late John Bright?

Lastly, may we not hope that occasional groups of Friends from quarterly meetings or monthly meetings may manage by arrangement to get a week or two now and then at Woodbrooke to study for themselves and their own districts how a thousand lay Christians in and about the midland city draw ten thousand men, women and children around them, and help them upward and onward in life? If all churches were to do the same all over England, the face of the whole country would speedily be changed for the better.

The conditions of modern life, the necessity laid upon us to provide more equality of opportunity for our members, seem to me to point to Woodbrooke almost as a necessity of the future. But because we are as yet few, and pretty firmly set in our ways, time and patience must be given as well as faith and love to the new institution.—"The [London] Friend."

The International Lesson.

FOURTH QUARTER.

LESSON VIII.

ELEVENTH MONTH 22, 1903.

THE CURSE OF STRONG DRINK.

Proverbs 20: 1; 23: 20, 21, 29-35.

GOLDEN TEXT.—Wine is a mocker.—Proverbs 20: 1.

DAILY READINGS.

Second-day, Eleventh mo. 16.—Curse of strong drink. Prov. 23: 29-35.
Third-day, Eleventh mo. 17.—God's judgment. Isa. 5: 8-16.
Fourth-day, Eleventh mo. 18.—Anger of the Lord. Isa. 5: 18-25.
Fifth-day, Eleventh mo. 19.—The mocker. Prov. 20: 1-11.
Sixth-day, Eleventh mo. 20.—Sudden destruction. Naham 1: 1-10.
Seventh-day, Eleventh mo. 21.—Desolation. Isa. 24: 1-12.
First-day, Eleventh mo. 22.—His portion. Matt. 24: 42-51.

"The Book of Proverbs consists of eight unequal parts: A Prologue on the whole subject of Wisdom, chapters 1-9; then from chapters 10 to 29 four collections, great and small, of proverbs proper, popular sayings lying loose, for the most part, without ar-

rangement as to subject or style; then in chapter 30 a number of enigmatic or numerical proverbs in a more or less artificial form; then the warning of a mother to her son against women and wine; and finally the incomparable eulogy of the virtuous woman." From what has been said it is clear, as it must be to any one who reads the book, that but a small part can be ascribed to Solomon. The book belongs to the "wisdom literature" of the Jews, to which also belong Job, Ecclesiastes, and some of the Psalms, as 37, 49, 73. Several books in the Apocrypha also belong to this class. The term Wisdom as used in this connection has no narrow meaning. It "is not the slow prudent thrift of life, gathered by petty experiences more or less sordid and selfish; but is the reverent and whole-hearted acceptance of great principles, such as capture the heart, stir us to enthusiasm and lift us above ourselves."

Though the authors of the book of Proverbs were not acquainted with the modern alcoholic liquors and spirits, they were well acquainted with the effects of intoxicating drinks. Drunkenness is one of the oldest sins spoken of in the Bible. Noah and Lot were overcome by it, and it seems to have been not uncommon among the priests in the days of Eli (1 Sam. 1: 13). The prophets also knew what intoxication meant. See Joel 1: 5, etc. The Book of Proverbs, as we now have it, was doubtless formed after the return from Babylon, though it can hardly be doubted that a large portion was written before the Exile.

20: 1. "Wine." When the Proverbs were written, whiskey and such like were unknown, and wine was taken as the representative intoxicant. "Mocker." Because it promised pleasure and forgetfulness, and in the end brings their opposites. "Strong drink a brawler." Amer. Rev. Ver. This is clearer than the old version. For the proof of this statement one need only read the reports of the police courts of any one of our large cities. The man who is deceived by the intoxicant forfeits any claim of being wise.

23: 20. "Be not among winebibbers; among gluttonous eaters of flesh." Amer. Rev. Ver. Why? The reason is given, the result is clear—poverty and rags. Examine the records of any almshouse, poor farm, jail, and there will be found abundant proof that these statements of the wise man of old are still true.

29. The literal translation of this verse is, "Who has oh! who has alas!" Who has strifes Who complaints? Who has wounds without cause? Who redness of eyes?

30. The answer to the questions in the preceding verse. Its truth cannot be questioned. Compare Is. 5: 11, 22. There are many sorrows in the world which one cannot help, but the sorrows of the drunkard are almost always of his own making. Exactly what the "mixed wine" of the Hebrews was is not known; it is sufficient to know that it was highly intoxicating. Compare Prov. 9: 2, 5; Ps. 75: Isa. 5: 22; 65: 11.

31. The writer now passes from description to ad-

vice and warning. Red wines were the most highly esteemed in the East. "When it sparkleth in the cup, when it goeth down smoothly." Amer. Rev. Ver. There is a fascination in wine drinking, and few who indulge can wholly resist it. How many, who have been sure that they could not be seduced, have had their wills so weakened by drinking that they could not resist the siren!

32. The writer proceeds in his description towards a climax. "The wine cup promises pleasure, but it is a deceiving mocker. That is, it first deceives and then mocks its victims." Its action is compared to the gliding, unsuspected approach of the serpent, and also to the serpents bite. "Adder." The word translated "adder" represents an unknown variety, doubtless "adder" correctly represents the idea.

33. "Thine eyes shall behold strange things, and thy heart shall utter perverse things." Amer. Rev. Ver. This translation is to be preferred. It seems to describe delirium tremens. How often a man will utter things while drunk of which he is thoroughly ashamed when sober!

34. The exact meaning of this verse is not clear, though the general lesson is unmistakable. The meaning may be: A man would inevitably be drowned if he trusted to the smooth, glassy appearance of the sea and lay down upon it; so will it be with the man who becomes a drunkard. Or it may mean: Asleep on a vessel in a storm and unconscious of his danger. "Upon the top of a mast." A more unsteady place can hardly be imagined, and in such a place is he who indulges himself in strong drink.

35. A graphic description which we all know to be painfully true to the facts.

PRACTICAL THOUGHTS.

1. Total abstinence is the only absolutely safe course.
2. Never begin to drink.
3. Do all you can to lessen this great evil.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR ELEVENTH MONTH TWENTY-SECOND.

WHAT ARE YOU THANKFUL FOR?

Ps. 33: 1-22. (Thanksgiving.)

Second-day, Eleventh mo. 16.—For His Word. Ps. 119: 105-112.

Third-day, Eleventh mo. 17.—For His works. Jer. 10: 12, 13.

Fourth-day, Eleventh mo. 18.—For His loving kindness. Ps. 119: 57-64.

Fifth-day, Eleventh mo. 19.—For His watchfulness. Job 36: 1-7.

Sixth-day, Eleventh mo. 20.—For His deliverances. Acts 12: 6-11.

Seventh-day, Eleventh mo. 21.—An old-time thanksgiving. Neh. 12: 37-43.

Thanksgiving is praise for a reason, and there are reasons that support it which are far more valid and trustworthy than the forces of the material world about us—though they too are reasons.

We are apt to think of praise as dependent on states of mind, and our states of mind we are often unwilling to vouch for beforehand. The weather, our condition of health, the success or failure of some business venture, some misunderstanding or impatience

at home or in the office—these and similar incidents are allowed to determine for us whether we shall be in a spirit of praise or of fault-finding, of happiness or gloom, of cheer or discouragement.

The Psalmist confidently foretells that "our heart shall rejoice in Him." Again, the psalm just following our lesson opens, "I will bless the Lord at all times." Contingencies seem to be ruled out. Paul ranged all time and space and found no answer to the question, "What can separate us from the love of God?" We might say that when that separating force or creature is found we shall have found something that can justify the withholding of thanksgiving.

Over and over we read in the Psalms some announcement as to praise or rejoicing, some exhortation to thanksgiving and the ascribing of glory, and then a deliberate review of reasons until the glum-mest old Scrooge that reads—if a Scrooge could be a psalm reader—can hardly withhold an acknowledgment of God's overflowing goodness.

Imagine ourselves citizens, if we can, of the most cultured country the world has ever known apart from Christendom and contrast our lot there with the present facts. The wisdom of Greece, the power of Rome, or the splendor of India could none of them compensate for the light that lighteth every man who has known Him by His self-revelation.

No time and no people have been so favored, yet what we have received and enjoy to-day is hardly a foretaste of what would be if the Jehovah of mercy and truth and righteousness were indeed the God of our nation. But He waits to be gracious; there is no greater present cause of national thanksgiving than that. We owe gratitude for the realized and actual, and no less for the promised and potential; and no more genuine honor and praise could be given than to undertake in living faith and confidence in God to bring to pass for this people the very best and highest of His purposes concerning it. If we cannot bring the whole nation thus in obedience to Him, we can at least each bring one himself.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

THE TOKIO WORK.

We continue to have interesting letters from our friends in Tokio. They give good reports of the progress of the work on the buildings, and are delighted with their appearance and the fitness of the rooms. They send messages of thanks to their kind friends at home for giving them so pleasant a place to work in.

The school opened on the 11th of Ninth month. Forty-five girls collected in one of the rooms of the new school building for the exercises, and all were bright and in good spirits. Several more girls were expected in the following week.

The group of workers had previously welcomed Sara M. Longstreth to their midst. She is spoken of

as "ready for anything," and her willing service will soon be enlisted in generous assistance to those whom she can most fitly serve.

SCHOLARSHIPS.

Minnie P. Bowles, under authority as corresponding secretary of the Friends' Foreign Missionary Committee in Japan, writes urgently of the need of a renewal of scholarships, as well as of additional ones. A fund given some years ago by an interested friend for this purpose, is now nearly exhausted, and it is to continue and also enlarge the work done by this fund that this appeal is made. Any contributions may be sent to the treasurer of the association, Ellen W. Longstreth, Bryn Mawr, and will be used at the discretion of the committee for needy and promising girls. There are seven of these who have been in the school for longer or shorter periods, and who are very desirous to remain, but their parents cannot assume this outlay. There seems to be no form of direct Christian work of greater or more far-reaching value than help given to place these girls under the Christian influence of the mission. Fifty dollars will support a girl for one year. Any friend contributing this amount and desiring to correspond with and be responsible for one of these needy children, may make this request when sending the money, and as soon as possible will receive from the treasurer the name of the little ward, with the necessary information.

R. W. C.

The books asked for in the letter from Susan G. Shipley, published in *THE AMERICAN FRIEND* of Tenth month 1st, 1903, have been provided for by the Book Association of Friends.

Things of Interest Among Ourselves.

Ida Parker is now located in the meeting at Centerville, Ind. Sanford Pickering has taken work in a meeting in Nebraska.

Emma F. Coffin attended Minneapolis Quarterly Meeting on the 24th and 25th ult.

Henry W. Dalrymple is located in the meeting at Mount Ayr, Kan., for the ensuing year.

Allen Jay, of Richmond, Ind., left home on the 4th inst. to attend Baltimore Yearly Meeting.

Fred Smith and wife, who were formerly located in the meeting at Farmland, Ind., are now living in Richmond, Ind., and attending Earlham College.

President L. L. Hobbs was present in the meeting at Kansas City, Mo., the 1st inst., and gave some earnest, practical teaching, which was much appreciated.

Anna M. Votaw, a minister in Richmond, Ind., has gone to spend the winter with her son, Albert Votaw, in Washington, D. C. She will engage in gospel service, as the way may open.

Anna J. Winslow, of Alton, Kansas, expects to remove to Glen Elder soon. She will serve in the Glen Elder and Fairview Monthly Meetings. Her address will be Glen Elder, Kansas, R. F. D., No. 2.

On Sixth-day evening, Tenth month 30th, a social reception was given at Friends' Meeting House in Knightstown, Ind., to welcome the new local minister, Oscar Moon. About 150 persons were in attendance. The pastors of the Methodist, Presbyterian and Christian churches and other ministers were present, all of whom made appropriate remarks. Hymns were sung, and recitations given by members of the meeting, and a pleasant time was had.

Mary V. Couch, a minister from the meeting at Curtisville, Ind., is making an extended visit in Nebraska and Iowa. She will locate in some meeting if the way opens. She can be addressed at Vanmeter, Iowa.

Nixon and Louisa Rush, of Fairmount, Ind., recently labored in Mount Ayr Quarterly Meeting, Kansas. They visited all the meetings, and held a two-days' meeting at Mount Ayr. Their labors were much appreciated. They went from there to Glen Elder, Kansas.

Jonathan E. Rhoads and William Evans, of Moorestown, N. J., attended and the former had service at a meeting of Friends at Evanston, Ill., First-day, the 1st instant. The meeting was held at the home of Robert R. Tatnall and wife. There are very few Friends in or near Evanston, and the presence of the visiting Friends was appreciated.

The Friends at Traverse City, Mich., recently gave their local minister, Henry McKinley, and wife, a surprise reception. A very delightful evening was spent by all, and the guests were treated to fresh walnuts and butternuts which Henry McKinley and wife brought with them from their recent visit in Indiana. The guests presented Henry McKinley with a gold watch and his wife with a gold chain.

On the evening of the 2d instant about eighty Friends of Danville, Ind., gathered at the home of the local minister with Z. H. and Leona B. Doan, who have located in the meeting. Each one brought something, and a little from each home made a plentiful supper for all. A social hour was spent in a way that was enjoyed by every one. The occasion brought the members closer together and enabled them to know each other better in the work of the year before them.

The following-named ministers have visited the meeting at Rose Hill, Kansas, in the love of the gospel since yearly meeting: George Hobson and Wm. Guyer, of Western Yearly Meeting; Benjamin H. Hutchins and Joseph Winslow and Griffith Wright, of Indiana Yearly Meeting, and Leah Bales, William Perry and Isaac L. Pitts, of Kansas Yearly Meeting. Their presence was greatly appreciated, and they go to other fields with the prayers, good will and confidence of all.

The first contest in debating for the scholastic year at Guilford College occurred on the evening of the 31st ult. between the Senior and Junior classes on the subject, "Resolved, That Trusts are more beneficial than detrimental to industry." It was a "strenuous" effort, the Juniors winning on the affirmative. The next contest will be between the sophomores and freshmen. The winning class in that debate will contest finally in Twelfth month with the Juniors for the championship.

The fiftieth wedding anniversary of Thomas and Mary J. Branson was celebrated at their home near Amo, Ind., Ninth month 19th, by their children and grandchildren, and many relatives. Eliza A. Carter and Elwood Hockett were present, who witnessed the ceremony performed fifty years before. They received a number of presents suited to the occasion. All partook of a bountiful dinner, and spent a few hours pleasantly. The company then departed, wishing the couple many more happy and prosperous years.

A large and interesting meeting was held, 31st ult., at the time of the Falmouth Quarterly Meeting at Windham, Maine, under the auspices of the yearly meeting's Committee for the Suppression of the Liquor Traffic. The meeting was favored with a most interesting and able address from the chairman of the committee, George L. Crossman, ex-Mayor of Saco, who held the profound attention of his audience while he discussed the question, "Resubmission in Maine—Do We Want It?" George L. Crossman also had excellent service in the First-day morning meeting.

On Sixth-day, the 30th ult., President Isaac Sharpless lectured to the faculty and students of Guilford College, and neighbors gathered in Memorial Hall at 3 p.m., on "William Penn and Pennsylvania History." In the evening at 7.30, in the same place, an "The Relation of Smaller Colleges to the Universities," and Seventh-day after a ten-mile ride around through Guilford Battleground Park, he lectured to the great satisfaction of all on "The Theory of Friends' Worship" at 10.30 o'clock. After the lecture Sixth-day evening the faculty of the college gave an informal reception to President Sharpless and some invited guests from such of the alumni and friends of the college as were in the immediate neighborhood, at which the guest of the evening discoursed on Quaker education in a helpful manner. The four lectures of President Sharpless and the social opportunity with him were encouraging and uplifting to the college and community.

Greenville Quarterly Meeting, Iowa, was held at Okoboji, Iowa, 9th to 11th ult., and was a season of refreshing. Five of the home ministers were in attendance. Those from abroad were Harry Hayes, John F. Hanson and Edgar J. Sanders. The gospel in its fullness was preached with power. An interesting and helpful missionary meeting was held on Sixth-day evening.

In a union temperance meeting at Knightstown, Ind., the 25th ult., E. G. Saunderson, Indiana State Superintendent of Anti-Saloon League, paid a high tribute to the Friends for the forward move they made at the Five Years' Meeting by calling the Temperance Congress in 1906. He said the Friends were the first religious organization to take definite official action against the saloon, and that the two-fold object of the Congress, as suggested in the call, viz., to make "united inquiry" and "a prayerful seeking for divine guidance," would result in a nearer approach to the solution of America's problem than has yet been reached.

New Garden Monthly Meeting, held at Guilford College, the 24th ult., was attended by the following ministers: Eli Reese, from High Point; Rodema Wright, South Fork Monthly Meeting Western Quarter; Mary E. Cartland, Greensboro, and Ada E. Lee, Germantown, N. C. The meeting considered a strong protest against the admission of the gambling appliances and demoralizing side shows to the annual Central North Carolina Agricultural Fair, held in Greensboro; also a petition for the moral purification of the annual fairs hereafter. The meeting endorsed this paper unanimously, with much emphasis, and directed the clerk to send a copy to the managers of the Fair Association and to secure the publication of it in the Greensboro papers. In the evening the Evangelistic and Church Extension Committee held a meeting and planned for more systematic and aggressive work. On the following day Mary Woody preached in the First-day morning meeting to a congregation composed of the people of the village and the college students. It was announced near the close of the meeting that six new members—their names being given—were added to the monthly meeting. A collection was taken for Annie Edgerton's work in India. In the evening Eli Reese preached.

MARRIED.

CHAPMAN—STANTON.—At the home of the bride's mother, Catharine A. Stanton, Springboro, O., Eleventh month 4th, 1903, Mary E. Stanton and Charles F. Chapman, of Waynesville, O.

WRIGHT—NICCOLLS.—At the home of the bride's parents, J. G. and M. Nicolls, 2745 Holmes Street, Kansas City, Mo., Eleanor Nicolls to Henry Wright, son of Francis A. and Mary C. Wright.

DIED.

CHARLES.—At his home in Marion, Ind., Eleventh month 3d, 1903, Herbert Charles, son of Matthew and Eliza Charles. He leaves a wife and two children.

COSAND.—At his home in Carmel, Ind., Ninth month 17th, 1903, Aaron Cosand, aged nearly 80 years. The deceased was a minister forty-five years. During the years of his greatest activity he was often engaged in religious service in his own and other yearly meetings, as well as in holding meetings with those not in membership with Friends. Thoughtful, cautious and somewhat conservative, he was a wise and safe counsellor. He remained a student to the end of life, and so maintained an intelligent interest in the world's best thought. He was faithful and prompt in business, religious and secular. He was deeply interested in all foreign and home missions, and every thing of a philanthropic nature, and contributed to each according to his means.

GAY.—At the home of her son-in-law, James Austin, in South China, Maine, Tenth month 17th, Elizabeth T. Gay. She was a valued member of China Monthly Meeting of Friends, an earnest Christian, and beloved by all who knew her.

GIFFORD.—At her home, Fall River, Mass., Tenth month 25th, 1903, Ruth B., widow of Thomas Scattergood Gifford, aged 89 years.

JESSUP.—At the home of her son, near Lynn, Ind., Eleventh month 2d, 1903, Rebecca H. Jessup, wife of the late Levi Jessup, the latter a prominent minister among Friends.

KNIGHT.—At Guilford, N. C., Tenth month 26th, 1903, Aletha Knight, aged 82 years. She was a noble example of Christian motherhood.

Events and Comments.

The House of Representatives of the Fifty-eighth Congress, which assembled in extraordinary session this week, consists of 386 members and four delegates from the Territories. Its political division stands: Republicans, 207; Democrats, 178, with one vacancy. Practically nothing will come up for consideration outside the joint resolution affecting the Cuban reciprocity treaty.

A business depression of wide extent and great severity is prevalent in South Africa, but the most prominent financiers in that region insist that the situation is "sound, on the whole." Business depression in South Africa is not surprising, now that the vast stream of money which England poured into the country to conquer the Boers has been cut off. Besides, the mines have not regained their ante-bellum prosperity.

This year's cotton crop is estimated to be no larger than, if it equals, that of last year, which was 10,727,000 bales, according to a special report to be issued to-day by Bradstreet's. Although the general consensus of opinion is that the crop will be smaller than a year ago, it is pointed out that the higher price ruling, the advance on last year being 1 to 1¼ cents, makes the crop potentially as valuable in a money way as a year ago.

History is made rapidly in these days. Changes of government, divisions, reunions and redivisions, have been of fre-

HAPPY DAYS.

When Friends Say, "How Well You Look."

What happy days are those when all our friends say, "How well you look."

We can bring those days by a little care in the selection of food just as this young man did.

"I had suffered from dyspepsia for three years, and last summer was so bad I was unable to attend school," he says. "I was very thin, and my appetite at times was poor, while again it was craving. I was dizzy, and my food always used to ferment instead of digesting. Crossness, unhappiness and nervousness were very prominent symptoms.

"Late in the summer I went to visit a sister, and there I saw and used Grape-Nuts. I had heard of this famous food before, but never was interested enough to try it, for I never knew how really good it was. But when I came home we used Grape-Nuts in our household all the time, and I soon began to note changes in my health. I improved steadily, and am now strong and well in every way, and am back at school able to get my lessons with ease and pleasure, and can remember them too, for the improvement in my mental power is very noticeable, and I get good marks in my studies which always seemed difficult before.

"I have no more of the bad symptoms given above, but feel fine and strong and happy, and it is mighty pleasant to hear my friends say, 'How well you look.'" Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

quent occurrence in the South American republics, but not often has a new sovereignty declared itself and obtained such instant recognition as the government at Washington has accorded to the hastily-proclaimed Republic of Panama, which declared its independence last week and received recognition within four days.

A dispatch to the "Times" from Shanghai says the officials and press there are following with keen interest the course of events in Peking. It is generally recognized that the situation is critical, and that the government must decide whether the advice of the patriotic Chinese Viceroy shall prevail and China make an effort to preserve its sovereign rights in Manchuria, or whether Prince Ching and other corrupt advisers of the throne shall be permitted to hand over the country to Russian dominion.

The estimates for the next fiscal year for the postal service point to a larger deficit than ever, mainly due to the rapid extension of the rural free delivery. The next great reform in the service will doubtless apply to the charges of the railroads for the carriage of the mails. It is very well known that the roads are imposing upon the government a rate for mail transportation which is about what it was twenty years or so ago, while ordinary railroad rates have been greatly reduced.

F. W. Crosby, who is collecting specimens for the Smithsonian Institution at Washington, has gone to Oregon City, Ore., from Lodi, Cal., to see the meteor reported a few days ago, and has pronounced it not only a genuine meteor, but the largest that has ever been found in the United States, and the largest ever discovered in the world. It weighs between ten and twenty tons. He says from appearances it may have been buried in the hill where it was found for many centuries.

The retreat of Dowie from New York took place last week, and no one felt the slightest interest in the event. Dowie's collapse in the East has been complete. For a week the whole East was somewhat interested in Dowie—in his gigantic assumptions, his funny egotism and vanity, and his rakish billingsgate. Then interest fled and Dowie was ignored. If he has converted anybody in New York, the name has not been mentioned. If he has won the respect of any one whose respect was worth having, the world is ignorant of the fact.

The elections held in the several States Third-day were interesting in their results. Ohio, Massachusetts, Pennsylvania and Iowa remained true to their Republican colors. Maryland and Kentucky are true to Democracy, while small contests made matters lively in Colorado and Nebraska. New Jersey was excited in spots by local contests. Of course, the greatest interest centered in New York city, where George B. McClellan, the Democratic (Tammany) candidate, was elected Mayor by 63,617 plurality, carrying every borough in the city except Richmond.

President Palma's annual message to the Cuban Congress, which met last week, gives an encouraging exhibit of insular affairs, and indicates that the country is making measurable progress in the direction of self-rule. Improving conditions are particularly noticeable in the

THE OLD RELIABLE



Absolutely Pure.
THERE IS NO SUBSTITUTE

schools. The president calls attention to the fact that the prosperity of a country depends upon ample means of internal communication, and therefore recommended a generous annual expenditure for road making. The message declared that the outlook for the negotiation of the \$30,000,000 loan in the United States was hopeful.

Misses' and Girls' Clothes

Plenty of garments of just the right sort, and prices throughout that are hard to match. For this sale, these are among the extra values—staple styles and fresh goods:

\$10.00 Full-length Coats are **\$7.50**. For girls; of fine cheviot; made with circular cape and velvet collar, full box back and double-breasted front; 6 to 14 years.

\$13.50 Kersey Jackets now **\$10.00**. For misses; satin-lined throughout. Deep shoulder cape, finished with cloth applique; velvet collar; full box back, double-breasted front; fancy sleeves, with turnback cuffs. Sizes 14, 16 and 18 years.

Walking Skirts special at \$3.00. For misses; of fancy mixed cloth. Seven-gore flare, with several rows of stitching around bottom. Sizes 35 to 39 inches.

\$16.75 Tailored Suits now **\$15.00**. For misses; of fancy mixed cloths. Skirted blouse or plaited collarless jacket; finished with stitched silk in contrasting color. Sizes 14, 16 and 18 years.

\$19.75 Tailored Suits now **\$17.50**. For misses; novelty cloth; full box jacket, velvet collar; finished with belt at back; plaited flare skirt. Sizes 14, 16 and 18 years.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

BEAUTIFUL FLOWERS AND PLANTS

These You may have in Abundance by Planting our Select Bulbs and Plants.

To introduce our Bulbs into many new homes we make the following

Special Offer.

For 35 cents we will send postpaid 35 grand winter-blooming bulbs, all beautiful and of decided merit. This collection includes Hyacinths, Tulips, Crocus, Narcissus, Ixias, Freesias and many others. This collection is composed entirely of new varieties and strong sound bulbs sure to give satisfaction.

For 50 cents we will send postpaid the above collection and also one Hardy Magnolia Tree which will grow and flourish anywhere and give an abundance of its grand blooms with their most exquisite fragrance.

When ordering send us the address of people interested in flowers or plants and receive a fine lot of extra bulbs free.

We invite correspondence on all matters pertaining to Fruits, Flowers or Ornamental Planting. We answer all questions free of charge.

Catalogue of Trees, Plants and
Bulbs Free.

T. C. FURNAS & CO.

Box 272

Indianapolis, Ind.

THE IRON MOUNTAIN ROUTE

TO

TEXAS, MEXICO, AND
CALIFORNIA.

Dining Cars Through Sleepers

Rates, information and
pamphlets upon application

W. E. HOYT, G. E. P. A.,
335 Broadway, N. Y.

H. C. TOWNSEND, G. P. & T. A.,
St. Louis, Mo.

DIRECT LINE TO HOT SPRINGS, ARK.

New Archdale

St. James
Place

ATLANTIC CITY, N. J.

Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.

JESSE M. BUNDY, Prop.

There is money enough in the hands of church members to sow every acre of earth with the seed of truth.—Josiah Strong.

THE YELLOW YEAR.

The yellow year is hastening to its close;
The little birds have almost sung their last,

Their small notes twitter in the dreary blast—

That shrill-piped harbinger of early snows:—

The patient beauty of the scentless rose,
Oft with morn's hoar crystals quaintly glassed,

Hangs a pale mourner for the summer past,

And makes a little summer where it goes;

In the chill sunbeam of the faint, brief day

The dusk waters shudder as they shine;
The russet leaves obstruct the straggling way

Of oozy brooks, which no deep banks define,

And the gaunt woods in ragged scant array,

Wrap their old limbs in sombre ivy-twine.

—Coleridge.

"To live a life of childlike confidence in God is a duty that each man owes to himself."

"Get the best"—this to the public; "make the best"—this to themselves, has been the motto of the publishers of Webster's International Dictionary. Their aim has been to make the best popular dictionary in the English language, in respect to accuracy, clearness, fullness, convenience, and usefulness to all classes of consulters. Comparison is not here made with the many-volumed and encyclopedic works, but with those whose size and form adapt them to quick and easy use; the one-volume books which aim to serve all classes from the erudite scholar to the school child. The International is in practical, universal use by the National and State Supreme Courts, Chief Justice Fuller says: "I regard it of the utmost value in accuracy of definition, and have found it in all respects complete and thorough." The public school systems of the forty-five States are practically a unit in favor of the International. Every one of their State superintendents recommends it in the highest terms. In every State normal school it is the accepted standard. Wherever State funds have been appropriated for the purchase of a large dictionary for the schools, Webster's has been the book. The school books of the country, wherever they are of such character as to require a standard in spelling, pronunciation, and definition, follow the International with hardly an exception.

LET YOUR STOMACH HAVE ITS OWN WAY.

Do Not Try to Drive and Force it to Work When it is Not Able or You Will Suffer All the More.

You cannot treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill-treatment before it "balks," but when it does you had better go slow with it, and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

Stuart's Dyspepsia Tablets will do the work of your stomach for you, and digest your food just as your stomach used to when it was well. You can prove this by putting your food in a glass jar with one of the tablets and sufficient water, and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body take one of Stuart's Dyspepsia Tablets after eating—eat all and what you want—and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach; in fact, you will forget all about having a stomach just as you did when you were a healthy boy or girl.

Stuart's Dyspepsia Tablets act in a natural way because they contain only the natural elements of the gastric juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business, and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens, and give it its much-needed rest and permit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. They are so well known and their popularity is so great that a druggist would as soon think of being out of alcohol or quinine. In fact, physicians are prescribing them all over the land, and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.

NATURE'S MISSION.

What a holy thing it is, this nature-love; what a pure, sweet, religious thing! You cannot put it into a creed, or even into a psalm; but it lifts you, somehow, until you feel that you are very near to God, and near to the heart of that which gives joy to immortal beings. I believe we shall never know, until it is revealed to us in the other life, how much the birds—the innocent, pure singers of the air—have done to lift humanity above its baser instinct, and make men more worthy to be called the sons of God.—James Buckham.

YOUNG PEOPLE'S SONGS OF PRAISE



REGULAR EDITION

270 SONGS—100 NEW with the SELECT of the OLD. SEPARATE EDITION for Christian Endeavor Societies

Handsomely bound in silk finish cloths.

Each 25 cts. a copy, or \$25.00 per 100.

Returnable sample sent on request.

THE BIGLOW & MAIN CO., New York & Chicago.



By IRA D. SANKEY.

A PRAYER FOR A MOTHER'S BIRTH-DAY.

Lord Jesus, Thou hast known
A mother's love and tender care:
And Thou wilt hear, while for my own
Mother most dear I make this birthday
prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
The deepening glow of Life that comes
from Thee.

As once upon her breast
Fearless and well content I lay,
So let her heart, on Thee at rest,
Feel fears depart and troubles fade
away.

Her very wish fulfill;
And even if Thou must refuse
In anything, let Thy wise will
A comfort bring such as kind mothers
use.

Ah, hold her by the hand,
As once her hand held mine;
And though she may not understand
Life's winding way, lead her in peace di-
vine.

I cannot pay my debt
For all the love that she has given;
But Thou, love's Lord, wilt not forget
Her due reward—bless her in earth and
heaven.
—Henry van Dyke, in "The Outlook."

Probably the most of the difficulties in
trying to live the Christian life arise
from attempting to half live it.—Henry
Drummond.

HARD ARGUMENTS.

Coffee Uses Them Whether One Likes
or Not.

The ill effects of coffee are present in
many coffee drinkers, but some people
pay no attention to the warning signals
like dyspepsia, insomnia, nervousness,
fluttering of the heart, etc., until coffee
finally uses a knock-down argument
which means collapse on the part of the
coffee drinker.

"I am 30 years old, and have drank
coffee since I can remember until four
years ago when I broke down complete-
ly with nervous prostration and indiges-
tion. I simply cannot describe the
agony I suffered.

"Doctor told me he could not help me
if I did not leave coffee alone, so I
bought some Postum to give it a trial.
At first I did not know how to make it,
and was disappointed in the taste, but
after reading the directions on the pack-
age carefully, made it right, and then I
thought it better than coffee. At that
time I weighed 140 pounds, and now I
weigh 185 pounds. That's quite a gain,
isn't it? I never have indigestion now,
and the headaches are all gone, and I am
otherwise entirely well and strong.

"I never had any troubles that were
not due to drinking coffee, and these dis-
appeared and health came in their place
when I shut off coffee and drank Pos-
tum." Name given by Postum Co., Bat-
tle Creek, Mich.

Look in each package for a copy of
the famous little book, "The Road to
Wellville."

MARY HAD A LITTLE LAMB.

AS AUSTIN DOBSON WRITES IT.

A little lamb had Mary, sweet,
With fleece that shamed the driven
snow.
Not alone Mary went when she moved
her feet;
For a little lamb had Mary, sweet;
And it tagged her 'round with a pensive
bleat,
And wherever she went it wanted to go.
A little lamb had Mary, sweet,
With a fleece that shamed the driven
snow.

AS ROBERT BROWNING HAS IT.

You knew her?—Mary the small—
How of a summer—or, no, was it fall?
The latter I think—a lamb she received?
You'd never have thought it, never be-
lieved,
But the girl owned a lamb last fall.

Its wool was subtly, silky white,
Color of lucent obliteration of night—
Like the shimmering snow—or of Clo-
thild's arm!—

You've seen her arm—her right, I mean—
The other she scalded a-washing, I
ween—

How white it is and soft and warm?

Ah, there was soul's heart-love, deep,
true, and tender.

Wherever went Mary, the maiden so slen-
der,

There followed, his all-absorbed passion
inciting,

That passionate lambkin, her soul's heart
delighting.

Ay, every place that Mary was sought in
That lamb was sure to soon be caught in.

AS LONGFELLOW MIGHT HAVE DONE IT.

Fair the daughter known as Mary,
Fair and full of fun and laughter,
Owned a lamb, a little he-goat,
Owned him all herself and solely;
White the lamb's wool as the Gotchi—
The great Gotchi, driving snowstorm.
Hither Mary went and thither,
But went with her to all places,
Sure as brook to running river,
Her pet lambkin following with her.

HOW ANDREW LANG SINGS IT.

A wonderful lass was Marie, petite;
And she looked full fair and passing
sweet;

And, oh! she owned—but cannot you
guess?

What pet can a maiden so love and
caress

As a tiny lamb with a plaintive bleat

And mud upon his dainty feet,

And a gentle vally odor of meat,

And a fleece to finger and kiss and
press,

White as snow?

Wherever she wandered, in lane or
street,

As she sauntered on, there at her feet

She would find that lambkin—bless

The dear!—treading on her dainty
dress,

Her dainty dress, fresh and neat,

White as snow.

WALT WHITMAN'S WAY.

The little girl, bright-eyed, fair, Mary-
named, making me think of the fresh
fields, the flowers and spring,

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in
Preserving Health and Beauty.

Nearly everybody knows that charcoal
is the safest and most efficient disinfec-
tant and purifier in nature, but few real-
ize its value when taken into the human
system for the same cleansing purpose.

Charcoal is a remedy that the more
you take of it the better; it is not a
drug at all, but simply absorbs the gases
and impurities always present in the
stomach and intestines and carries them
out of the system.

Charcoal sweetens the breath after
smoking, drinking, or after eating onions
and other odorous vegetables.

Charcoal effectually clears and im-
proves the complexion; it whitens the
teeth and further acts as a natural and
eminently safe cathartic.

It absorbs the injurious gases which
collect in the stomach and bowels; it
disinfects the mouth and throat from
the poison of catarrh.

All druggists sell charcoal in one form
or another, but probably the best char-
coal and the most for the money is in
Stuart's Absorbent Lozenges; they are
composed of the finest powdered Willow
charcoal, and other harmless antiseptics
in tablet form, or, rather, in the form of
large, pleasant-tasting lozenges, the
charcoal being mixed with honey.

The daily use of these lozenges will
soon tell in a much improved condition
of the general health, better complexion,
sweeter breath and purer blood, and the
beauty of it is that no possible harm can
result from their continued use, but on
the contrary, great benefit.

A Buffalo physician, in speaking of the
benefits of charcoal, says: "I advise
Stuart's Absorbent Lozenges to all pa-
tients suffering from gas in stomach and
bowels, and to clear the complexion and
purify the breath, mouth and throat; I
also believe the liver is greatly benefited
by the daily use of them; they cost but
twenty-five cents a box at drug stores,
and although in some sense a patent
preparation, yet I believe I get more and
better charcoal in Stuart's Absorbent
Lozenges than in any of the ordinary
charcoal tablets."

Possessed, solely, by herself, in her own
right, a blithe, frisk, rejoicing little
he-goat.

White was its hide, white as snow or as
sunshine, or my fair girl's arms,
white as the seafoam when the wind
churns it uglily;

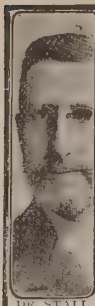
And to what part soever of the corners
of infinitely far spreading, all-cover-
ing universe Mary adjourned,

There followed the little flea-bitten,
snow-white he-goat, omnipresent,
ubiquitous, infinite in everywhere-
ness.
—"Chicago News."

Expect great things from God; at-
tempt great things for God.—William
Carey.

WHY MODIFY MILK

for infant feeding in the uncertain ways
of the novice when you can have always
with you a supply of Borden's Eagle
Brand Condensed Milk, a perfect cow's
milk from herds of native breeds, the
perfection of infant food? Use it for tea
and coffee.



STALL'S BOOKS

THE SELF-AND SEX SERIES
has the unqualified endorsement of

Dr. Joseph Cook
Rev. C. M. Sheldon
Rev. F. B. Meyer
Dr. Theo. L. Cuyler
Dr. Francis E. Clark
Bishop Vincent
Anthony Comstock
Pansy
Frances E. Willard
Lady H. Somerset
Eminent physicians, and
hundreds of others

4 BOOKS TO MEN. By Sylvanus Stall, D.D.
WHAT A YOUNG BOY OUGHT TO KNOW.
WHAT A YOUNG MAN OUGHT TO KNOW.
WHAT A YOUNG HUSBAND OUGHT TO KNOW.
WHAT A MAN OF 45 OUGHT TO KNOW.

4 BOOKS TO WOMEN. By Mrs. Mary Wood-Allen, M.D., and Mrs. Emma F. A. Drake, M.D.
WHAT A YOUNG GIRL OUGHT TO KNOW.
WHAT A YOUNG WOMAN OUGHT TO KNOW.
WHAT A YOUNG WIFE OUGHT TO KNOW.
WHAT A WOMAN OF 45 OUGHT TO KNOW.

\$1 per copy, post free. Send for table of contents.

Canvassers Wanted

4 NEW BOOKS.—"Faces Toward the Light," devotional (Stall). A splendid book for spiritual quickening, \$1, net. "Manhood's Morning" (Conwell). A book of high ideals for young men. A golden gift book, \$1, net. "Maternity" (Drake), 50c., net. "Pastor's Pocket Record" (Stall), 50c., net.

Vir Publishing Co. 1154 Real Estate Trust Bldg., Philadelphia, Pa.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—F. W. Faber.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

FLOWERS AND SHRUBS.—You should plant this Fall. Send for our new Floral Guide, just out.
The Conard & Jones Co., West Grove, Pa., Box X

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE CO., Miami, Ind. Ter.**
Please mention this paper when writing.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

FROM SALOON TO PULPIT. 138 pages, illustrated. 12 cents postpaid. We have 10,000 fine books to give away. Address, Howard Book House, Elwood, Ind.

FRIENDS WISHING TO LOCATE in the great wheat, corn and alfalfa belt, of Oklahoma, should write us for information. Well-improved farms sell for from \$25 to \$50 per acre, and ranches from \$5 to \$10. This is a Friends' community, the land is rich, and opportunities are excellent. Congenial surroundings are assured, educational facilities are excellent, and in every particular the means for establishing a comfortable home are far above the average. References gladly given. Votaw & Setzer, Cherokee, Woods Co., Oklahoma.

TO INTRODUCE OUR BULBS we offer to send for 35 cents thirty-five grand winter-blooming bulbs, all beautiful and of decided merit. These include hyacinths, crocus, narcissus, ixias, freesias, and many others. For 50 cents we will send the above collection, and will include one hardy magnolia tree, which will grow and flourish anywhere and give an abundance of its grand blooms with their most exquisite fragrance. T. C. Furnas & Co., Box 272, Indianapolis, Ind.

A FATHER'S LOVE.

Much is said and written in glorification of mother love. Father love is less in evidence, but one little girl's opinion of it appears in the following story:

A young rector was in charge of a large church in the West End of London, whose wife died, leaving a motherless child. The people hoped that some aunt, sister or niece would come to look after the child, but none such appeared.

Gradually it came to be known in the parish that their scholarly and eloquent rector was as much at home amid the mysteries of the nursery, the warming of a child's mug of milk, the washing of "baby's" face, etc., as he was familiar with the mazes of theology and the changing phases of Biblical questions.

Four years slipped by, and one Easter Sunday, when the church was adorned with wreaths and lilies of sweet perfume, the child was placed, as usual, in the corner of a front pew, and the service went on until the sermon began.

This was on the Mother of Christ—her agony of heart at the Cross, her wonder at the news of the Resurrection, and from this he turned to tell of the sadness and misery of those who "feel the mother want in this world."

The face of his motherless child inspired unusual earnestness as he pictured that wonderful mother love.

In conclusion he said: "Think what a child's life is without a mother's love? Who can tend, who cherish, who can love—who—but a mother?"

And in the depth of his feeling the rector's strong voice halted, as if for an answer.

In the hush of the great congregation a little voice spoke out very sweetly from that front pew:

"A faver (father) would do just ev'y bit as well, papa, dear!"

The rector closed the service somewhat abruptly, his voice trembling as he gave the benediction.

The little child ran into the vestry, and the rector clasped her to his heart, as the little one, in a half-frightened tone, asked: "You arn't angry wif me, are you, papa, dear? I forgot ev'ybody was a-lis'ning!"

VISION.

I but open my eyes, and perfection, no more and no less

In the kind I imagined, full fronts me, and God is seen God

In the star, in the stone, in the flesh, in the soul and the clod.

And thus looking within and around me, I ever renew

(With that stoop of the soul which in bending upraises it, too)

The submission of man's nothing-perfect to God's all-complete,

As by each new obeisance of spirit I climb to His feet.

—Robert Browning, in "Saul."



SAVE 1/2 YOUR FUEL

or get all the heat you pay for. When you use a Rochester Radiator you do.

Rochester Radiator Co.,

77 Furnace St.,

Fully Guaranteed.

EASY Write for booklet on heating houses.

Rochester, N. Y.

MACBETH, on a lamp- chimney, stays there.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money,

I send it free; am glad to.

MACBETH, Pittsburgh.

OKLAHOMA FARMS

Friends desiring to locate among Friends, and near Stella Academy, should address Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

DO YOU WANT YOUR

printed matter to have the artistic setting that will make it worth while?
Consult us.

THE LEEDS & BIDDLE CO., Inc.
Makers of the Better Kind of Printing.
1019-21 MARKET STREET, PHILADELPHIA.

Lace Curtains FREE! Do not send any money. Just send us your name and address and we will send you, express paid, six boxes of **QUAKER OINTMENT** to sell among your friends at 25c. each. When sold send us the \$1.50, and we will send you absolutely free a fine pair of lace curtains. **QUAKER OINTMENT** is the best-known remedy for Catarrh, Eczema, and all surface irritations. It is easy to sell because it is an honest remedy. Sold under guarantee. A few moments of your time is all that is required to get a pair of these beautiful curtains, or your choice of many other premiums. **REV. ASA WOODARD**, pastor Friends' Meeting, Butlerville, Ind., says: "We are using **QUAKER OINTMENT**, and find it an excellent remedy." **MRS. CLARA CHANEY**, R. F. D. No. 3, Warren, Ind., says: "I have never found anything as good as **QUAKER OINTMENT** for nasal catarrh, sores and skin diseases." Full size box sent to any address upon receipt of 25 cents.

DAVIS MFG. CO., Butlerville, Ind.

BANK BY MAIL

4%

SETS \$14,500,000

A Safe and Profitable

place for your money is an Investment Account with this bank—pays Four per cent. compound interest on all amounts from One Dollar up. Our Banking by Mail system brings our Bank to your postoffice. Write to-day for explanatory booklet A.F.

PITTSBURGH BANK FOR SAVINGS
SMITHFIELD & FOURTH AVE
ESTABLISHED 1862 PITTSBURGH PA

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Winter term begins First month 5, 1904

SAMUEL H. HODGIN, Principal. LINDLEY M. STEVENS, Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

SHORTHAND TAUGHT BY MAIL

or in school. Each student receives personal attention. Moderate rates. Write for full information.

PROVIDENT SCHOOL OF SHORTHAND

805 Provident Building Philadelphia, Pa.

Stenography, Typewriting, Mimeographing and Reporting

LYDIA ARETE CONN,

805 Provident Building, Philadelphia, Pa.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

Acker has them—those Molasses Kisses.

BOOK NOTICE.

"What a Young Boy Ought to Know." The first book in a Self and Sex series to boys and men, by Sylvanus Stall, D.D. Vir Publishing Co., Hale Building, Philadelphia. Price, \$1.00.

This admirable little book handles a difficult subject in a delicate way. It is scientific, but can be understood by a child, and is as readable as a fairy story. For purity, clearness and intensity it is without a rival in literature of its class. There is universal need for a book of this kind, and it should be read not only by every boy, but by every man, preacher, mother and especially by every teacher in the country. To what extent and in what way teachers in the public schools should impart information upon this subject depends upon the tact of the teacher and the conditions in the community; but that every teacher should be intelligent upon this subject of personal purity for boys and girls there can be but one opinion. This book has been read and is commended in highest terms by such persons as Theodore L. Cuyler, Joseph Cook, Josiah Strong, and many other equally prominent persons, and we desire to add our heartiest approval and commendation.

GOVERNMENT LANDS TO BE IRRIGATED.

IN THE FAMOUS SALT RIVER VALLEY, Arizona, near Phoenix, the capital, there is, now belonging to the government, a large tract of beautiful rich desert land, needing water only to make it of great value. The Verde Water and Power Company has been organized for the purpose of creating power and irrigating this land. The enterprise has been planned and is being financed in the interest of the land owners, rather than for the usual purpose of earning large dividends for the share holders.

ELECTRIC POWER. The water will be stored in a mountain reservoir, which expert engineers pronounce one of the largest and finest natural reservoir sites in the country. Over \$50,000 has been spent in perfecting the surveys and engineering for the enterprise. Before the water is spread over the land for irrigation, it will be used to develop electric power. The company will develop 12,000 horse power, for all of which there is a present demand at high prices.

THE LANDS. The wonderful fertility and crop capacity of these lands has been demonstrated by cultivation under a dozen canals in the immediate vicinity. The soil is very deep and rich. A crop of wheat and a crop of corn are frequently harvested in one year from the same piece of ground. With a full water supply, four or five heavy crops of alfalfa hay can be cut from April until November; in addition, the fields can be grazed through the winter season. No grain is fed to beef cattle or milch cows. Southern California is only 200 miles distant. All the fine fruits of that section are raised here.

WATER-RIGHTS. We are now selling the water-rights for these lands, which will enable the purchaser to obtain title to the land and guarantee adequate water for its cultivation.

This beautiful country will develop rapidly. Towns, churches, schools, electric railways—a highly Christian community, will arise rapidly when the water is ready for service; thus the usual discomforts of settling a new country will be largely avoided. New places will soon be surrounded with plenty of fruit and shade, and all the comforts of older eastern homes.

We shall gladly send free, statements from numerous Arizona farmers and testimonials of reliable Christian people from half a dozen States, who have made a trip to Arizona to study this enterprise; also maps and other printed matter describing our plans.

Please address, mentioning this paper,

JOHN G. HUDSON,

WATER-RIGHT AGENT,

43 PICKERING BUILDING.

CINCINNATI, OHIO.

NOTICE—Water-right sales reached 102,330 acres (over two-thirds of our total area) October 2nd. They are selling faster and faster, and all will probably be sold by November 15th, 1903.

"Better is a duty near at hand than a hope that is far off."

LIFE OF STEPHEN GRELLET BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street Germantown, Pa.

WILLIAM S. YARNALL Manufacturing OPTICIAN

118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

**BREAD MACHINE**

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 52d & Media Sts., Philadelphia

A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.
BELL TELEPHONE.



Save Money



Even if it be but little at a time.

IT IS ASTONISHING How rapidly small sums regularly put aside increase in a good Savings Bank. \$1.00 a week deposited in The Bowery Savings Bank, at compound interest, in five years, grows to \$286. Ten years, \$627. In twenty years, \$1514. In forty years, \$4,544. These are figures to think about!

The Bowery Savings Bank

NEW YORK

Is the Largest Savings Bank in the World. It has nearly

ONE HUNDRED MILLIONS OF DOLLARS OF ASSETS

Too much to be easily comprehended, and yet it would like to help you to save, even a little, but all you can. IT IS A MUTUAL BANK. There are no stockholders; the trustees get no direct or indirect pecuniary pay for their services. It was incorporated seventy years ago by a number of benevolent men of the city of New York, among whom were several Friends, and it has ever since had a greater or less number of members of the Society of Friends in its board of trustees. To make it easy for those who live anywhere to put their savings in a safe bank, it has recently started a system of

BANKING BY MAIL

through which anyone may avail themselves of its facilities for safe-guarding money, and returning a fair rate of dividends, as if the bank was "just around the corner."

Send for a copy of the new booklet, "Banking by Mail." It will tell you how to do it. You should have it anyhow, whether you wish to open an account now or at some future time.

Address **THE BOWERY SAVINGS BANK,** 128 and 130 BOWERY
NEW YORK

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

Where you are is of no moment, but only what you are doing there. It is not the place that ennobles you, but you the place; and this is only by doing that which is great and noble—Petrarch.

FREE HOMES IN CANADA

Friends desiring to locate in the wheat belt of the Canadian Northwest on free grant lands should communicate with Wm. I. Moore, 60 Bleecker Street, Toronto, Ont., with a view to joining the Friends' Colony.

See article in *The American Friend* of Tenth month 22, page 721, entitled "Canada Yearly Meeting and the Canadian Northwest."

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

T. WISTAR BROWN, Vice-Prest.
ASA S. WING, Vice-President.
JOS. ASHBROOK, Man. Ins. Dept.
SAMUEL H. TROTH, Treasurer.

SAMUEL R. SHIPLEY, President.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Assistant Trust Officer

C. WALTER BORTON, Secretary.

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

DIRECTORS:
ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

7% Net TO LENDER.

FIRST MORTGAGES on Improved Real Estate, producing income which would liquidate loan in three years. No loan above one-third actual valuation. Write for descriptive reports, made on personal examination of the securities. Satisfactory references furnished.

THE AMERICAN INVESTMENT CO., Atoka, I. T.

6% Net FIRST GOLD MORTGAGES

on improved RED RIVER VALLEY FARMS. Loans to actual settlers ONLY. 21 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over \$400,000 invested. None but SAFE, PROMPT-PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent
309, 310, 311 Century Bldg., Minneapolis, Minn.

THE
FAIRHART COLLEGE LIBRARY

FAIRHART COLLEGE
LIBRARY

American Friend

Vol. X

ELEVENTH MONTH 19, 1903

No. 47

PAGE

EDITORIALS.—The Forgotten Face.—
Denominational Journals.—Editor-
ial Notes 787

Historical Sketches.—Where the Early
Friends Preached 788
Amelia M. Gummere.

Two Types of Religious Thought . . . 790

Looking at Ourselves 791
J. R. Miller.

Baltimore Yearly Meeting 791

THE INTERNATIONAL LESSON 792
Lesson for Eleventh month 29, 1903.

CHRISTIAN ENDEAVOR 793
Topic for Eleventh month 29, 1903.

MISSIONARY DEPARTMENT 794

CORRESPONDENCE 795

THINGS OF INTEREST AMONG OURSELVES, 795

BORN.—DIED 796

EVENTS AND COMMENTS 798

The season is at hand when, according to the custom of our people, it falls upon the President to appoint a day of praise and thanksgiving to God.

During the last year the Lord has dealt bountifully with us, giving us peace at home and abroad, and the chance for our citizens to work for their welfare unhindered by war, famine or plague. It behooves us not only to rejoice greatly because of what has been given us, but to accept it with a solemn sense of responsibility, realizing that under heaven it rests with us ourselves to show that we are worthy to use aright what has thus been entrusted to our care. In no other place and at no other time has the experiment of government of the people, by the people, for the people, been tried on so vast a scale as here in our own country in the opening years of the twentieth century. Failure would not only be a dreadful thing for us, but a dreadful thing for all mankind, because it would mean loss of hope for all who believe in the power and the righteousness of liberty.

FROM PRESIDENT ROOSEVELT'S
THANKSGIVING PROCLAMATION

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

The principal literary event of the year in Quaker circles is the issuance of

GEORGE FOX:

An Autobiography

Being the Story of his Life as told in selected passages from his Journal.

EDITED WITH EXPLANATORY NOTES AND AN INTRODUCTION BY

RUFUS M. JONES.



GEORGE FOX is one of the most striking figures of a marvelous period. His life was crowded with dramatic situations and exciting episodes of the most fascinating interest. His historic stage,—The England of the Seventeenth Century,—was one of the most magnificent, the richest in actors and scenic accessories, the most momentous in far-reaching influence in modern history.

Yet the narrative of his life, written by his own hand, has never taken its rightful place in literature as a historic story of compelling interest. It has been accepted by the Society which he founded as one of its fundamental charters, and as such has been revered more than it has been enjoyed. But youth has never been largely drawn to it, and even persevering students of mature years have confessed their difficulty in reading it to the end.

The difficulty is in Fox's own outlook. Theology looms too large in his view; life itself is almost overlooked. Simple and living as was his message to the world, its contest was with a theological opposition which to modern apprehension was often verbose, tedious and unmeaning. Thus his survey of the field is that of one who sees Truth lost in mazes of casuistry, and his own unending conflict with these theological entanglements seems much like a continuous tilting against windmills.

In this edition the point of view has been completely changed. The simple, thrilling story of Fox's life has been retained; the theological disquisitions have been dropped. The speech and bearing of the man, his courage and steadfastness in his long fight for Truth, are very ample witnesses to his essential belief and inmost faith, and the dropping of the controversial parts leaves the simple and moving narrative to shine out unobstructed. The essential completeness of the story is in no way affected by this simplification.

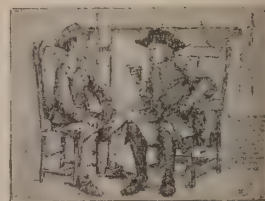
The supreme value of this autobiography is its naïve story of personal experience. All recent students of the psychology of religion have drawn upon it and found rich illustration in it.

It is one of the most valuable documents in existence for the study of personal, inward religious experience, and this aspect receives special emphasis in the Editor's Introduction and notes to the present edition.

The Introduction is a study of Fox's relation to the religious movements of the Commonwealth, of the root idea of which he was the exponent, and of the unique psychological characteristics of the man himself. The Journal is full of material for a study of the inner life of the Seventeenth century, for Fox was an indefatigable traveller, and he never went far without some dramatic episode which reveals the conditions of the period.

The religious message of Fox is especially suited to our present age. It has been somewhat obscured by the undue emphasis placed upon unimportant peculiarities and by the fact that he has been supposed to belong to a sect. He belongs, however, in the succession of the prophets, and this autobiography will be found to be no story of a sect, but the battle of a remarkable man for universal spiritual truths and practices, which are now fairly winning their way.

The value as well as the interest of this edition has been greatly increased by a liberal use of illustrations. The scenes among which George Fox lived, and worked, his home and home surroundings, the prisons in which he suffered, his various portraits, contemporary illustrations of his career, and even imaginative pictures of some dramatic scenes in his life, have all been drawn upon.



Two volumes, 12mo, cloth, gilt top, 600 pages, with numerous illustrations, and with maps of George Fox's travels in England and America, prepaid, } \$4.00 Net

READY EARLY IN DECEMBER. ORDER AT ONCE TO ASSURE DELIVERY BEFORE CHRISTMAS.

FERRIS & LEACH, Publishers, PHILADELPHIA

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, ELEVENTH MONTH 19, 1903.

No. 47.

NOTICE.

New Subscribers to THE AMERICAN FRIEND may receive the paper the remainder of this year and the whole of next year for \$1.50. Sample copies will be sent free. Address,

*THE AMERICAN FRIEND,
718 Arch St., Philadelphia.*

THE FORGOTTEN FACE.

How few of us can remember how we look. We see our faces many times a day. We know the color of our hair, the shape of our nose, the tint of the eye, and yet we cannot see how our own face looks. Most persons can visualize the faces of distant friends. They can see how they would look if they were present. But, strangely enough, they cannot visualize themselves. The Apostle James had evidently discovered this interesting fact. He could think how Cephas or Paul or John would look, but he could not think how he looked himself. He beheld again his natural face in the glass and then straightway forgot how he looked. Why is it that we forget our own face? Because the image of it in the mind would be of no use. We never need it to identify ourselves by. We always know who we are without thinking how we look! Now an idea or an image of which we make no use soon fades out and ceases to have any real place in consciousness. It is an unwritten law that the mind does not keep anything which it fails to use.

If this is true the Apostle James had an excellent illustration for the point which he wished to make. He wanted to show what happens to a person who is a "hearer" of some truth, and who is not a "doer" of it. He is like a man who forgets how he looks. In other words, "hearing" is no advantage, unless one puts what he hears to some actual use. An unused truth is no better than the sight of your face in the glass; it will slip away and leave no power.

The high emotion which comes in the revival meeting, or which may come in a silent meeting, or which may come in high church service or during the playing of lofty music—this emotion is worse than nothing if it evaporates and does not set the life to work in higher channels. It is then like the face that was

seen in the glass, but which vanished as soon as seen. The value of an idea, or an emotion, is discovered in its motor effect—i.e., by the way in which it sets the life moving. Resolutions which are never put into practice, spiritual impressions which produce no motor effects, wishes for a better life which never get beyond the stage of "wishes," add no cubits to anybody's spiritual stature and count no more than the lost image of the face which was seen in the glass this morning. All this applies to those who listen to sermons. It is a very serious thing to hear a good sermon. If it comes as a fresh truth and stirs your heart and makes you see a larger view of life, and if, however, it produces no "motor effects," you are soon to lose all the truth you heard as you lose the image of your own face. But worse than this, you are on the dangerous course of becoming "gospel-hardened." Next time the truth will roll off easier and will stir you a little less. Next time the chances of motor effect will diminish. This is not meant especially for the "unsaved." It is just as true for any of us. Why is the Church so full of cases of arrested development? It is because these persons have never done anything with the truths and emotions which the sermons produced in them. They heard great calls and saw visions opened; they felt their hearts throb as they listened; they wept warm tears as they realized the truth; but they did nothing with inward states; they let them evaporate. They went on living as though nothing had happened. The thing that really happened was the arrest of their development. They became well-nigh stationary. Their great visions grew as ineffectual as the images of their faces in a mirror. All this happens, too, with those who make religion a thing of formula or of rite. Religion now falls to the level of a habit. It is no longer a thing of vision and power. It may sink to the level of mechanical acts, like that of winding the watch or buttoning one's coat. There is no longer a living idea pushing behind the act. Nineteen hundred years ago this Christian in Jerusalem saw the danger of dallying with truth, of hearing a truth or of holding a truth which produces no motor effects. Everything we have learned since confirms what he said, and the stoutest person would tremble if he saw

how solemn it is to sit and enjoy an "opportunity" which leaves nothing behind except a vanishing emotion and some unused ideas.

DENOMINATIONAL JOURNALS.

Most of the denominational journals in America have a constant struggle for existence. The financial problem is the sternest difficulty, and one which confronts nearly every religious publishing house in the country. In the small denominations the difficulty is correspondingly great, but the annual reports show that religious periodicals, even in great denominations, have their financial trials as well.

A much more trying and perplexing difficulty is the lack of denominational loyalty, which does much to take the pith and spirit out of any editor. If he sees his own membership unconcerned in the affairs of their own Church, careless whether their own denomination fails or succeeds, he is naturally wounded at the heart. All editors who are large enough for their task welcome criticism and suggestion. The one thing they cannot face bravely is the I-don't-care attitude. It is *that* which makes a religious body—whether it is large or small—a weak and ineffectual body, and sooner or later the denomination which treats its periodical as a matter of slight importance and lets it sag down to a low level will find its power disappearing and its message gone.

What is the mission of a denominational journal? It is not to say over from week to week the things which everybody already knows and nods approval to. It is not to present its readers with a warmed-over collection of ancient views. If its readers always agree with all its utterances, that is pretty sure proof that it has no progressive message and that it is living on past achievements. A true religious journal is prophetic literature. It forecasts the way of the Lord and heralds the better future of the Church. It does not rest content with things as they are. It gives a vision of things as they ought to be. It deals with the living issues of the time. It proclaims a virile Christianity which is concerned with everything which touches human life for good or evil. It voices a victorious optimism and refuses to hear the noisy cries of those who have lost faith in God or in Man.

There is still a place for such literature as this, and it is the duty of the Church to promote it, and foster it. Friends need a periodical which fills this prophetic service. We plead with our members to help us produce it.

EDITORIAL NOTES.

THE death of Henry Wood, of Mount Kisco, N. Y., removes a Friend who has for half a century been devoted to the Lord's work and the advancement of the Church. His tall, commanding figure and his emphatic word upon the affairs of the Church have impressed all who have attended New York Yearly Meeting for a generation. He was a student of Friends' literature, a solid authority on all matters of business and discipline, and, best of all, he was loyal and faithful to his heavenly King in the exercise of the gifts which he had received.

SINCE our last report of the Harriet Green Fund President L. L. Hobbs has received \$365. The subscriptions from Indiana Yearly Meeting have risen to \$523.17, those from Western to \$863, and the reports from England indicate that subscriptions there amount to nearly \$2,500.

HISTORICAL SKETCHES.—WHERE THE EARLY FRIENDS PREACHED.

BY AMELIA M. GUMMERE.

"See the ingenuity of Truth, who, when she gets a free and willing hand, opens herself faster than the pace of Method & Discours can overtake her."—Milton: Areopagitica.

The year 1652 marks, perhaps, the most notable epoch in Quakerism. Fox had begun to preach in the fields and public places in 1648-9. It was in 1652 that he came to Swarthmoor, and that same year saw the conversion to Quakerism of many of his immediate followers, who afterward became famous. Two years later "The Truth" was preached in London, when Fox sent out from the North his sixty preachers, who, like veritable apostles of a new faith, went into various parts of England with their great message. We may for a moment profitably consider the character of those open-air meetings for the multitude, which so soon became general, as well as the meetings in private houses and hired halls of inns, and the like, which were the scenes of some of the most wonderful convincements and sermons, before Quakerism possessed a single meeting-house of its own.

Field preaching was new in England, and had heretofore been practiced chiefly by the friars and wandering monks of the Roman Church. Moreover, the English middle and lower classes at this time were singularly little given to moving about. A man often spent his entire life within the confines of his own parish, after the manner that George Eliot so loves to paint. Quakerism, however, at once set a man moving; and I do not find mention of any body of people, outside of the army, who were such inveterate travelers as the new-made Quakers. In the ab-

sence of better opportunities, they took to the fields, and became the pioneers in field preaching.*

There was, of course, a strong prejudice against such methods, and this prejudice continued for a long time. We find John Wesley expressing himself thus, and showing his conservatism to the ideas of the Establishment: "I could scarce reconcile myself at first to this strange way of preaching in the fields . . . till very lately. I should have thought the saving of souls almost a sin if it had not been done in a church." It came to him that "the Sermon on the Mount was a pretty remarkable precedent for the adoption of this method, and next day he preached from a slight hill in the suburbs of Bristol." This, however, was so late as the year 1739.

Gardens and fields have always been the scenes of deep religious experience, as well as the places of inspiration for Hebrew prophet and Greek poet. Gethsemane had its agony, and the woods of Valley Forge saw the patriot leader on his knees. Quakerism may well record the many garden and orchard scenes, where souls have struggled in the search for Truth. There was one memorable moonlight night in 1651, when George Fox, after a crowded meeting in a private house, escaped to the orchard with William Dewsbury and his wife, and there "opened" to the seeking pair the inspiration that had been revealed to him, sending them on their way rejoicing to live and die in the same faith. William Edmundson's first meeting with Fox was when the latter took him into the orchard at Badgeley (Leicestershire) to pray with him. Edmundson, convinced by Nayler, first heard of the Quakers from two women who had preached from the market-cross at Chesterfield. Like so many others also, both Dewsbury and Edmundson were soldiers in Cromwell's army at the time of their conviction. Street preaching was a method well adapted to the needs of the seventeenth century, but not to those of to-day, with a similar class of people. The crowds reached by Salvation Army preachers now are of a lower grade in society than those to whom the traveling Quaker of that day made his appeal. There were also more men disturbed by the same sort of religious problems than now; there was far less diversity. A widespread, very general movement, affecting all classes of Englishmen, made it certain for a street preacher to gain the ear of the multitude in the days of Fox. A rather amusing anecdote which shows how completely the Quakers were associated with field preaching, occurs in the journal of Samuel Bownas. He says of himself and his friend: "The chief street was very broad, with a considerable ascent, and near the top of the ascent was a place made to cry things on, to which we walked, where we paused a little, but I had nothing to do there at that time. Returning back to the market-cross, which was at the foot of the hill, and had an ascent of three or four steps, and a place to sit on at

the top, we sat down; but we had not sat long before a man came to us with a bunch of keys in his hand and took me by the hand and said I must go with him into the Tolbooth, meaning the prison. I asked him for what? He said, for preaching. I told him we had not preached. 'Ay, but,' quoth he, 'the provost (meaning the mayor) has ordered me to put you in the Tolbooth.' 'For what?' I again replied. 'I tell you for preaching.' I told him I did not know whether we should preach or not, but it was soon enough to make prisoners of us when we did preach. 'Ay,' says he, 'I ken very well that ye will preach by your looks!' Thus truly did the canny Scot read his man."*

The early stage of Quakerism is one of missionary zeal, and Fox and his contemporaries preached from haystacks, the market-cross, the chapel benches, the church steps, the highways and hedges, great stones in the shady orchards, and the windows of their prison cells. Their field was the world, their seed was the Word, their church the hearts of the people, and their opportunity the passing moment. Great multitudes were gathered in these outdoor assemblages long before the first Quaker meeting house was built. Horsleydown Meeting, one of the oldest in existence, began in 1655 in "the Widow Webb's garden." She was a woman of property, and the meeting house which she helped to build, torn down in 1670, was rebuilt the following year.

All over England, after 1649, the Quakers began holding meetings in private houses. In North of England parlance, "house" meant particularly the parlor or chief sitting-room. With the Pilgrim community, this part of the dwelling in John Robinson's abode was called "the meeting-house." William Crouch says quaintly: "The Friends, having opened their hearts to receive the Word of Life, they opened their doors for meetings in their homes." In 1677, Friends in London recorded of these home meetings, "It is the mind and counsel of this meeting that if a meeting of Friends be at the house of any particular Friend, and it appear that the Friend of that house committ anything that is dishonourable to the Truth, then forthwith the meeting be removed from that house."†

One of the first meetings in a private house of which we have much detailed history occurred on a certain winter's day in 1652, when Fox arrived at Swarthmoor Hall, and held his meetings in the hall of the manor house, where we may still go and picture to ourselves the waiting group of receptive listeners. "For after this manner," says Margaret Fell, "I had been inquiring and seeking about *twenty years*." Let this be emphasized to the hasty reader of Quaker history, who so often exclaims at the rapidity of the conversions to Quakerism in the seventeenth century. In almost every instance the convert

* The "camp-meeting" proper originated in Kentucky in 1799. See H. Horne, "Historical Collections of the Great West," page 216. (Cincinnati, 1857.)

* "Life of Samuel Bownas." Friends' Library, Vol. III., page 14.

† Beck and Ball, "History of London Friends' Meetings." page 119.

had been seeking, with a zeal characteristic of the period and the nation, for a satisfactory setting forth of a faith to which he had nearly or quite attained. The seed fell on the most remarkably prepared soil that perhaps it was ever the lot of husbandman to cultivate, and here is the clue, rather than in any miracle of superhuman intervention, to the unprecedented growth of this always remarkable sect.

In all the many halls and kitchens where the early Quakers preached, the platform nearest at hand was an inverted *tub*. In many old prints these tubs are conspicuous, and so general was their use in the improvised meeting-places when churches were closed to them, that not only with the Quakers, but the other sectaries as well, "tub-preaching" became a generic term for all doctrine of dissent, and was in use long after the first generation of Quakers were in their graves. Swift was using a well-understood term when he wrote his satirical "Tale of a Tub," directed against the dissenters of his day. The Friends were in all cases careful to have their meeting-houses or private houses where meetings were held, properly recognized as such, and to conform to the law existing upon the subject. The most notable instance of their observance of legal forms in this connection is that of Gilbert Latey, whose foresight saved his own and many other houses in consequence.*

Most of us are familiar with the accounts of the enormous meetings held in London at the "Bull and Mouth," after Friends acquired that property, near the middle of the century. Thousands hastened to the spot, and preacher after preacher seems to have taken his turn on the edges of the crowd, where the central speaker's voice failed to reach. More than one veteran was, as Fox puts it, "spent" among them. These meetings, however, did not satisfy the longings of the earlier converts, to whom the privilege of silent meetings had grown dear. They therefore established what corresponded to our regular meetings for worship in their own houses or elsewhere. In addition to these, there seem to have been "Retired Meetings," in which a number of the Friends who were regular attenders at meetings, but who for physical or other reasons, could not labor with success in the larger field, might worship according to the practice of Friends and be undisturbed. These were usually held in some upper room of a Quaker inn, or a private hall. Thus we find three varieties of meetings being held in London through the latter part of George Fox's lifetime, besides the meetings for discipline: the "Retired Meetings," just mentioned, the ordinary public meeting for worship, and the great meetings to "thresh" the people in the thronging multitude.

A close study of the preachers and their methods at the rise of the Society cannot but be illuminating to the student of history; for it must continue to be reiterated in the ears of Quakerism that ignorance of

their church history and intelligent grasp of the present perplexing situation are utterly and hopelessly incompatible.

Haverford, Pa.

TWO TYPES OF RELIGIOUS THOUGHT.

No person can study the prophetic writers of the Old Testament in distinction from those of priestly tendencies without feeling that one broad difference between the two is found in the emphasis which the former put on the relationship of the spirit of man to God, as opposed to the stress laid by the latter upon eternal rites or ceremonies. On any possible construction of the Old Testament history Samuel stood near the sources of the prophetic order. And it is from the lips of Samuel that we have that noble sentence: "To obey is better than sacrifice, and to hearken than the fat of rams." That germinal thought was fructified in the message of all the subsequent prophets, and later it became one of the central thought of the New Testament.

We see these prophetic and the priestly tendencies of the Old Testament times reproduced in types of our modern Christian. On the one hand, we have the sacerdotal cult, on the other the evangelical and the mystic. Authority in the Old Testament can be cited for either. All depends on the particular class of passages to which you resort, and then upon your interpretation of them in the light of the Christian revelation.

Not to go outside our own country, you can hardly go into any community without confronting the two tendencies. The Roman Catholic and Episcopal communions are not alone in adopting the sacerdotal and sacramentarian view. The savor of that theory still lingers in many churches of the prophetic type.

On the other hand there are increasing numbers everywhere who take their stand with the prophets. They believe that obedience is always more than sacrifice, that the external rite is always of less importance than the inner disposition; that when the rite does not rest upon explicit divine command it hardly can bind the conscience at all, and that it is the privilege of every human being to receive immediate light and help from the Lord.

The growth of sacerdotalism has been so great as to lead some to fear that the sacramentarian view might finally prevail in all Christian churches. We do not believe it. The prophetic view is so entrenched in the Scriptures, it is found upon such a profound philosophy, and is so in accord with the noblest instincts of human freedom and responsibility, that it is impossible to believe that the priestly theory will prevail.—"The Watchman."

The humblest man or woman can live splendidly! That is the royal truth that we need to believe, you and I who have no "mission," no great sphere to move in. The universe is not quite complete without my work well done.—W. C. Gannett.

* The account may be referred to in detail in Beck and Ball's "History of London Meetings," a volume which in its way is invaluable to the student.

LOOKING AT OURSELVES.

BY J. R. MILLER.

Most earthly saints still have in them faults or idiosyncrasies. We cannot look at our own faces, and we do not see ourselves just as other people see us. Some one advises, "When anything goes wrong, blame yourself." That is not the way we usually do—we like to blame the other person. But it will help much in working out the problem, if we admit that the trouble may be at least partly with ourselves, partly our fault. This admission will make us more patient with others. Then it will make us more willing to try to learn the lesson set for us. The self-conceit that never confesses mistake or fault is incapable of being made better, is indeed hopeless.

The trouble with too many of us is that we are not willing to do this. We are not disposed to overlook things in others which do not fall in with our ideas of the way they should treat us. We are not willing to accord to them the rights which they claim, or to be lenient toward their uncongeniality and tolerant with their faults. We insist upon their coming up always to our requirements and doing only the things that please us. A little honest thought will show us that this is not the Christly way. Instead of insisting that others should think always of Him and minister to His comfort, Christ put it the other way and sought to minister to them. It is worth our while to think this out for ourselves.

Some good people are ready to claim that there is a limit to our duty of giving up. But not many of us are in danger of going too far in this phase of loving. We need only to recall the Master's teaching about turning the other cheek and letting the relentless litigant have our cloak as well as the coat he demands, and then to remember also the Master's own example of giving up and submitting to wrong and injustice, in order to find what the law of love really means. St. Paul also counsels Christians as far as in them lies to live peaceably with all men, of course including the quarrelsome. He tells us also that the servant of the Lord must not strive—that is, must not be contentious, but must be gentle unto all men. Then, in that matchless picture of love, which is a New Testament classic, we are taught that love suffereth long and is kind, doth not behave itself unseemly, seeketh not its own, taketh not account of evil.

One of our Lord's beatitudes is, "Blessed are the peacemakers." This applies not only to our personal relations, but also to our influence upon those about us. We see a man now and then who, without being officious or a meddler in other people's affairs, is always dropping oil in most timely fashion on little frictions. When he meets a friend who is excited, he says a gentle word which acts as a charm in quieting him. When one complains to him of a slight or an injury received, he allays the hurt feeling by suggesting the Christly way of looking at it. Wherever he goes he is a peacemaker. He carries in his own

life an influence which makes men ashamed of unlovingness and inspires them with the desire to live sweetly and in patient love.

Philadelphia, Pa.

BALTIMORE YEARLY MEETING.

The sessions of Baltimore Yearly Meeting each fall have a certain interest to Friends at large because they complete the series of yearly meetings, and close the record of official action for the year. In several recent years action upon questions relating to closer organic union has been awaited with interest, but this year almost nothing outside of details of our own work was brought before us. While this takes away, possibly, something of the attention of others, it is encouraging to note the large attendance and close attention to business of our own members. The experiment was tried this year of closing one day earlier than we have been doing, the closing session being held on Fourth-day afternoon, the 11th instant. This forced the holding of three afternoon sessions, instead of two, and the surrender of one devotional meeting, but was felt to be a relief to some of our busy members who can hardly spare the extra day which the former plan required.

Not for many years have we been favored with so many visiting ministers, and they were all helpful, each in his own way. There were present for part or all of the time ministers and others: Allen Jay, Anna M. Votaw and Minnie Bassett, from Indiana; John M. Watson, from Indian Territory; Charles E. Peasley and companion, Leslie O. Meader, of New England; David E. Sampson and David Farrow, Jr., of North Carolina; Lindley M. Stevens and wife, Elizabeth Ferris Stevens, of New York; Hiram S. Wollam, of Ohio; Willis R. Hotchkiss, of the African Industrial Mission; H. Edwin McGrew, president of Pacific College, Ore., and Rufus M. Jones, editor of *THE AMERICAN FRIEND*.

Allen C. Thomas and Anna King Carey were re-appointed clerks, and the present custom of holding all sessions jointly was continued. The business was transacted in entire harmony and love, the usual ripple which follows the report of the Temperance Committee not being a real exception. This year the report of the committee contained a suggested minute to be sent down to subordinate meetings which contained the advice that "Friends be careful in exercising their right of suffrage to cast their ballots for such candidates as are known to be opposed to the manufacture and sale of alcoholic liquors for beverage use." A considerable number of Friends felt that this would be action by the Church in a field which was out of its province and the minute was withdrawn. The report of the committee showed active and efficient work and was heartily approved. They had sent a protest to President Roosevelt against licensing the sale of opium in the Philippines. They provided an excellent speaker, Dr. Charles H. Mead, of New York, for the temperance

meeting on Third-day evening, and were rewarded with a good attendance.

The Foreign Mission work of the yearly meeting seemed to be in good shape, in spite of the fact that the funds contributed were not so large in amount as the year before, probably for special reasons. Gertrude Marriage, of Iowa, was with us on her way to her field in Jamaica, and gave an interesting report of the work there. Willis R. Hotchkiss reported the progress in his work in Africa, and with Asa S. Wing, of Philadelphia, who spoke for Japan, interested the public meeting on Second-day evening and stimulated every one present to greater zeal.

For those nearer home who need our help David E. Sampson spoke for the Blue Ridge Mission, in the support of which our Friends have been interested for some years. And the Indian work has quite a place, one of our Friends who died a few years ago having left a sum of money the income from which is used for the Indians. Our regular appropriation was made for the Associated Executive Committee.

The Home Mission Committee reported in an encouraging tone, work among the children being the special feature. For some reason the report of the Bible School Committee did not receive the attention it deserved, for they have done fine work for the promotion of intelligent Bible study. One member of the committee gave fifty dollars to be used in placing reference books in the school libraries. Normal lectures had been given and conferences held, and very earnest efforts made to find out how best to help the schools. There is not much chance for "hurrah" in this work, but it lies near the foundation of our Church structure.

The public meeting on Seventh-day evening was under the care of this committee, and Rufus M. Jones, who addressed it, gave us all much food for thought as he laid down some fundamental principles of Bible teaching.

The Societies of Christian Endeavor elected Lindley D. Clark, president; Edward J. Raiford, vice-president, and Mary O. Reeve, secretary. Their meeting on First-day afternoon drew a large audience, all of whom were stirred by Willis R. Hotchkiss's earnest words. The appointment of the huge Christian Endeavor Convention for Baltimore in 1905 was referred to in our epistles to other yearly meetings, and Baltimore Friends will doubtless exemplify Southern hospitality at that time.

The Committee on Washington Meeting House are still under an uncertainty because the lot may be taken for a public building, and they were not sure that it would be wise to complete the house until the question was settled. The basement is in use, and about \$1,100 on hand for the completion. Probably a few months will settle the question.

Earnest work for Peace was reported, and the Educational Committee keeps close watch over our children that they may not grow up uneducated. They spent \$1,200 last year for their work, \$250 of it appropriated by the yearly meeting, over \$500 con-

tributed by Friends, and the balance income from invested funds.

References to Harriet Green in the London and other epistles awoke a responsive chord in many of us who had been helped by her faithful ministry, and a small committee was appointed to receive contributions toward the memorial fund for a Biblical Chair at Guilford College.

The spiritual condition of the yearly meeting, as brought out by the quarterly meeting reports and the Evangelistic and Church Extension Committee, was encouraging on the whole. Statistics show a decrease in membership owing to a "weeding out" process in one or two places, which really represented the losses of several years, and in some places the outlook is not bright. But Friends are earnest in the work at most places, and in some meetings there are very encouraging developments. The religious meetings during the yearly meeting were strong and helpful. Three meetings were held First-day morning, two at Eutaw Street and one at Light Street, and two were held at night, one at each place. Devotional meetings at 9 o'clock each week day, on Sixth-day and Fourth-day evenings, and on one afternoon, the Christian Endeavor meeting First-day afternoon and the Young Women's Christian Fellowship Union on Third-day afternoon, were all occasions of spiritual help, several persons giving direct testimony to forward steps which they had been able to take.

The International Lesson.

FOURTH QUARTER.

LESSON IX.

ELEVENTH MONTH 29, 1903.

DAVID'S CHARGE TO SOLOMON.

1 Chronicles 28: 1-10.

GOLDEN TEXT.—Trust in the Lord with all thine heart. Prov. 3: 5.

DAILY READINGS.

Second-day, Eleventh mo. 23.—David's charge to Solomon. 1 Chron. 28: 1-10.
Third-day, Eleventh mo. 24.—Love for God's house. 1 Chron. 22: 1-19.
Fourth-day, Eleventh mo. 25.—A good desire. 1 Chron. 17: 1-12.
Fifth-day, Eleventh mo. 26.—David thankful. 1 Chron. 17: 16-27.
Sixth-day, Eleventh mo. 27.—Joy of service. 1 Chron. 29: 10-19.
Seventh-day, Eleventh mo. 28.—Charge to Timothy. 2 Tim. 4: 1-8.
First-day, Eleventh mo. 29.—Perfect heart. Matt. 5: 43-48.

The Books of Chronicles from which the lesson is taken belong to the later books of the Old Testament. They were compiled probably about 300 B.C. Who the compiler was is not known. They originally formed one book, and are closely connected with Ezra-Nehemiah. The books cover the same period as the books of Samuel and Kings, but are for the most part an independent narrative. The aim of the compiler or compilers of Chronicles is quite different from that of the writers of Samuel and of Kings. The Chronicles are far more ecclesiastical, and there are frequent allusions to the Law, of which in the other books there are hardly any; great stress is laid on religious observances, while in the others they are incidentally treated; for instance, nothing is said of the priestly organization in Samuel or in Kings, while in Chronicles full accounts are given. Little is said

in the earlier books about temple worship, while in Chronicles it is dwelt upon very fully. Indeed, it would seem to be a main object of the compiler to impress upon his readers the great importance of the temple worship. Another purpose was "to bring all events and all individuals to a religious and moral test."

Intervening events.—After the defeat and death of Absalom David returned to Jerusalem and remained there during the rest of his reign, which some think was months, others years. The eldest living son of David was Adonijah. In many respects he resembled Absalom. Like him he resolved to proclaim himself king before the death of his father. How far he went and the failure of his plans is related in 1 Kings 1: 5-53. This attempt led David, through the influence of Nathan and Bathsheba, to proclaim Solomon as his successor and have him anointed as king. See 1 Kings 1: 11-53.

Persons.—David, now about 70; Solomon, about 20; Nathan, the prophet; Bathsheba, David's wife, and the mother of Solomon.

Place.—Jerusalem.

Time.—Either 1015 B.C. or 977 B.C.

1. "Assembled all the princes." It seems to have been needful to get the assent of the tribes. "Israel." There was of course but one kingdom at this period, and it was called Israel. "By course." That is, in turn. Each served one month in the year.

2. "Stood up upon his feet." The king usually spoke sitting. His rising shows the importance of the occasion. "I had in mine heart." Compare 1 Chron. 17: 1; 2 Sam. 7: 2.

3. "But God said," etc. Compare 2 Sam. 7: 5, 13. The shedding of blood was thought to render a man unclean. Num. 31: 19. The Temple was to be a place of peace.

4. David in this verse does not intend to boast, but to recount what the Lord had done for him; how he had been taken from an unlikely position to be the king of Israel.

5. "He hath chosen Solomon." This must have been indicated through Nathan.

7. "If he be constant to do my commandments." All God's promises are conditioned upon obedience. It is the great law which runs through everything. No one can have good health if he persistently disobeys the laws of health. It is the same in the spiritual world.

8. David now appeals to the people. In order for Solomon's reign to be a successful one, the people would have to co-operate with him in doing that which was right. David reminds them that if they did not obey the commandments of the Lord their children would not inherit the land. Compare the charge of Moses to the children of Israel before he turned over the command to Joshua. Deut. 30: 19.

9. "And thou Solomon." David now turns to Solomon and impresses upon him the importance of following the only course which will lead to happiness, prosperity, safety and the continuance of his

kingdom. "Know thou the God of thy father." Compare Is. 1: 3; Jer. 31: 34. "With a perfect heart." That is, with an undivided heart; it is equivalent to "a single eye." The aim of his life should be to serve the Lord. "Willing mind." Readiness to do the will of God as soon as known. A halting or grudging obedience is not real obedience. "The Lord searcheth all hearts." He knows the actual state of the heart, and no attempt at concealment, or denial, will avail. 1 Sam. 16: 7; Ps. 139: 2-4. "If thou seek him, he will be found of thee." No one seeks the Lord and does not find Him; honest desire always meets with fulfilment. "But if thou forsake him, he will cast thee off forever." Continual rejection of God will of course be followed by separation. If it were otherwise, man would not be a free agent. In the Old Testament the Lord is often represented as doing that which is done by man himself. God makes the laws which man carries out, or disobeys, or neglects, and so in one sense the action is done by God.

10. "The Lord hath chosen thee." The choice implies ability, therefore David could say, "Be strong and do it."

PRACTICAL THOUGHTS.

1. "God's gifts are equal to His requirements, and His requirements are equal to His gifts."
2. "Be strong and do it."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR ELEVENTH MONTH TWENTY-NINTH.

A MISSION STUDY OF INDIA.

Zechariah 8: 1-8.

Second-day, Eleventh mo. 23.—A land of famines. Joel 2: 18-22.

Third-day, Eleventh mo. 24.—A gracious prophecy. Micah 7: 16-20.

Fourth-day, Eleventh mo. 25.—Returning to God. Zech. 1: 1-6.

Fifth-day, Eleventh mo. 26.—Pardon promised. Isa. 1: 18-23.

Sixth-day, Eleventh mo. 27.—Plenty and peace. Jer. 31: 3-9.

Seventh-day, Eleventh mo. 28.—From the east country. Matt. 2: 1-12.

A land of extremes of wealth and want, of aristocratic culture and of utmost degradation, of burning sands and frozen peaks, containing more than one-sixth of the world's population, having within its borders a greater number of distinct languages than are found in all Europe—such, in brief, is India, the home of a native civilization, of high development, and yet in appalling need of the message of life.

The vast majority of the Indian races to-day accept as their faith a degenerate Hinduism. Religion and morality are so divorced that a priest may be guilty of the grossest immorality and yet be revered by the people as a devout worshiper of the gods. Where the light of Christianity has reached, there is an acknowledgment of the corruptness of the modern forms of their religion. Many who are unwilling to receive Christ admit the superiority of Christianity in its moral teachings and wish their sons to be instructed in them. Others would purge Hinduism by

incorporating into it certain ideas that they profess to have discovered in the ancient Vedas, but which are really taken from the teachings of the Bible; so that the influence of mission work extends far beyond those who actually accept Christ as Saviour.

What has been directly accomplished it is impossible to summarize. The great majority of converts to Christianity have come from the outcasts of the land, ignorant and degraded when found, but brought by the power of the new faith and hopefulness to a life of respectability and honorable usefulness. The women, whose lot in this land of boasted civilization was for centuries so wretched that death was often a relief, have much to rejoice in, as the abolition of suttee and the breaking up of cruel and immoral practices with reference to female children, both within and without their forms of wedlock. And these changes are due, not to governmental activity, as one might suppose, but to missionary effort which by its urgency and appeals to public opinion finally secured the enactment of the necessary legislation.

Though Protestant missions were established in India two hundred years ago, it is only since 1857 that they have really had a free field and governmental encouragement. To-day the movement is extending as rapidly as means will allow. High caste Brahmans, as well as the lowly Shanars are brought to Christ. The schools and colleges reach hundreds and thousands and disabuse their minds of their hostility to Christianity, even if they do not win entirely to it. The relief work among famine sufferers has touched the hearts of many. Medical missionaries and Zenana workers gain access to those otherwise inaccessible.

"The faith of all India in its ancient system is shaken. We, your missionaries long to press the decisive assault, but we are too weak. We send an appealing voice to our home churches in all the lands that support us, and beg of them to send on the needed reinforcement."

CHRISTIAN ENDEAVOR NOTE.

An appeal has been issued by the officials of the International Society for the observance of Twelfth month 1st as a day of prayer for young people. It is addressed to pastors. The body of the appeal is:

"We ask you, dear brethren, earnestly to invite your young people, and all others who will, to set apart Third-day, Twelfth month 1st, as a day of united and individual prayer for a revival of spiritual power, with a special meeting for prayer for this object, if possible either in the evening, at sunrise, or some other hour of the day. Encourage them to pray that a great awakening may come this very year, that it may be widespread and permanent in its effects, that it may counteract the prevailing worldliness and indifference of the day; that multitudes may be converted and brought into our churches, and there set at work for Christ, and that all young people may learn the blessedness of whole-hearted service and out-spoken devotion."

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

EXTRACTS FROM LETTERS FROM CUBA.

R. S. Holding writes from Banés, October 5th: "Two Sabbath mornings have been especially precious to me during the past month. They were times of conviction, and several seekers came forward. One Sabbath we held a reunion of the candidates [for church membership]. It was a really glorious time—about thirty present. The week-day prayer meetings increase in interest. Many requests for prayer are made from day to day by persons under conviction and in distress, and by converts for relatives and friends. Many of the converts have united with us in our efforts for definite results, and God has abundantly blessed. It has been very gratifying to me to note the unity of feeling among them. There seems to be a Christian fellowship in them all. I have been made to praise God at some of our recent meetings upon hearing new converts say how they wanted to carry the glad tidings to some one who does not know the joy there is in serving such a Master as Jesus. When I think of the vast amount of good that manifestly is coming from the feeble efforts of us few workers, I wonder why so many of our home folks can remain so indifferent to missionary appeals. I remember once, before I came to Cuba, after I had given a missionary talk, that one of the staunch members arose and said he thought 'charity should begin at home.' 'Plenty to do at home.' As a matter of fact, the 'plenty to do at home' has quite as much to do with home Christians as with 'home heathen.' Home Christians absorb more time than 'home heathen,'—leaves the majority of our fellow-men without the possibility of hearing of God's love while we preach to a few people over and over again. If there should be a little town with a half a thousand Christian workers in it, and one of them should be misguided enough to talk of going to preach the gospel to poor, suffering, priest-ridden Cuba, should we come down upon him at once and show him how wrong it would be for him to go, seeing that in his own town might still be found some 'home heathen' lurking around? I would not minimize home work. I recognize its solemn importance. But Christ said, 'Go ye into all the world and preach the gospel,' and I believe if home churches did more abroad there would be less to do at home.

"I have felt a special burden for home workers since receiving a letter from one of the home Christian Endeavor Societies, which said 'it seemed as though God was leaving them and going to newer fields.' It is my earnest desire that there may be so close union and hearty co-operation between home and foreign workers that God's blessing one place will thrill the other. And may our consecration be complete."

Sylvester Jones writes from Gibara: "I have just

returned from a seven-mile trip into the country. The visit was in the home of Guillermo Velasquez, one of the candidates. I went early in the morning, and the family left their work, dressed themselves in their best clothes and listened eagerly during almost the entire day to the conversation about the Bible and Christian doctrine. Guillermo has acquired a wonderful knowledge of the Bible since he purchased one five months ago. There is scarcely a Bible story or parable that he cannot repeat, and he shows an unusual spiritual insight in the interpretation and application of doctrinal texts. This is all the more remarkable when we consider that he is only a poor charcoal burner, ignorant, but alive to his spiritual interests. We had an earnest season of prayer, and the wife, who is a devoted worshipper of Mary, tried to pray as we knelt and prayed together. Her few broken words and the flood of tears showed the struggle of her darkened soul as it reached toward the light. They promised to establish a family altar in their home, the young people joining heartily in the request for family prayers."

I cannot admit that, with regard to the origin of life, science neither affirms nor denies Creative Power. Science positively affirms Creative Power. It is not in dead matter that we live and move and have our being, but in the creating and directing Power which science compels us to accept as an article of belief. We only know God in His works, but we are absolutely forced by science to believe with perfect confidence in a Directive Power—in an influence other than physical, or dynamical, or electrical forces. There is nothing between absolute scientific belief in a Creative Power, and the acceptance of the theory of a fortuitous concourse of atoms. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and the flowers that we saw around us grew by mere chemical forces. He answered, "No, no more than I could believe that a book of botany describing them could grow by mere chemical forces." Every action of free-will is a miracle to physical and chemical and mathematical science. Do not be afraid of free thinkers! If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion.—Lord Kelvin.

Correspondence.

TO THE AMERICAN FRIEND:

Again in London, and even to be in England seems almost to be in the city, so great are its proportions and so mighty its influence. It seems so very different from the quiet coasts of Norway, with its bright clear sunshine, and its good-natured people who glide along rather than go, whose honesty is proverbial in these days of deceit and sham. How restful it was to be among the hills of the daring Vikings, and know that when a man said he would do anything you could depend on him to do it.

After many days of travel and much experience, we returned

to Stavanger, where we felt to remain for some weeks, strengthening the Friends in the city and outlying country round about. When we attended their annual meeting, the 13th and 14th of Sixth month, we had good service with them. But some were inclined to think we were too sure of what the Lord could and would do for us, and it remained until this last visit to really find them awakening to new strength and life. Many were converted, and friends who had grievances were content to cast them aside; while the entire meeting took on new life, and was baptized afresh with a missionary spirit, having already sent a missionary out to help in the work in the Vikten Islands. This was a wonderful advance step for them to take, but they do not regret it. At our farewell meeting in Stavanger we organized a young people's meeting, and since we have returned to England we have had exceedingly good reports from them. They find that this meeting is a great help to them. Thorstein Bryne, their yearly meeting clerk, writes: "We have not had so much real life in the meetings since I can remember." We left them on the 6th of Tenth month, for Hull, where we have just finished a two-weeks' meeting, with very satisfactory results. We now purpose visiting various meetings in England during the winter. We have had much kindness manifested to us, and the spirit of the Lord is very near. We truly feel He has sustained us in all our way.

Our address while in England will continue to be in care of Isaac Sharp, Devonshire House, 12 Bishopsgate Without, London, E. C.

CHARLES AND MAY REPLOGLE.

Things of Interest Among Ourselves.

Tilman Hobson has been assisting a very successful series of revival meetings in Long Beach, Cal.

Charles E. Peasley and Leslie Meader, of New Hampshire, were acceptably at the general meeting of Friends held at Rich Square, N. C., Tenth month 30th.

Abijah Weaver, of Glens Falls, N. Y., has had valuable and acceptable service in a number of the quarterly meetings in the limits of New York Yearly Meeting.

Robert E. Pretlow, of Wilmington, O., recently gave a valuable lecture in Friends' Meeting House, Cincinnati, on "George Fox, the Flower of the Reformation."

We sincerely regret to learn of the sudden death of Chloe Douglas Taylor, wife of J. Frank Taylor, of Newburg, Ore., and daughter of John Henry Douglas.

After ten years of continued service in the meeting at Hesper, Ia., Philip Slack has severed his relations with it, and is going to New Sharon, Ia., to serve in that meeting.

Herbert W. Reynolds, formerly of Sand Creek, Ind., has located in the meeting at Bridgeport, Ind. He succeeds Nereus M. Hodgkin, who has taken up the work at Monrovia.

Allen Jay attended Baltimore Yearly Meeting and expects to remain for some time in the East. It will be a part of his mission to help increase the endowment fund of Guilford College.

Nixon Bush and wife, ministers, from Fairmount, Ind., have been visiting meetings in Walnut Creek Quarterly Meeting, Kansas. They go from there to Haviland Quarterly Meeting, Kansas.

Vassalboro Quarterly Meeting was for the first time held at South China, Me., on Sixth, Seventh and First-days, the 13th, 14th and 15th instant. It was attended by Alfred T. Ware and Jennie Crosman.

Friends of Bethel Meeting, Oklahoma, were greatly blessed by a short visit in Tenth month from Willis R. Hotchkiss, who spoke on the needs of the African race. Those present received a deeper interest in the cause. One hundred and thirty-one dollars in cash and subscriptions were given for the work, and the Junior Endeavorers are undertaking the support of an orphan.

Fred T. Coppock held a ten-days' meeting, beginning Tenth month 27th, at Vernon, Kansas, Cottonwood Quarter. It rained so much and the roads were so bad the meetings were small. But the Lord gave spiritual showers also. There were three professed conversions and one renewal, and believers were strengthened. Fred T. Coppock is now laboring in Oklahoma.

Gertrude Marriage, of Hillsboro, Iowa, is returning to mission work in Jamaica. She attended Baltimore Yearly Meeting, and sailed from Philadelphia for Jamaica on the S. S. Schley Fifth-day the 12th. She is going out as a missionary to labor especially among the inhabitants of the island who have been brought over from India.

Minneapolis Quarterly Meeting was held on the evening of the 24th ult. The attendance was much larger than formerly. There were present Emma Coffin, H. W. Pilot, of Oskaloosa, Iowa, and Edgar Sanders. The meeting was very interesting. The audience on First-day morning was large, and a well-attended meeting was held in the evening at 7.30, following the Y. P. S. C. E. meeting at 6.30 p.m. The services of the Friends present were satisfactory and helpful, and their company was greatly appreciated.

At the close of the current school year in Fifth month, or in Ninth month, at the latest, the Blue Ridge Mission Committee will wish to secure the services of suitable persons—a man and wife—to serve as superintendent and matron of the mission home. We feel sure that there are many who would enjoy this work, and we advertise thus early in order to secure the most suitable persons. Mahlon and Martha Lindley have served very satisfactorily in this capacity for a number of years, and we are loath to give them up, but they have decided that this year ought to be their last; hence the need of the Blue Ridge Committee as stated above. Communications to be sent to D. E. Sampson, East Bend, N. C.

Eliza P. Williams was present at La Crosse Monthly Meeting the 7th instant and preached a most appropriate sermon to the spiritual condition of those present. Twelve members were received: 1 by letter and 11 by request, resulting from evangelistic meetings at Hargrave, Kan., in charge of E. P. Williams. The meeting First-day morning gave the right hand of fellowship to the new members, and one more request for membership was announced. The revival still continues. Constance Day is located in the meeting, and all feel she is the right one in the right place. Martha E. Carr has the endorsement of the monthly meeting for evangelistic work. She expects to labor in Rose Hill Quarterly Meeting and to commence meetings at Argonia about the middle of this month.

Denver Meeting, Col., is in a very prosperous condition. The prayer-meeting on Fourth-day evenings has been well attended the past summer and this fall. It has been led by different members of the meeting. On the 11th ultimo one of the Sabbath School teachers gave an account of the destitution in the island of Jamaica and proposed that a birthday offering be given by the school. In the meeting for worship which followed, the local minister, George D. Weeks, felt impressed to speak on the blessedness of giving, and at the close of his sermon an opportunity was given for those who desired to contribute to the immediate needs of the sufferers in the island. In less than twenty minutes \$55 were raised. Before that \$16 had been raised and forwarded. The amount has since been increased to \$76.

Nine Partners Quarterly Meeting was held at Clinton Corners the 4th and 5th instant. The ministers present from other quarterly meetings were: Abijah Weaver, of Glens Falls; Mary J. Weaver, of Farmington, and Edward Ransome, of Cornwall. The meeting on Fourth-day evening, addressed by Abijah J. Weaver and others, was crowned with a sense of the living Presence. On Fifth-day morning Mary J. Weaver led the service with earnest words from Nehemiah 2: "The God of heaven will prosper us, therefore we, His servants, will arise and build." At the meeting of ministry and oversight a loving greeting was received from our friend Seneca H. Stevens, who has lately removed to Butternuts Quarterly Meeting. The meeting Fifth-day evening, under the auspices of the Missionary Committee, was addressed by Miriam Platt, who for some years has been a resident missionary in Turkey.

Marlboro Monthly Meeting, Eleventh month 7th, 1903, was well attended. Rufus P. King, a minister from Deep River Quarter, discoursed in a loving, tender manner to the edification of the congregation. The business of the meeting progressed with dispatch. One person was disowned, and twenty-four were received into membership. Of these, half came after professed conversion and by conviction of Friends' views. One of them was a small orphan boy of twelve years. On First-day the Bible School was well attended and well conducted. Rufus P. King was present at 11 a.m. and preached in a manner that reached the hearts of many. In the afternoon was held the regular monthly meeting of the local temperance

society. An interesting program was carried out, including an excellent address from Nathan Dix. He called himself a reformed drunkard who now claims the strength of divine grace to keep him. Marlboro Monthly Meeting appears to have more spiritual life than for many years past.

Skiatook Monthly Meeting meets at Hillside, Indian Territory. It belongs to Elk River Quarterly Meeting, Kansas. The quarterly meeting was held at Hillside in the Eighth month for the first time. George N. Hartley, general superintendent of Friends' Indian Missions in Oklahoma and Indian Territories, was present and preached an able sermon in the grove meeting on First-day morning. His theme was prayer. A two-weeks' series of meetings followed, conducted by Anna M. Ray and Edna Hill, with encouraging results. The average attendance at Sabbath School is about 50. There is also a good attendance at First-day meetings, and at Christian Endeavor services, which are held on Sabbath evenings. Friends are arranging to organize a meeting at Vera, a point seven miles away. This is the result of a successful series of tent meetings conducted by J. W. Elder and wife. With the exception of one Methodist congregation these are the only organized meetings within a radius of twenty miles. There are a few school houses where Sabbath Schools and occasional preaching services are conducted. The Friends' School at Hillside, Indian Territory, has enrolled 97. A little more than half are Indians, of which most are Cherokees. The nearest school is at Vera. A large number of children, both whites and Indians, have a very poor opportunity for attending school. The school is under the management of the Friends' Associated Board of Indian Affairs. Josiah Butler, superintendent of evangelistic work in Kansas Yearly Meeting, recently visited the meeting and school for a few days.

BORN.

CHAPIN.—Born to Oscar Chapin and wife, of Tonganoxie, Kansas, Seventh month 5th, 1903, a son, Edward Chapin.

DILLON.—Born to Asa Dillon and wife, of McLouth, Kansas, Seventh month 9th, 1903, a daughter, Josephine Ruth Dillon.

JONES.—Born to Elmer Jones and wife, of McLouth, Kansas, Seventh month 17th, 1903, a daughter, Elma Jones.

DIED.

CHAPPELL.—At his home, near Carthage, Ind., Tenth month 3d, 1903, John W. Chappell, aged nearly 41 years. A man of solid worth and sterling character is gone.

FRYE.—In Dover, N. H., Tenth month 6th, 1903, Sarah M., eldest daughter of Wm. and Anna Frye, of Salem, Mass., aged nearly 89 years. She lived a consistent Christian life.

JESTER.—At the home of her parents, 135 State Street, West Lafayette, Ind., Tenth month 30th, 1903, Mary Jester, oldest daughter of Wm. P. and Elizabeth Jester, aged nearly 22 years. The deceased was a bright Christian. She possessed an excellent soprano voice, and used it efficiently in the Bible School at Penn College and in other services in Oskaloosa, Iowa, where she spent the past two years.

LEWIS.—At the homestead, Newton, Kan., Ninth month 20th, 1903, Lavina H. Lewis, in her 89th year. The deceased has lived for a number of years in Iowa and Kansas, but her membership with Friends remained in Baltimore Yearly Meeting.

MOFFETT.—At her home, Toledo, Kansas, Tenth month 20th, 1903, Sarah Moffet, wife of John Moffet, aged 72 years. She was an elder of Toledo Monthly and Cottonwood Quarterly Meeting. This position she filled to the honor of the Church.

THOMPSON.—At her home in Earlham, Iowa, Tenth month 18th, 1903, Elizabeth A. Thompson, wife of Nathan D. Thompson, in her 58th year. She was a faithful member of Friends.

WARDER.—At Dayton, Ohio, Tenth month 28th, 1903, Anna A. Warder, of North Bend, Ohio, in her 67th year. She was a beloved member and elder of Cincinnati Monthly Meeting.

WHITE.—At his home at Iowa Falls, Iowa, Tenth month 7th, 1903, Joseph White, aged 75 years. He was a birthright Friend, and died trusting in Jesus as his Saviour.

WILLIAMSON.—At his home in Haviland, Kan., Fourth month 29th, 1903, Wm. Asher Williamson, aged nearly 66 years, a member of Haviland Monthly Meeting.

TRIP TO ARIZONA—THE SALT RIVER VALLEY FOR CHRISTIAN SETTLEMENT.

Phoenix, Ariz., Eleventh mo. 4, 1903.

We left Chicago the 20th ult., at 10 p.m., over the Santa Fe road, with a train of 13 coaches, mostly tourist sleepers, all filled to their utmost capacity with "home seekers." We reached Kansas City at 11 a.m., the following day, and stopped for dinner at Topeka. Supper time brought us to Newton, Kansas, and at 7.00 next morning we found ourselves at La Junta, Col. (pronounced La Junta). From La Junta the Santa Fe road continues to ascend, till it strikes the New Mexico boundary at Raton Pass, where the altitude of the track is 7,608 feet. Passing into New Mexico we soon discovered the mud or adobe houses of the Mexicans and Indians. The territory of New Mexico is composed of high table lands and mountains. The average altitude of the whole territory is said to be equal to the tops of the Adirondack Mountains. Las Vegas, 6,000; Albuquerque, 14,000, and the Capital, Santa

BAD HABITS.

Improper Food Often Leads to Tobacco and Drink.

Improper food creates abnormal tastes, and there are many cases on the medical records where the liquor habit and tobacco habit have been caused by wrong food, and have easily been cured by the use of the scientific food Grape-Nuts which so thoroughly nourishes and rebuilds the nerves that they stop the cry for stimulants.

A business man says: "For 30 years I smoked on an average of 10 or 15 cigars a day, and then my nervous system collapsed, and I had about made up my mind that it was all up with me, for I had tried many times to break off from the tobacco, but it always failed.

"Last May I was so run down I only weighed 111 pounds, and I realized that I must stop smoking and stuck to it for about 10 days, but was so nervous and out of sorts my family told me I had better go back to smoking, as it was impossible to live with me. It was just about this time my wife brought a package of Grape-Nuts on the table one morning, and as I could eat nothing else she induced me to try a little of that. So I took a teaspoonful of it, and strange to say it tasted good, and by the time I had it down I knew it had gone to the right spot, so I took some more, and it was the first food I had relished for weeks.

"So I kept up the use of Grape-Nuts, and as my appetite came back added other foods, and I am now back to my old weight of 133 pounds, never felt better in my life, and strange as it may seem, I have no further craving for the tobacco, and I thoroughly believe that only the courage and ambition I got out of the food Grape-Nuts has given me the strength to quit smoking. If everyone knew the power of this wonderful food you would not be able to build a factory big enough to supply it." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous, little book, "The Road to Wellville."

Fe, are the important towns of New Mexico. Passing into Arizona we soon reach Adamanta, six miles south of which is the petrified forest where large trees have been turned into agate rock. At Ashfork we leave the main line for Phoenix, and taking the Phoenix branch road we descend nearly 4,000 feet in going the 193 miles.

The Capital of Arizona is a beautiful city of 12,000, situated in the middle of the Salt River Valley. The Valley is about 25 miles wide, and we can see mountains in all directions. The palm trees along the streets and in the yards give the city a tropical appearance. The hotels and lodging houses abound, for it is said that more than a thousand people come here to spend the winter, some for health and others because the winter here is so delightful.

At present writing I have been ten days in this valley. In company with our friend, Jno. L. Moore, of Indianapolis, and others, I have driven about 100 miles over the irrigated, cultivated portion of the valley. We have seen thousands of fat cattle feeding on the alfalfa; we have seen orange orchards full of fruit; we have seen the great olive trees loaded almost to breaking; we have gathered pomegranates, such as Joshua and the children of Israel found in the promised land; we have questioned many farmers as to the quantity and profitableness of their products, till we are abundantly satisfied of the wonderful richness of the soil and salubriousness of the climate.

Our main object being to investigate the plans of the Verde Water Company, and see the government lands proposed to be irrigated by them, we have driven about 100 miles over the desert lands and into the mountains to the site of the reservoir and dam for the storage of the water of the Verde River. We stood on the natural rock wall 150 feet high, between the mountains, extending across the valley, leaving an opening for the river about 300 feet wide at the bottom. When a dam is put in this narrow opening 190 feet high, as proposed by the engineers, it will hold back the water, making a lake two to four miles wide and seven miles long, 150 feet deep, estimated by the engineers to hold water enough to cover 150,000 acres of land two feet deep. There is no question about water supply, say the engineers. We went through the tunnel, 12x14 feet, 900 feet long, already blasted through the granite, designed to be used in taking water from the bottom of the reservoir. This tunnel has cost about \$30,000. We drove over thousands of acres of as beautiful land as we ever saw that is proposed to be watered from the Verde reservoir. When watered it will produce the splendid crops and fruits that we have seen growing in this valley. We saw the 20 miles of canal already built.

We chanced to be here just at a time when some of the most distinguished engineers of the United States were here examining this reservoir site, and dam site and canal line, and quantity of water, in order to report to certain interested persons as to the feasibility of the water company's plans for construction. We were delighted to learn that these high authorities say two things: (1) The construction is feasible; (2) the water supply is abundant.

THE OLD RELIABLE



**Absolutely Pure
THERE IS NO SUBSTITUTE**

After all we had seen and all we had heard pro and con, the writer doubled his subscription for water rights, because he felt doubly assured the proposition was a safe one. It is a safe one for the subscriber, because the water company do not ask for any money till they have built the dam, dug the canal and have the water brought to the boundary line of each 80 acres to be watered. Could there be a more honest proposition than that?

Friends have subscribed for about seven thousand acres of this government land and Verde water rights, and a number of others want some of this land if the scheme is honest and straight. Hence I have felt it my duty to dwell upon the matter as fully as I have. The engineers pronounce the scheme feasible, and the plans of the company carry the evidence of honesty in the very provisions of them.

WM. G. HUBBARD,
Columbus, Ohio.

I am very glad to endorse the above statements, and to say I am greatly pleased with the land and water prospects.

JOHN L. MOORE,
Indianapolis, Ind.

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed." Don't you be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

Events and Comments.

Spain's surplus this year is \$60,000,000, which was simply unheard of in the palmy days of empire before the late war. Spain now has a future, for she is attending to business right at home.

More than 10,000 coal miners in Colorado went on a strike last week for an eight-hour day, increased wages, and other concessions. The strike was ordered by the national executive officers of the United Mine Workers of America after the coal companies refused to confer with union representatives concerning the demands of the men.

It is reported that the political speeches of Chamberlain and other first-grade speakers made in the present campaign in the provincial towns of England are reported directly to the London "Mail" offices without the aid of stenographers or telegraphers, the electrophone being used. A verbatim report is on the streets within half an hour after the speech is finished.

A Moscow dispatch to the "Times" says that the opening of the new Russian steamship line to America is fixed for Eleventh month 28th. A cargo is booked at South Russian ports, and a satisfactory complement of emigrants has been secured at Naples. The service is inaugurated by the volunteer fleet vessels, and it is the first instance of a Russian long-distance steam line, except between Russian ports and the Far East.

According to the American Jewish Year-Book, just issued, which says that there are no reliable figures giving the Jewish population in this country, within eighty years that population has increased from 6,000 to 1,127,000. The Jews hardly became an appreciable element in American life till about twenty-five years ago, but they are more numerous and more influential here now than in any country except Russia and Austro-Hungary.

The City Council of Chicago has taken action which ought to lead the way for similar action throughout the country. An ordinance was passed recently which prohibits the sale of toy pistols in that city. The wonder is that such action has been so long delayed. Each "Fourth of July" has rolled up its great quota of deaths from tetanus, directly induced by the toy pistol, and nothing has been done until now by those charged with protecting the public to stop the deadly foolishness.

A telescope that will enable the observer to read the temperature of an object merely by looking through it would seem to be something of a curiosity. Such an instrument, which will work under certain conditions of high temperature, has been invented under the name of the "thermo-gage" for the purpose of determining the temperature of incandescent metals, especially in the working of iron and steel. This it does by comparison of the light given by a heated filament within the telescope with that emitted by the object whose temperature is to be measured.

Representative John Sharp Williams, of Mississippi, has been chosen to the minor-

ity leadership of the National House, in accordance with expectations. Representative Williams combines intellectual brilliancy with aggressiveness and parliamentary skill to a much greater degree than his predecessor. It deserves to be noted that he will probably be in close touch and complete sympathy with Senator Gorman, the minority leader in the Senate, since he comes from a section in which Senator Gorman is now very popular.

The next Governor of Ohio will be the first of that State clothed with the veto power. An amendment to the Constitution conferring this power and extending it to single items in money bills was approved by the people of the State at the late election, and so, after 100 years of vetoless experience, Ohio is brought into the company of most of the other States of the Union. This action is indicative of a growing rather than a receding popular distrust of legislative bodies. Another amendment adopted in Ohio makes stockholders in business corporations liable only for the unpaid part of their stock. Heretofore they have been subjected to a double liability.

The report of United States Commissioner of Education Harris for the year 1902, just issued, shows that the total enrollment of pupils in educational institutions of all kinds—private and public, lower and higher, secular and sectarian, for that year was 18,080,840. Of this number 15,925,887 were in the public free schools of the villages, towns and cities, 69 per cent. of the total number enrolled in the public schools being in attendance every day of the year. The implication of these figures is that more than 20 per cent. of the population of this country now is withdrawn from industry and toil for support during the plastic years of youth and is gaining an education more or less complete at the expense of the family or the State, the Church, for purposes of popular education, being a negligible factor. Less than 28 per cent. of the teachers of these pupils are males.

The objects of the educational commission which Alfred Moseley, of London, is at present conducting through the United States are set forth in his own words: "The trades-union delegation which I brought to this country was the outcome of an original plan to bring a body of educators to this country. I felt that your educational methods and system were largely the cause of your success. That feeling was aroused by my observations of Americans in South Africa. I encountered there American engineers, and, let me say, that the success of South Africa is not primarily due to Englishmen, but to Americans. The men who have come with me are England's picked men as educators. They have done me the honor of crossing the ocean to give investigation to your educational system, for the purpose of determining the reasons why it produces such successful results." The commission has already visited New York, Baltimore, Philadelphia, Washington and Chicago, and will close its tour in Boston.

Walter L. Williamson, of Lisbon; N. D., who comes of Friends' lineage, has the following interesting information to

give of North Dakota, and of the business in which he is engaged:

"It has now been more than twenty-two years since I left Philadelphia, and more than eighteen years of this time I have spent very actively in banking and the real estate business. Our business is the buying and selling of real estate, and the making of real estate loans. We have been extremely fortunate and successful in the making of these farm mortgages, in that there has never been a foreclosure made on one of our mortgages, and there is not a dollar's worth of delinquent interest. We consider that a larger portion of this success is attributable to our personality; that is, that there is not a mortgage that goes out of our office but has our personal approval, and this personal approval is made with a personal knowledge of the security. This knowledge is based upon eighteen years' very active and very intimate acquaintance with the farmers and the lands within the territory over which I am operating. The territory over which I am operating is a territory wherein I can have this personal knowledge—a territory especially selected on account of its highly productive soil, its prosperous farmers, and the gratifying and satisfactory results of those who have been purchasing mortgages with us for the past number of years. I want to say that Ransom County is without doubt the banner county of North Dakota. It is the county that is the most successful and the best adapted to diversified or mixed farming. Its soil is a very rich heavy black loam, with a clay sub-soil. We raise all the grains, fruits and garden truck that are raised in Central Illinois, except the tree fruits, and with the success that has been obtained in the raising of apples and pears and plums in Minnesota, we are anticipating that within a very few years these same fruits will be raised satisfactorily with us. The lands in this portion of our State are being very rapidly purchased from the hands of the original settlers by a class of thrifty, industrious, educated and prosperous farmers from the States of Indiana, Illinois, Iowa, Minnesota, Wisconsin and South Dakota, largely by a younger class, for the reason that they are selling out their old farms in the older States all the way from \$50 to \$100 an acre, and buying these lands at \$20 and \$25 an acre, recognizing that in a very few years these same lands will materially increase in value, and as young farmers they will be able to have the very best elements of fertility out of the soil; or they are intelligent farmers who have been renting in these older States, and recognizing that they cannot purchase and pay for their lands at \$75 to \$100 an acre under the conditions in which they have to farm in the older States, they come out here, buy these lands of ours at \$20 and \$25 an acre (at one-half cash, one-half of the balance in five years' time, and the other half in three equal annual payments), so that they now have the very richest of soil, in its high state of fertility, and can put the improvements on to suit themselves."

Full information regarding the character of the investments offered by W. L. Williamson may be had by addressing him at Lisbon, N. D.

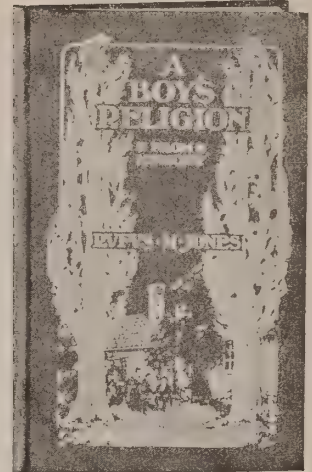
THE AMERICAN FRIEND PREMIUMS

A BOY'S RELIGION, FROM MEMORY

By RUFUS M. JONES

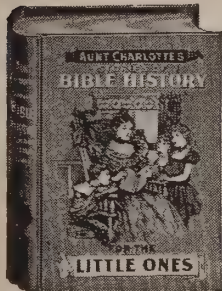
NO subject teems with greater interest, or is fraught with greater issues than the religious development of early childhood. It is the foundation work of character, yet it is little understood by parents and less by children. Here is a most helpful work for young and old alike. It is the simple narrative of the religious awakening in a young soul which strikes a responsive chord in every heart. The work is beautifully printed on deckle-edged paper, and bound in a striking and original design. It is handsomely furnished with illustrations of places and persons mentioned in the text. Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Aunt Charlotte's Stories of Bible History

By CHARLOTTE M. YONGE



CONTAINS over 100 stories from the Holy Book, richly embellished with 19 full-page Color Plates and Photo-Engravings, together with nearly 100 other illustrations. Beginning with the dawn of creation, every important historical event in the Bible is brought out in the order of their happening, thus leading the little ones along the most pleasant ways from Genesis to Revelation.

This book will give the Bible a new charm for children, and they will read it with a new understanding. Price \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00

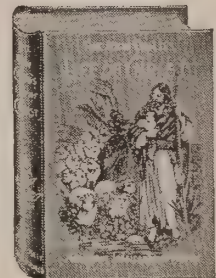
Size 7½ x 10 inches. Handsomely bound in cloth. Printed in gold and many colors. 250 pages. Over 100 illustrations.

The New Child's Life of Christ

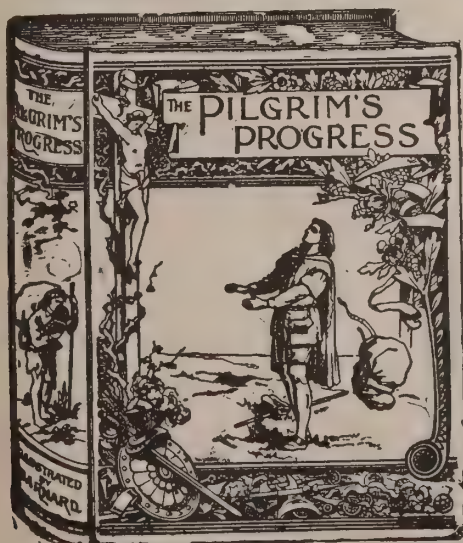
By HESBA STRETTON

CONTAINS choice Biblical Pictures from the world's leading artists, thirty-two of which are full-page illustrations. The book presents the Life of Jesus as it is understood by the most devout and careful students of His Life. The graphic descriptions and the accurate and beautiful illustrations take one into the very midst of the sacred scenes and subjects. This volume throws a flood of light on the sacred pages, and leads the tender reader to the foot of the cross. Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Size 7½ x 9½ inches. Rich cloth binding. Stamped in gold and colors. 250 pages. Profusely illustrated.



THE BARNARD EDITION

—OF—

The Pilgrim's Progress

By JOHN BUNYAN

PROBABLY no book, except the Bible, has been printed in such immense numbers, and has had so wide a circulation among readers of all ages. It should be in every home where children live. The Barnard Edition of "The Pilgrim's Progress" is the only edition containing nearly sixty full-page pictures and fifty portrait and character illustrations, by Barnard and others; four full-page chromo-lithographs; the beautiful poem "The Little Pilgrim"; also, 388 Bible references, making in all 327 quarto pages, 8 x 10 inches, printed on double thick, extra quality, super-calendered paper. It is tastily and elegantly bound with extra silk cloth.

It is the cheapest finely illustrated book published. Price, \$1.50.

THIS BOOK with ONE NEW Subscription. Both for \$1.50
THIS BOOK with a RENEWAL Subscription. Both for \$2.00

(For The Pilgrim's Progress add 20 cents for postage.)

Any one of the above books sent on receipt of price.

THE AMERICAN FRIEND, 718 ARCH ST., PHILADELPHIA, PA.

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and much had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets, and contain the active medicinal principle of sulphur in a highly-concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

6% NET Sound, conservative first mortgages on improved realty. We examine every security and know every borrower. We make our loans with our own money and turn them over complete. In 23 years we have learned how to select the best. No one now handling western mortgages has had more experience. We give you the benefit of that experience. The quality of the securities now on hand has never been surpassed. Highest references. Write for circulars and full information free.

PERKINS & COMPANY Lawrence, Kan.

FRIENDS' FREEDMEN'S ASSOCIATION

is preparing to send their winter contribution of clothing, etc., to their school for colored youth at Christiansburg. Partly-worn clothing or shoes, new goods, books and magazines will be gladly received at Friends' Institute, No. 20 South Twelfth Street, Philadelphia. They should be plainly marked, "For Christiansburg," and should all be in by the 1st of Twelfth month.

FRIENDS' LIBRARY,

142 North Sixteenth Street, Philadelphia.

Open on week days from 11.30 a.m. to 2 p.m. and from 3 p.m. to 6 p.m.

THE VALUE OF SILENCE.

In our public worship we have forgotten the profitableness of silence. An occasional silent hour would do all worshippers much good. We may think that in being silent we are doing nothing. Sometimes what we think is nothing is everything! Waiting may be fighting. Patience is not necessarily negative; it may be restrained and sanctified energy. Silence in itself is a sanctuary.—Joseph Parker.

One hundred of the best students in the Philippine schools are to be sent to this country for a further education. The idea is to provide well trained and otherwise suitable native teachers. The enthusiasm which sent many American teachers to the islands a year or so ago is said to be dying out.

On a tour of President McKinley in the South Andrew Carnegie was a member of the party. On one occasion he accompanied the President and some others to a service in a colored church in Thomasville, Ga.

When the deacons passed the contribution boxes, Carnegie dropped in a fifty-dollar bill.

The old preacher counted their contents. When he had finished he placed a handful of small change on one side and a crisp greenback on the other. Clearing his throat, he said:

"Breddern, we has been greatly blessed by dis yer contebution. We has head fo' dollahs an' fo'ty cents; dat is good; an' if de fifty-dollar bill put in by the white gemman wid de gray whiskers is also good, we is blessed a whole lot moah," and he looked suspiciously at the giver of libraries and campaign funds.—Exchange.

EMINENT PHYSICIANS
throughout the world recommend

QUINA-LAROCHE

AS A SPECIFIC IN CASES OF
**ANAEMIA, COLDS, LA GRIPE,
SLOW CONVALESCENCE,
STOMACH TROUBLES,
TYPHOID and MALARIAL
FEVERS.**

E. Fougere & Co., 30 N. William St., N. Y.

THERE IS GREAT DANGER IN CATARRH.

If Left to Run Its Course Unchecked, It Often Causes Death.

Catarrh scatters its poisons throughout the entire system. The stomach and lungs are affected by the droppings that fall into the throat and are swallowed during sleep. Dyspepsia, inflammation of the stomach, bronchitis and consumption are the results. The blood also becomes contaminated and carries the poisons to all parts of the system. Frequently in the more advanced stages, the bones of the head become decayed, and the air passages are a putrid mass and create a stench so foul and offensive as to be unbearable. The expression, "rotten with catarrh," is not overdrawn or exaggerated.

Stuart's Catarrh Tablets strike at the root of this terrible, odious disease and eradicate it from the system. They are a constitutional remedy that cleanses the system thoroughly of all poisons and purifies the blood. Under their influence the head becomes clear, the discharges at the nose and droppings into the throat cease, the lost sense of smell is restored, the eye brightens, the foul breath becomes pure and sweet and the odious, disgusting disease is thoroughly expelled from the system.

A Cincinnati man says: "I suffered the misery and humiliation of catarrh for twelve years. My case became so aggravated that it seriously interfered with all my business relations. The disease became so offensive that I would not venture into any one's presence unless it were absolutely necessary. I tried every remedy that I could get hold of. Some helped me temporarily, but as soon as I ceased taking them I would relapse into the old condition.

"Finally a friend told me of Stuart's Catarrh Tablets, and insisted that I try them. I had about despaired of ever finding help, but bought a box anyway. I began to notice the improvement within twenty-four hours after I began taking them. Before the first box was gone I felt like another man. I kept up the treatment till I had taken three boxes and was entirely cured. I have never had a recurrence of the trouble from that day to this. My head is clear and well, and none of the offensive symptoms of the disease ever trouble me. It has been two years since I stopped taking them."

Stuart's Catarrh Tablets are for sale by all druggists at 50 cents a box.

This invalid life is too epicurean. For five or six weeks now I have done nothing else but wait, nurse myself, and amuse myself, and how weary one gets of it! What I want is work. It is work which gives flavor to life.—Amiel.

Pleasant Old Gentleman: "Have you lived here all your life, my little man?"
Arthur (aged 6): "Not yet."—"Lippincott's Magazine."

IT'S THE PRINTING

That's better than the average, that is "worth while." Ask us

THE LEEDS & BIDDLE CO.

Makers of the Better Kind of Printing
1019-21 Market Street Philadelphia

BETTER VISION.

In the minister's morning sermon he told
of the primal fall,
And how henceforth the wrath of God
rested on each and all;
And how, of His will and pleasure, all
souls, save a chosen few,
Were doomed to eternal torture, and
held in the way thereto.

Yet never, by Faith's unreason, a saint-
lier soul was tried,
And never the harsh old lesson a tender-
er heart belied.
And after the painful service, on that
pleasant, bright spring day,
He walked with his little daughter thro'
the apple bloom of May.

Sweet in the fresh green meadows spar-
row and blackbird sung;
Above him its tinted petals the blossom-
ing orchard hung,
Around, on the wonderful glory, the min-
ister looked and smiled;
"How good is the Lord, who gives us
these gifts from His hand, my child.

"Behold in the bloom of apples, and the
violets in the sward,
A hint of the old lost beauty of the gar-
den of the Lord."
Then up spake the little maiden, tread-
ing on snow and pink,

AN OLD-TIMER

Has Had Experiences.

A woman who has used Postum Food
Coffee since it came upon the market
eight years ago knows from experience
the necessity of using Postum in place of
coffee if one values health and a steady
brain.

She says: "At the time Postum was
first put on the market I was suffering
from nervous dyspepsia, and my physi-
cian had repeatedly told me not to use
tea or coffee. Finally I decided to take
his advice and try Postum, and got a
sample, and had it carefully prepared,
finding it delicious to the taste. So I
continued its use, and very soon its bene-
ficial effects convinced me of its value,
for I got well of my nervousness and
dyspepsia.

"My husband had been drinking cof-
fee all his life until it had affected his
nerves terribly. I persuaded him to
shift to Postum, and it was easy to get
him to make the change for the Postum
is so delicious. It certainly worked won-
ders for him.

"We soon learned that Postum does
not exhilarate or depress, and does not
stimulate but steadily and honestly
strengthens the nerves and the stomach.
To make a long story short, our entire
family have now used Postum for eight
years, with completely satisfying results,
as shown in our fine condition of health,
and we have noticed a rather unexpected
improvement in brain and nerve power."
Name given by Postum Co., Battle
Creek, Mich.

Increased brain and nerve power al-
ways follow the use of Postum in place
of coffee, sometimes in a very marked
manner.

Look in each package for a copy of
the famous little book, "The Road to
Wellville."

"Oh, father! these pretty blossoms are
very wicked, I think.

"Had there been no Garden of Eden,
there never had been a fall;
And if never a tree had blossomed, God
would have loved us all."

"Hush, child!" the father answered,
"By His decree man fell;
His ways are in clouds and darkness, but
He doeth all things well.

"And whether by His ordaining to us
cometh good or ill,
Joy or pain, or light or shadow, we must
fear and love Him still."

"Oh, I fear him!" said the daughter,
"and I try to love Him, too;
But I wish He were kind and gentle—
kind and loving as you."

The minister groaned in spirit, as the
tremulous lips of pain,
And wide, wet eyes, uplifted, questioned
his own in vain.

Bowing his head, he pondered the words
of his little one.

Had he erred in his life-long teachings?
and wrong to his Master done?

To what grim and dreadful idol had he
lent the holiest name?

Did his own heart, loving and human, the
God of his worship shame?

And lo! from the bloom and greenness,
from the tender skies above,
And the face of his little daughter, he
read a lesson of love.

No more as the cloudy terror of Sinai's
mount of law,

But as Christ in the Syrian lilies the
vision of God he saw.

And as when, in the clefts of Horeb, of
old was His presence known,

The dread, ineffable glory was infinite
goodness alone.

Thereafter his hearers noted in his pray-
ers a tenderer strain,

And never the message of hatred burned
on his lips again.

And the scoffing tongue was prayerful,
and the blinded eyes found sight,
And hearts, as flint aforetime, grew soft
in his warmth and light.

—John G. Whittier.

TRUE GIVING.

This story is told of Henry Thornton,
who was a most generous giver to good
causes. A visitor called on him one day
and asked for a special subscription for
missions, and he made out a check for
\$25. Before the ink was dry a messenger
boy came in with a telegram. Henry
Thornton opened it, and the visitor no-
ticed that his face turned very pale and
his hand trembled. He said to the vis-
itor, "I have received terrible news. I
have lost thousands of dollars. Give me
back that check." It was hard to give it
back, as, of course, the visitor expected
to see it torn up. But Henry Thornton,
on receiving it, changed the \$25 to \$250,
"God has taught me that I may not
much longer possess my property, and I
must use it well." That man had chosen
the true way to contentment. Content-
ment is always possible when we keep an
open mind to be taught of God, and real-
ize that in everything we are His stew-
ards.—"Baptist Commonwealth."

WAISTS

Of Flannel or Mohair

JUST a few of the styles, to give an
idea of what this showing offers to the
woman who wants a pretty and styl-
ish WAIST without paying very
much for it:

Waists of Flannel special at \$1.00.
Black, red, navy, tan or gray; half-lined;
wide plait down centre, tucks to bust-line,
trimmed with fancy metal buttons; full
sleeves and a new stock.

Waists of Flannel special at \$1.75.
Black, navy, red or gray; tucked blouse
front, vertical tucks in back; full sleeves;
stitched cuffs and collar.

\$3.00 Waists of Mohair at \$2.00.
Black or navy with white dots and elaborate
stitching in white; full blouse front, with
broad box plaits, trimmed with buttons;
French back, bishop sleeves, new tab collar.

Waists of Flannel special at \$2.25.
Black, red, navy, gray or green; one style
has stitched plaits, trimmed with buttons,
and the other has a yoke with tucks below;
inverted or French back, full sleeves,

\$4.25 Waists of Mohair at \$2.50.
Black or navy blue with white polka dots;
lined throughout; tucked blouse, full
sleeves; stitched cuffs and new collar.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

"How noble and good is Lady Exe-
ter!" a guest of the house had exclaimed
when some kind act of the hostess had
been accidentally revealed. "Yes," as-
sented the retainer, with enthusiasm, "I
never look at her ladyship without say-
ing to myself, 'That is a fallen angel.'"

The
New Century

TYPEWRITER

does the **BEST WORK** and lots
of it, **EASILY.**



Strong, Thoroughly Built,
Superior in results to any other.

Write for
"THE BOOK OF THE NEW CENTURY."

AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

BEAUTIFUL FLOWERS AND PLANTS

These You may have in Abundance by Planting our Select Bulbs and Plants.

To introduce our Bulbs into many new homes we make the following

Special Offer.

For 35 cents we will send postpaid 35 grand winter-blooming bulbs, all beautiful and of decided merit. This collection includes Hyacinths, Tulips, Crocus, Narcissus, Ixias, Freesias and many others. This collection is composed entirely of new varieties and strong sound bulbs sure to give satisfaction.

For 50 cents we will send postpaid the above collection and also one Hardy Magnolia Tree which will grow and flourish anywhere and give an abundance of its grand blooms with their most exquisite fragrance.

When ordering send us the address of people interested in flowers or plants and receive a fine lot of extra bulbs free.

We invite correspondence on all matters pertaining to Fruits, Flowers or Ornamental Planting. We answer all questions free of charge.

Catalogue of Trees, Plants and Bulbs Free.

T. C. FURNAS & CO.

Box 272

Indianapolis, Ind.

THE IRON MOUNTAIN ROUTE

TO

TEXAS, MEXICO, AND
CALIFORNIA.

Dining Cars Through Sleepers

Rates, information and
pamphlets upon application

W. E. HOYT, G. E. P. A.,
335 Broadway, N. Y.

H. C. TOWNSEND, G. P. & T. A.,
St. Louis, Mo.

DIRECT LINE TO HOT SPRINGS, ARK.

New Archdale

St. James
Place

ATLANTIC CITY, N. J.

Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.

JESSE M. BUNDY, Prop.

"Hard work, cemented with good judgment, makes good building material for a successful future."

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

FLOWERS AND SHRUBS.—You should plant this Fall. Send for our new Floral Guide, just out.
The Conard & Jones Co., West Grove, Pa., Box X

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. **W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.**

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE Co., Miami, Ind. Ter.** Please mention this paper when writing.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry, 22 South Second Street, Philadelphia.**

FROM SALOON TO PULPIT. 138 pages, illustrated. 12 cents postpaid. We have 10,000 fine books to give away. Address, **Howard Book House, Elwood, Ind.**

FRIENDS WISHING TO LOCATE in the great wheat, corn and alfalfa belt, of Oklahoma, should write us for information. Well-improved farms sell for from \$25 to \$50 per acre, and ranches from \$5 to \$10. This is a Friends' community, the land is rich, and opportunities are excellent. Congenial surroundings are assured, educational facilities are excellent, and in every particular the means for establishing a comfortable home are far above the average. References gladly given. **Votaw & Setzer, Cherokee, Woods Co., Oklahoma.**

TO INTRODUCE OUR BULBS we offer to send for 35 cents thirty-five grand winter-blooming bulbs, all beautiful and of decided merit. These include hyacinths, crocus, narcissus, ixias, freesias, and many others. For 50 cents we will send the above collection, and will include one hardy magnolia free, which will grow and flourish anywhere and give an abundance of its grand blooms with their most exquisite fragrance. **T. C. Furnas & Co., Box 272, Indianapolis, Ind.**

Active participation in the duties of this world seems to be the surest safeguard for the health of body and mind.
—Lydia Maria Child.

Nature has given to me one tongue, but two ears, that we may hear from others twice as much as we speak.—
Epictetus.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as **EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT,** etc.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

T. WISTAR BROWN, Vice-President.
ASA S. WING, Vice-President.
JOS. ASHBROOK, Man. Ins. Dept.
SAMUEL H. TROTH, Treasurer.

SAMUEL R. SHIPLEY, President.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Assistant Trust Officer

C. WALTER BORTON, Secretary.

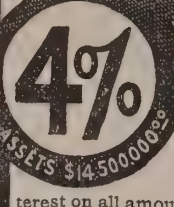
DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

BANK BY MAIL



4%

Assets \$14,500,000.00

A Safe and Profitable place for your money is an Investment Account with this bank—pay Four per cent. compound interest on all amounts from One Dollar up. Our Banking by Mail system brings our Bank to your postoffice. Write to-day for explanatory booklet, A. F.

PITTSBURGH BANK FOR SAVINGS
SMITHFIELD & FOURTH AVE
ESTABLISHED 1862 PITTSBURGH PA

OKLAHOMA FARMS

Friends desiring to locate among Friends, and near Stella Academy, should address **Votaw & Setzer**, for prices on farms and town property. Send for price list, all questions cheerfully answered.

VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

FREE HOMES IN CANADA

Friends desiring to locate in the wheat belt of the Canadian Northwest on free grant lands should communicate with **Wm. I. Moore, 60 Bleecker Street, Toronto, Ont.**, with a view to joining the Friends' Colony.

See article in *The American Friend* of Tenth month 22, page 721, entitled "Canada Yearly Meeting and the Canadian Northwest."

6% NET FIRST GOLD MORTGAGES

on improved **RED RIVER VALLEY FARMS.** Loans to actual settlers ONLY. 21 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over \$400,000 invested. None but **SAFE, PROMPT-PAYING** loans on my books.

WILLIAM T. SOUDER, Financial Agent
309, 310, 311 Century Bldg., Minneapolis, Minn.

Acker has them—your
Thanksgiving Groceries.

The man who does not love his neighbor as himself is not the friend of Christ.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Winter term begins First month 5, 1904

SAMUEL H. HODGIN,
Principal.LINDLEY M. STEVENS,
Superintendent.**WHITTIER COLLEGE**

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community,—morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

SHORTHAND TAUGHT BY MAIL

or in school. Each student receives personal attention. Moderate rates. Write for full information

PROVIDENT SCHOOL OF SHORTHAND

805 Provident Building Philadelphia, Pa.

LEARN PROOFREADING.—A profession that offers literary opportunity with pecuniary profit is one that intelligent people desire. We, the original proofreading school, can prepare you for the work more thoroughly than any other.

HOME CORRESPONDENCE SCHOOL, Philadelphia.**STENOGRAPHER
GEO. B. COCK**

Girard Building and 216 W. Coulter Street.

Telephones.

Our Subscribers are invited to use the column of Subscribers' Wants (See page 802). It will be found useful for many purposes—renting property, selling goods, securing help or positions, for advertising boarding-houses and hotels, and for almost everything where good results are expected at a small expenditure.

10 BEAUTIFUL PICTURES FREE

In order to introduce our **QUAKER OINTMENT** into every home where **THE AMERICAN FRIEND** is read, we have decided to make the following liberal offer. To every person sending us 25 cents for one box of **QUAKER OINTMENT**, and 4 cents extra to pay postage, we will send absolutely free the following 10 pictures. These pictures are gems of art. For picture study, art collections, gifts and home decoration, they are of great value. The Last Supper, Christ in Gethsemane, Christ Taken Captive, Christ Before Pilate, Christ Bearing the Cross, The Crucifixion, Entombment, In the Sepulchre, The Ascension, Transfiguration. It is costing us a great deal of money to advertise in this way, but we trust you will be pleased with our liberality, and will favor us with an order for a box of our ointment, and get these 10 beautiful pictures free. **QUAKER OINTMENT** is the best known remedy for catarrh, eczema, and all skin diseases. Rev. Asa Woodard, pastor Friends' Meeting at Butlerville, Ind., says: "I am using **QUAKER OINTMENT**, and find it an excellent remedy." Mrs. Clara Chaney, Rural Route No. 3, Warren, Ind., says: "I have never found anything as good as **QUAKER OINTMENT** for catarrh, sores and skin diseases." Send us your order to-day. Quaker Ointment sent to any address upon receipt of 25 cents.

DAVIS MFG. CO., Butlerville, Ind.**HIS FIRST DAY AT SCHOOL.**

She lost her little boy to-day;
Her eyes were moist and sweet
And tender, when he went away
To hurry down the street.
She stood there for the longest while
And watched and watched him; then
She said—and tried to force a smile—
"He'll not come back again."

Inside the house, her tears would come;
She sank into a chair
And sobbed above the battered drum
And trumpet lying there.
The sunshine stole into the place—
It only made her sad
With thinking of the pretty grace
His baby tresses had.

She minded all his little ways;
She went to see his crib
Up in the attic; then to gaze
At platter, spoon, and bib,
And all the trinkets he had thought
So fair to look upon—
Each one of them this murmur brought:
"My little boy has gone."

She wandered through the house all day,
To come on things he'd left,
And O, she missed his romping play
And felt herself bereft!
When he came home, with shining eyes,
To tell of school's delight,
She kissed and held him motherwise
With something of affright.

This is the pain in mothers' hearts
When school days have begun;
Each knows the little boy departs
And baby days are done;
Each mother fain would close her ears
And hush the calling bell
For, somehow, in its tone she hears
The sounding of a knell.

—"Chicago Tribune."

Two Irishmen who had not met for years ran across each other in Derby, and, after a period of handshaking, adjourned for some moist congratulations. "Long since we met, Pat, isn't it? Great lot of things have happened since then."

"Yes, indeed. Look at meself. Sure it's married I am," replied Pat.

"You don't tell me!"

"Faith, and Oi've got a fine, healthy bhoy, and the neighbors say he is the very picture of me."

O'Grady looked at Pat, who wasn't built on the lines of a prize beauty.

"Och, well, what's the harrum, so long as the child's healthy?"—Selected.

**LIFE OF STEPHEN GRELLET
BY WILLIAM GUEST.**

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street Germantown, Pa.

**WILLIAM S. YARNALL
Manufacturing OPTICIAN**

118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or, rather, in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

**Stenography, Typewriting,
Mimeographing and Reporting**

LYDIA ARETE CONN,

805 Provident Building, Philadelphia, Pa.

**STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.**

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.

Phone No. 3-33-00

**BREAD MACHINE**

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted.

Scientific Bread Mach. Co.
(CYRUS CHAMBERS, Jr.)
522 & Media Sts., Philadelphia

A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.

BELL TELEPHONE.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.

2 each, per week.

Address ELIZA H. WORRELL

Phone Spruce 33-55.

Clerk.

**HOTEL
EMPIRE**Broadway and
63d Street,
N. Y. City.

A FAMILY AND TRANSIENT HOTEL.

Rooms \$1.00 per day and Upwards.

Telephone in every Room.

Fireproof. Accessibly Located. Large Library.

Moderate Rates.

Orchestral Concerts every evening.

All Cars Pass the Empire.

Send for Booklet.

W. JOHNSON QUINN.

Kitchen OutfitsAt Reasonable
Rates**J. FRANKLIN MILLER**

1626 CHESTNUT STREET

Free delivery in city and suburbs.

OSTEOPATHYEDWARD D. BURLEIGH
ALEXANDER STETSON

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.

Bell Telephone

Consultation free.

S. F. BALDERSTON'S SON**Wall Paper and
Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

2 S. 9th St., (above Chestnut, opposite Post Office.)

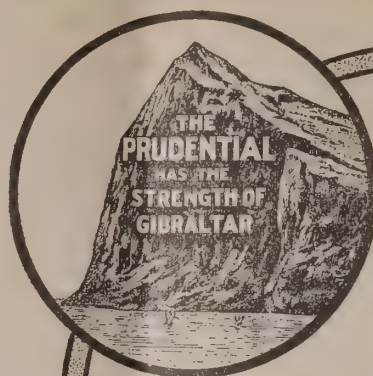
JOSEPH G. FOGG**UNDERTAKER AND EMBALMER**

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W.

PHILADELPHIA.

Suburban orders promptly attended.

**Insure
Your
Life
in
The****Prudential**

The Great Protector of American Homes.

INSURE NOW.

The Prudential Insurance Co. of America

JOHN F. DRYDEN,
President.Home Office:
NEWARK, N. J.Write for Particulars of
Policies—Dept 67.

THE MOST POPULAR IN USE

ESTERBROOK'S STEEL PENS.

150 STYLES TO SUIT ALL WRITERS. ALL STATIONERS HAVE THEM.

26 JOHN ST., NEW YORK—AND CAMDEN, N. J.

Mortgages Net 6% in North Dakota

THEY are the best, gilt-edged, rock-ribbed, guaranteed 6% investment in America. Safe as government bonds and pay better.

I have been selling these mortgages for 18 years, and have never had to foreclose, and never lost a cent of principal or interest for a single customer.

I personally know every farm covered by the mortgages, as well as the farmers giving them. I know them both to be right, or I have nothing to do with them. Their land is increasing in value every day, thus increasing the value of the security.

I collect both the interest and principal free, and remit in New York exchange, without the least trouble or bother of the customer.

I will be pleased to put you in the way of finding out all about me. Write me for further information.

WALTER L. WILLIAMSON

Investment Banker

LISBON, NORTH DAKOTA

American Friend

Vol. X

ELEVENTH MONTH 26, 1903

No. 48

PAID

EDITORIALS.—What is the Best Thing
to Do with a Life?—The Republic
of Panama.—Some Good Books for
Bible School Teachers.—Editorial
Note 807

Friendliness 808
Delia Rees.

SOME VIEWS ON PRESENT TOPICS:
Modern Methods of Evangelism . . 809
J. G. Patton.

THE INTERNATIONAL LESSON 811
Lesson for Twelfth month 6, 1903.

CHRISTIAN ENDEAVOR 812
Topic for Twelfth month 6, 1903.

MISSIONARY DEPARTMENT 812

CORRESPONDENCE 813

THINGS OF INTEREST AMONG OURSELVES, 813

BORN.—MARRIED.—DIED 814

EVENTS AND COMMENTS 815

THE MYSTERY.

*We sow the glebe, we reap the corn,
We build the house where we may rest,
And then, at moments suddenly,
We look up to the great wide sky,
Inquiring wherefore we were born—
For earnest, or for jest?*

*The senses folding thick and dark
About the stifled soul within,
We guess diviner things beyond,
And yearn to them with yearning fond;
We strike out boldly to a mark
Believed in, but not seen.*

*And sometimes horror chills our blood
To be so near such mystic things
And we wrap round us, for defense,
Our purple manners, moods of sense—
As angels, from the face of God,
Stand hidden in their wings.*

—ELIZABETH BARRETT BROWNING.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA



Detail from the Painting by J. Pettie, R.A.
"GEORGE FOX REFUSING THE OATH AT HOLKER HALL"

IMAGINATIVE PORTRAITS OF George Fox

IT may sound like a contradiction in terms to speak of imaginative portraiture, but in this case it is not so by any means. We have portraits of George Fox of undoubted authenticity, yet no one can doubt, after a careful comparison of these with the portraits which we owe to the imaginative genius of great artists, that, considered as revelations of the true inner man, these latter are fully as authentic and infinitely richer.

The portrait by Lely is of Fox at rest. Some sympathetic imagination is needed to see the hero and the magnetic leader in that quiet face. But in the magnificent conception by Pettie we see manifestly the same man, but with all his deepest nature stirred by the cruel trial of the faith that is in him.

Again, the familiar portraits of Fox make the discerning observer wonder that the far-seeing wisdom of his later years,—the wisdom of the organizer, the guide, the moderator,—could reside behind that brow. But in the noble portrait bust by Robert Spence, we can see these qualities visibly embodied. So also in Spence's picture of his disputation with the bailiff's son, we see and feel the intense gaze of those piercing eyes.

All the authentic, as well as the best imaginative portraits of George Fox, are given in "George Fox: an Autobiography," by R. M. Jones. Two volumes, 600 pages, extra cloth, gilt top, twenty-four full-page plates, post-paid, \$4.00 net.



There is a right way and a wrong way to wash flannel outing garments. Try this—the right way:

Cut some Ivory Soap into shavings and dissolve; add this to the water and wash quickly by repeatedly immersing in the suds and drawing through the hands. The water for both washing and rinsing should be warm, never hot or cold.

Wring, stretch into shape and hang to dry in a place where there is no exposure to wind, sun, too hot or too cold air. Iron before they are entirely dry.

Shrinking is caused by the interlacing of the wool fibers, that have small, sawlike teeth which catch on each other. In washing, therefore, it is desirable to keep the material well stretched out to prevent the fiber from becoming matted. A washboard should not be used, nor should the soap be rubbed on. Pure soap and an even temperature are essential.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, ELEVENTH MONTH 26, 1903.

No. 48.

NOTICE.

New Subscribers to THE AMERICAN FRIEND may receive the paper the remainder of this year and the whole of next year for \$1.50. Sample copies will be sent free. Address,

*THE AMERICAN FRIEND,
718 Arch St., Philadelphia.*

WHAT IS THE BEST THING TO DO WITH A LIFE ?

EACH one of us has a life to give to something. We are making one passage through the world. To us ourselves this particular passage of ours is of momentous importance. We know, of course, when we really think about it, that our pilgrimage is a very short one, soon to be finished. The last event in our short warfare will come quickly. A little circle of intimate friends will be deeply affected, and to them the loss will be a very real one. But it will mean extremely little to the great busy world, which will hardly have time to read our brief epitaph. Oblivion will soon swallow us up and the places that have known us will know us no more. If our immortality depended upon the memories which we leave behind, how few would have any chances for immortality at all. No, it is our fate to be forgotten. A man may leave a legacy to provide for the placing of flowers on his grave, but who cares really for a memory secured in such artificial ways?

Under these circumstances what is the best thing to do with a life? How can it be invested so as to produce a permanent influence in the world? The best thing to do is to put your life into something which is going on after you are no longer even a name among men. What could be more insignificant in itself than the minute polyp which makes the coral? One of these little lives, isolated and cut apart from its family tree, would be of all things useless. But each one adds its life and so helps to raise from the bottom of the sea the buried foundation of an island which could never have been without these unremembered lives which have contributed themselves to the vast plan.

So the mother who is hardly heard of among the multitudes may be putting her life into a family of

sons who will be pillars of society when she sleeps the long sleep, and through the moral fiber of these sons whom she trained her life will go on to generations yet unborn. And even after she has been forgotten in the family tree, and no memory of her lives in book or story, her life will be going on in the noble race which she helped produce, and something from her devoted life will show itself in the stock for centuries. The teacher is another illustration. His scholars will forget much which he teaches them. They may even forget him altogether, and call themselves "self-made men." But nevertheless, if so be he taught them well, some of his truth, yes, more, something of his own life has gone over into them, and so has a permanent place in the world—after he dies and is forgotten.

It is still better seen, if the life is devoted to some permanent institution or growing organization. George Fox, for example, lives not only in the books he wrote, and in the direct influence which his life set going. He put his life into a Society which has shaped the lives of thousands of persons who have never read a line which he wrote. All the founders of great movements have made a permanent investment of their lives, and they go on changing the world, whether the world remembers their names or not.

But some one will, of course, ask: "What about us, who are neither mothers nor teachers, nor 'founders'? How can we common folks put our lives into something permanent?" Isn't there some institution, or society, or church, or social reform into which your life could be put, and so be made a part of a permanent movement? No institution or society can live on its founder alone. It lives and goes on because a succession of men and women consecrate themselves to it and add themselves to the long chain of lives which make it a permanent power.

The moment one of us has helped produce a vital Friends' meeting in a community where we live, we have prolonged our lives and our influence and made them as permanent as the Church itself is. This is just the difference between independent disconnected activity and work which goes to produce a growing fellowship and a living organization. It is just be-

cause we see all this that we make so much of denominational loyalty, and of devotion to the Church of which we are organic parts.

THE REPUBLIC OF PANAMA.

WE have already expressed our sincere regret and sorrow over the part which our nation has taken in the Panama affair. Every scrap of information which has since been given upon the steps which led up to the "revolution," and all the light which has been shed upon our action and attitude in the matter have increased our sense of humiliation. It is a chapter of history which will make future lovers of our country blush, as we now do when we read the events which led up to the shameful war with Mexico, more than half a century ago.

Nevertheless, whether the steps have been straight or crooked, the Republic of Panama has probably come to stay. Its parent cannot win it back by love, and is not allowed to win it back by force. It will, during the next few years, be an important spot on the map. Its territory covers about 30,000 square miles, and supports about a quarter of a million of inhabitants. They are said to be an energetic, hard-working people—i.e., for a tropical country. They are a mixed race, the union of Spaniards and Indians. Their main pursuits are agriculture and cattle raising, the exports of the land being of an extremely varied sort, including among many other things coffee, bananas, rubber gum and pearls. The little country possesses two important harbors, Colon and Panama, on the Atlantic and Pacific coasts respectively, which even now are very busy seaports. But their importance and activities will be many times multiplied when the two oceans are united by the canal for which this "revolution" is preparing the way.

SOME GOOD BOOKS FOR BIBLE SCHOOL TEACHERS.*

WOULD that every one of our Bible School teachers might read these two splendid books by Burton and Matthews. The first effect of reading them would be to make our teachers dissatisfied with their present teaching. The next effect would be inspiration and help toward greatly improved methods. In a general way most persons who are endeavoring to teach the Bible realize that they are not as successful as they

would like to be, but they hardly ever examine into the real reasons for their lack of power. They take it as a matter of course, something, perhaps, which cannot be remedied.

It would be a comfort to such teachers to learn just where and why they are missing the mark, for until that is discovered there is little chance of true progress. "Principles and Ideals for the Sunday School" will help any thoughtful reader to see what makes a good teacher, and it will put something new into every person who has a serious purpose to make the Bible mean a great deal to young people. The "Constructive Studies in the Life of Christ" is almost indispensable to any one who wishes to make a thorough study of the Gospels with a class. We want also to recommend to all who are teaching children of twelve or under to get Sarah Dawes' "Bible Stories for Young People," published by T. Y. Crowell & Co., New York City.

EDITORIAL NOTE.

IF any of our readers, or any groups of Friends, are planning to study missions and mission work this winter, they will find their work greatly assisted and furthered by two excellent contributions to missionary literature which have been made by Harlan P. Beach, Secretary of the Student Volunteer movement. They consist of two volumes, entitled "Geography and Atlas of Protestant Missions." The first volume sets forth the environment, forces, distribution, methods, problems, results and prospects at the opening of the twentieth century. The second volume contains maps of all missionary countries on the globe, with full statistics and complete indexes.

FOR THE AMERICAN FRIEND.

FRIENDLINESS.

BY DELIA REES.

The word friend grows deep with meaning to us all as the years work themselves by in our experience. Helpers of inestimable value they are as they share their very life with us, to the nobler and higher development of our own. Throwing their light on our darker paths, they share our joys, help us to bravely and wisely lift the new loads and patiently carry burdens that have long hung heavy. And when they did not fully understand us, and could not give light, and were unable to add strength or impart wisdom or compass our special need, yet by the greatness of their own hearts and lives threw around us an atmosphere of sympathy and wholesome confidence, in which we could live and wait for the longed-for light or strength or opening of the ways, until patience had done some of her perfect work in us, and we began

* "Principles and Ideals for the Sunday School," Burton and Matthews; "Constructive Studies in the Life of Christ," Burton and Matthews. Published by the University of Chicago Press.

to find our bearings and were able to see clearly the direction we were to take. How they stood by us in our transition times, when by forces which we could not control the old in us was compelled to give place to the new, when the germ of truth within was starting up for new growth and seeking larger expression in life, when we could no longer honestly say the things we once said, and were yet not far enough on to know what to say instead, and had to just wait and think and pray and watch and wait again until sometimes

"The heart grew sick with waiting,
Ere it learned what life could teach."

God be praised for such friends, who, when we came to the parting of the ways, and the atmosphere was murky and the light within did not shine clear, and we did not know which way to take, believed in us, and in the face of our mistakes fully expected that in the last analysis we would take the right course, whose very confidence in God and in us made it possible for us to find the right. All of us who have tried with purpose to make life's walk a righteous one have occasionally, at least, tasted such friendliness, and know within ourselves that it was an important factor in holding us to the truth and enabling us to step into the larger place and the clearer light, where we rendered more efficient service to mankind. But these tried and trusting friends, who by what they are pull us through our dangers and cause us to enter larger and nobler life, are very few, are they not? That question it was that caused me to attempt this article. And I will at once answer, yes, all too few, and such friendliness all too rare, and I may further admit the inborn desire and conscious need of being myself a better friend to all who seek in any way for light and truth, that they may understand righteousness and follow God.

I deeply yearn to learn always to put away prejudices and suspicions and be a helper of every man's faith. It is much easier for us to lord it over another's faith than be a helper of the same. And we cannot do the latter without this spirit of real friendliness, without a confidence in each other which is stronger than our prejudices. There is great need of this friendliness in the Friends' Church. We need a confidence in the purposes of others which is wiser and stronger than our suspicion of the wisdom of some of their words and deeds. With the questions that confront the Church to-day and with the various and varying positions which we find ourselves in concerning these questions there is need and opportunity for real friendliness. For, until we are willing to know each other face to face, hand to hand, and heart to heart, we cannot work together for the highest and best interests of all. In different sections of our country there is considerable difference in the expression of truth, in manner of worship and method of work, but we are one body and the spirit of friendliness must pervade the body, for without it we shall be wholly unable to understand the other man's point of view, and consequently shall fail to give him our own point of vision.

To stand aloof from each other with critical spirit will never make of us an effective working force. Let us give ourselves to knowing each other in the spirit of friendliness, willing to hear and receive and willing to impart in the discussion of the Church's problem and the world's need. We shall live and work all the better for having fairly and kindly listened to another's faith, or purpose, or plans. The man that can quietly listen and fairly hear will surely get clearer and larger views himself, though he may be unable to receive as his own that which he hears, and the spirit of fairness and friendliness will go far toward opening the door for him to utter what is to his own soul, truth and light, and win others from error. Some one has said, "All that truth asks is a fair field and no favor." We greatly need to realize that it does not need the defence of our prejudices nor the aid of religious bigotry. Let us make room for its unfolding and growth by the practical exercise of sincere friendliness toward all. And this is not giving place to error, but is rather the only way to overcome error, by fairly letting in the light on and from every side. Let us remember that, whether conservative or liberal, whether believing in this method or that, however widely differing in our views as to work and worship, without the spirit of friendliness, we may be very religious, but certainly not Christian.

New York.

Some Views on Present Topics.

MODERN METHODS OF EVANGELISM.

BY J. G. PATTON.

[Extracts from an article in "The Christian Work and Evangelist."]

How is the world being instructed in the Gospel? The answer to this question has not only to do with the plan and mode of presenting the glad tidings, but it has also to do with the subject matter to be set forth. What is the Gospel of to-day? Is it a new Gospel in comparison with the Gospel of the last century? Is it a new Gospel from that of apostolic times? Some leading theologians and preachers hold that our age is the best age the world has ever beheld except the age of the apostles. Our exegetes, grammatical, etymological, historical and philosophical, are all trying to understand the apostolic intent of the kingdom. They desire to lead us back to apostolic times, to give to us apostolic data of the Gospel. They are trying to give us the real Jewish and heathen world; at the same time they are setting before us, or trying to set before us, the real Peter and the real Paul. If they have the true conception of the apostles, then is the Church of to-day getting near the apostolic Christianity. The Master's Gospel is the Gospel for an age of doubt; it is the Gospel for an age of faith; it is the Gospel for an age of materialism like our own age. His message comes to us with a little clearer and stronger authority than that of his immediate followers, though they were all in-

spired evangelists. His own person and life were the fulness of the glad tidings from heaven to a lost world. How do we approach the person of our blessed Redeemer? By faith, of course; yet faith is begotten by study and hearing. It is agreed, I think, by us all that the nearer we get to Isaiah and all the Messianic prophets of the Old Testament, and to the apostles of the New, the nearer we get to the spirit of Jesus the Christ.

The Gospel is really what Christ thought, and what He thinks in men who are living in Him. If He should be manifest in one incarnate, human and divine person in our age and should evangelize as He did while here upon earth, He would no doubt have the same truth, the same life and the same way to present as He did then. His mode of expressing the truth would be in keeping with the language of to-day. Language changes, and truth has many vehicles by which it is conveyed. Life springs forth from every branch of the living vine and springs forth into the more abundant life. Thought life, in which ideals abound, must precede all forms of setting forth existence. The true evangelist must know Christ. He should spend years, if need be, as did the master-evangelist, Paul, in silent times with Christ. There is a place for such an evangelist in our age. He may have his idiosyncrasies; he will not offend by these if his methods be Christlike.

Evangelists of the emotional order can still be found by churches seeking such men and women—for women are now reckoned as good evangelists when they are good. At least a great number of our churches recognize the worth of women evangelists. A meeting of this order, which takes in its grasp the emotional nature, lifts up the Church into the upper atmosphere of Christian life. There must be a descent from such a dizzy height. The descent is perilous to the Church. Those who have been lifted the highest often fall the lowest. Yet true religion has much to do with the emotional nature, and if we cannot sometimes ascend to the Mount of Transfiguration, we cannot bear the strain of the Valley of Humiliation. Much as men's feelings are, so will be their decisions for or against the new life in Christ. A very little feeling may cause a strong-minded man to put off the day of his return to God. Even so clear and vigorous a thinker as Herbert Spencer, in his last work, "Facts and Comments," has a chapter on "Feeling versus Intellect." In this chapter he distinctly holds that heart culture is the prime necessity of the hour, that the intellect is trained to the extinction of the feelings. "It is assumed," says Spencer, "that when men are taught what is right they will do what is right, that a proposition intellectually accepted will be morally operative." Many men attending our churches faithfully, it may be, have not accepted Christ as their Saviour. They know there is no other way to be saved; they will give assent to your plea with them that they should be Christians, that it is right for them to give their lives to Christ. Yet they refuse to do so. Their feelings need to be

moved. While mere emotionalism in revival work is entirely a false method, yet the need of to-day is more heart-to-heart preaching. Not less intellect, but more heart, in the pulpit would improve church worship.

The personal method is the best of all methods. It may have as many methods as there are evangelists in the local church or churches. Each member of the Church should be an evangelist, at least so far as bearing the truth to other men is concerned. Cottage prayer meetings may be the means of great good in promoting revivals. They help personal work. Apostolic evangelization was for the most part carried on in the home. Cottage prayer meetings resulted in churches being organized. Family prayer, which a half century ago was much practiced in this community, has now almost ceased to be observed. What children are now taught in the home by their parents to confess Christ, to love and obey him as their Saviour?

Work among children, however, is now being taken up by the churches as never before. The Sabbath School has supplanted catechetical instruction by the pastor. The modern method for the child is perhaps the better one, but very careful work in evangelization is needed here. It is altogether wrong to keep children up till late at night in revival services. Their young minds cannot well stand such a strain. If the work is well done in the home and in the Sabbath School, then there will be few children to reach in the special revival services. But with all our good plans, there are so many breaks, so many failures to carry them out, that it is right to make special efforts in the revival services of the Church to reach the children. In work for children we need the clearest and simplest kind of preaching and instruction in the way of salvation. A child should know that it is a sinner in God's sight. At the same time it should be taught to love Jesus and to keep busy in serving Him.

We can lay down no rule or method of procedure for evangelistic efforts in all the churches and communities of our time. Any local method pursued must not neglect the personal method. Crowds may be gathered, to be religiously revived, but men are saved one by one. Due place must be given the Holy Spirit in any method. His place is the first place. We must give Him that place, and not only be willing but anxious that He work when and where He will. No revival of the Lord was ever inaugurated without the Holy Spirit. It is the Holy Spirit that moves us to importunate prayer for times of refreshing from the presence of the Lord.

Can any one doubt but that there will be a great revival soon in our country? From ocean to ocean there is an unrest in the churches. Just what kind of a revival it will be, we cannot tell. It may be deeply spiritual or it may be a wave of formalism. It can be, and ought to be, regenerative, and can be if the evangelism be apostolic in its character and methods. The kingdom of God confronts already a dead formalism in the Church. It must battle against an almost endless number of non-essential doctrines.

which sectarian theologians build in their perishing tabernacles of religious systems. It must cut the tap root of Spiritualism, Christian Science, so-called faith curism, apocalyptic realists, and all manner of sacerdotal cant and veneer. Well, then, why not back to the apostolic age? Will those goodly men let us into their upper room? Yes, we will be welcome there if we come to know and to do the will of God. And if we cry back to the apostles, then why not back to the evangelism of Christ? Certainly we ought to study His methods. Were not His methods more up-to-date than many of our own? Yes, in simplicity and directness we think they were. It is true that the program of Christ and His apostles for the evangelization of the world was a better one than we can devise, yet in the use of their plans let us beware also that the letter does not kill. Simple, direct presentation of the truth, heart-to-heart speaking, hand-to-hand working must make vital evangelism. A mind full of love and truth from God will evangelize many minds. The real Gospel is truth and love. It is a living word from God and His ambassador. God is in his message and his messenger. It ought to be the supreme end and aim of every church in any community that every person shall hear the Gospel and shall have a personal appeal to be saved.

Washington, Pa.

The International Lesson.

FOURTH QUARTER.

LESSON X.

TWELFTH MONTH 6, 1903.

SOLOMON'S WISE CHOICE.

1 Kings 3: 4-15.

GOLDEN TEXT.—The fear of the Lord is the beginning of wisdom.

DAILY READINGS.

Second-day, Eleventh mo. 30.—Solomon's wise choice. 1 Kings 3: 4-15.
Third-day, Twelfth mo. 1.—The choice of Moses. Heb. 11: 17-26.
Fourth-day, Twelfth mo. 2.—Joshua's choice. Josh. 24: 14-24.
Fifth-day, Twelfth mo. 3.—The excellency of wisdom. Job 28: 12-28.
Sixth-day, Twelfth mo. 4.—Which to choose. Deut. 30: 11-20.
Seventh-day, Twelfth mo. 5.—The first choice. 1 Tim. 6: 6-16.
First-day, Twelfth mo. 6.—Best knowledge. Phil. 3: 1-14.

Like the Books of Samuel, Kings were originally one book, and were divided by the Greek Jews of Alexandria, who made the translation into Greek, known as the Septuagint. Like Samuel and Chronicles, the Kings are a compilation from earlier authorities. Tradition says that the work was done by Jeremiah, but this is not at all likely. From internal evidence the time of compilation was probably between 561 and 536 B.C. Three main sources are named in the books: (1) The Book of the Acts of Solomon (1 Kings 11: 41); (2) Book of the Chronicles of the Kings of Judah (1 Kings 14: 29, and a number of other places); (3) Book of the Chronicles of the Kings of Israel (1 Kings 14: 19, and other places). The books contain a brief account of the whole regal period of Israelitish history, except that of Saul and David. The books are not properly history, but are a selection from historical accounts made for a specific purpose, to teach, "What God hath promised to the house of David He has thus fulfilled."

The histories of Elijah and Elisha are almost the only exception to the above statement, and even they are employed to enforce the general purpose.

Time.—The beginning of Solomon's reign, which was 1015 or 977 B.C.

Place.—Gibeon, a high hill where was placed the ancient tabernacle made by Moses in the wilderness (2 Chron. 1: 3). This was about six miles north of Jerusalem.

Solomon was about 19 or 20 years old. His kingdom was established, and he now began to think about building the house of the Lord.

Intervening Events.—After David's charge to Solomon, the events which took place will be found in 1 Kings 2: 12 to 3: 3.

4. "A great high place." The fact that the tabernacle was there doubtless gave it this distinction. "A thousand burnt offerings." Compare 2 Chron. 1: 2, 3, 6.

5. "In a dream." God frequently made known His will in this way. Compare Gen. 31: 11; Gen. 41: 25; Matt. 1: 20; 2: 13, 19. There were three ways recognized in the Old Testament by which the will of the Lord was expressed: by dreams; by Urim—the jeweled breastplate of the high priest; and by prophets. Of these the second was the least valued, and after David's time it appears to have fallen into disuse. "Ask what I shall give thee." These words imply the widest range. It is a question which is put before every human soul. "Ask that ye may receive."

6, 7. Solomon does not answer without thought. He mentions three things—God's loving kindness to his father, David; the fact that his own position was given him by God; and his youth and inexperience. "Little child" is used figuratively. "To go out or come in." A not uncommon expression, meaning the conduct of life or of affairs. Compare Josh. 14: 11; Deut. 31: 2.

8. "That cannot be numbered," etc. This is an oriental way of expressing a large number.

9. "Give thy servant therefore." He now makes his request. "An understanding heart." Literally a "hearing heart," or, as explained in the corresponding account in 2 Chron. 1: 10, "wisdom and knowledge." The whole tenor of the passage implies that what he asked for must rest on a moral and religious basis. He especially desired that wisdom which discerns between the false and the true, the good and the evil. He needed this because in the East the king was the judge as well as ruler, and ability to discern was a most useful characteristic. It was an unselfish request, for possession of the quality asked for would benefit others quite as much as himself. The things which he might have asked for, as enumerated in the verse, are those which from a purely selfish point of view he would have been likely to desire.

12. His request was granted in full. Moreover he would be greater in this respect than any who had preceded him, or that might follow him.

13. His request was not only granted in full, but

he was given those things, which had he been selfishly-minded he would have asked for—riches and honor, and all that accompanies them. Compare our Lord's words, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

14. "And if thou wilt walk in my ways." The promise was conditional. That "if" was an important factor. We know that Solomon did not continue to walk in the right path, and therefore he fell, and did not live to be an old man, but died when he was about 60. Compare 1 Kings 11: 1-8. "As thy father David." Not everything that David did, but what he did when his heart was right.

15. "Behold, it was a dream." He knew, however, that it was more than a dream. Solomon immediately acted on the message. He believed that God had spoken to him in this way.

PRACTICAL THOUGHTS.

1. Choice comes to every one some time, and the decision must be made.

2. It is this power of choice which makes us free agents.

3. "Choose ye this day whom ye will serve."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR TWELFTH MONTH SIXTH.

WHAT THE HEROES OF FAITH TEACH US.

Hebrews 11: 1-40.

Second-day, Eleventh mo. 30.—Faith in the cross. Gen. 4: 4-7.

Third-day, Twelfth mo. 1.—Walking with God. Gen. 5: 22-24.

Fourth-day, Twelfth mo. 2.—Faith building the ark. Gen. 6: 13-22.

Fifth-day, Twelfth mo. 3.—Faith conquering cities. Josh. 6: 1-21.

Sixth-day, Twelfth mo. 4.—Faith winning victories. Judges 7: 15-22.

Seventh-day, Twelfth mo. 5.—Faith on a journey. Acts 7: 2-5.

Our lesson committee has thrown open the doors of a marvelous picture gallery, in which we may each select a heroic figure and find in his Old Testament biography and his New Testament interpretation something that will make us better know God's plan and our possibilities. His plan is to give a sufficient revelation, a sure foundation "wherein we stand," and then a foregleam of the "better things," so that we shall reach up and press on.

Growth comes with effort and in no other way. The satisfied man stagnates. "Blessed are they that hunger and thirst," may be paraphrased, Blessed are they whose sense of better things is sharp and stirring. "They desire a better country," and it is this desire that links them to God, so that He is not ashamed to be called their God.

That man shames God who gives a cheap and easy interpretation of Christian living, naming upon himself the name of Christ, while engrossed in things of time and sense.

This cloud of witnesses gives us an example of constancy. They did not "rue back" in the moment of

trial, like boys disappointed with an ill-considered bargain. The test of heroism is not in the impulsive choice, but in the steadfast sticking to it. When men become aware of the conflict, and yet face the front, knowing that there is "opportunity to return," God sees and shows Himself strong in their behalf. Alexander Maclaren speaks of "exercising a solid, deliberate faith" in Christ. How opposed that thought is to the stimulated, hot-house faith that sometimes seems to spring up so suddenly and freshly and then perishes in the time of adversity, "because it has no deepness of earth."

The faith of some of these ancient worthies was tested by such hardships that rescue would have meant a practical resurrection; but because surrender of faith was the price of deliverance, they fixed their hopes on a "better resurrection," and obtained it, not in present accomplishment, but in the realization that faith achieves.

Faith is not unreasonable, though it transcends reason. Not one of this galaxy of saints but could have been out-argued in a debate confined to manifested and material things. In the eyes of their contemporaries they were throwing chances away, but they held fast to the unshaken logic of righteousness, and they are to-day the men of renown and of achievement of their generations, whose triumphs stand out but the more brightly for the greatness of their provings.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

Kaimosi, B. E. Africa,

Ninth month 21st, 1903.

Dear Friends:

Although the missionary who labors among the heathen meets with much that is disheartening, all is not discouragement. A few days ago my attention was directed to one of our orphan boys and another lad who lives on the station. They were discovered by one of our men to be stealing potatoes from our shamba. The orphan dropped his plunder in the patch and took to his heels, but the other, less willing to part with his stolen gain, hastily folded it in his blanket and took to the bush, but was soon captured, and, with the other youthful culprit, brought to me. After a little talk with them about the all-seeing eye of God, and how, although perhaps not discovered by man, He watches and knows our every action, whether good or evil, I thought a suitable punishment would be the tying of their guilty hands. As they stood the remainder of the day tied together with hands behind them they had opportunity to ponder well their ways. The instruction given in the morning gospel service on that particular morning had been from Rev. 3: 20: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him,

and he with me." It was soon very evident that the teaching had not been forgotten by all who heard it, for I soon heard some of the older orphan boys talking among themselves and to the prisoners something after this wise: "The reason that these boys stole potatoes and are being punished is that Shetani (Satan) is in their hearts and tells them to do bad and they have to do it. This is just what the white man told us this morning; that if we don't let the Lord come in and send Satan out we cannot do right, but will have to do what the evil spirit tells us to do." Although the ones who applied the truth to the guilty parties in this case have not had Satan expelled from their own hearts, we rejoice in the belief that the Light is beginning to penetrate their darkened hearts, that little by little they are getting under the weight of the Gospel message. We hope the day is not far distant when some of these will know of sins forgiven, of communion with our Saviour, and will be able, from a heart experience, to tell their brothers in heathendom of the gospel of Christ as "the power of God unto salvation to every one that believeth." I believe most firmly in native evangelization for Africa. The Christian European must get them started and continue his labors amongst them; but what are a few scattered missionaries amongst the hosts in heathen darkness unless aided by the native? and what would native conversions amount to if not thorough enough to cause the recipients to go and tell what great things God hath done for them? Pray with us that very soon some of these who have been hearing the gospel message day after day may receive pardon for sins, and, energized by the Holy Spirit, go forth to proclaim liberty to these captive multitudes in Kavirondo.

Yours for the spread of the gospel,

EDGAR T. HOLE.

Great souls have wills; feeble ones have only wishes.—Chinese Proverb.

Correspondence.

Editor AMERICAN FRIEND: The enclosed minute should have been included in the report of our yearly meeting. It reads as follows:

"After the withdrawal by the Temperance Committee of Baltimore Yearly Meeting of the proposed minute relating to the exercise of the elective franchise, the clerk was directed to prepare a minute which should express the sentiment of the meeting on the question. The following minute was presented by him at a later session as a part of the minute of advice which will be printed in the minutes of the meeting, and be mailed as a separate document to members who were not present at the time:

"The reports gave an encouraging account of the work done in the several meetings by the Peace and Temperance Committees. Statements were made in the various epistles relative to the concern of the different yearly meetings for the suppression of the traffic in intoxicants, and it is greatly desired that the membership of this yearly meeting be found in the front ranks of those who are laboring to that end.

"Those members who have the right of franchise are urged to be careful to exercise that privilege in a careful and conscientious spirit, ever mindful that the elective franchise is a sacred trust, and that it should be used as in the sight of the Lord and for the advancement of righteousness." J. R. C.

Things of Interest Among Ourselves.

Mary Sibbitt, of Kansas, lectured on temperance at Bear Creek Meeting, Iowa, the 10th inst.

Lindley M. and Elizabeth Ferris Stevens attended the Friends' Meeting in Washington on the evening of the 12th instant.

Dr. Richard Haughton, of Richmond, Ind., had acceptable service in Friends' Meeting at Knightstown, Ind., the 15th inst.

Daisy Barr, of Greenfield, Ind., held services at Snider, an auxiliary of the Knightstown Monthly Meeting, on the 14th inst.

A successful series of meetings is in progress at West Oak, near Glenwood, Iowa, conducted by B. F. Talbott and wife, of Marshalltown, Iowa.

Minnie Bassett has settled at Carmel, Ind., where she is engaged in pastoral work in the meeting at that place. This will be her address for the future.

A recent item of news spoke of Joseph Lamb as a native of Mexico. This is a mistake. He is a citizen of the United States, though his wife is a native Mexican.

J. L. Spicer, the superintendent of evangelistic work of New York Yearly Meeting, visited Monkton Ridge, Vt., recently, and gave his lecture on "The Quaker of the Olden Times."

James K. Carter, whose obituary appears in this issue, was born in a log cabin in Hendrix County, Ind. He early moved to New Providence, Iowa, and settled on a farm where he has lived an exemplary and telling life since 1878.

J. Perry Hadley, field evangelist for the Christian Endeavor Union of Kansas Yearly Meeting, writes from Sterling, Kan., on the 14th inst.: "I am in the field; left home two weeks ago. Send me a few copies of THE AMERICAN FRIEND to Haviland, Kan. Will be there in about ten days."

William J. Sayers, of Fall River, Mass., and Tennyson Lewis, the local minister, recently held a series of meetings at South Wabash, Ind. The preaching was powerful, and sixteen professed conversion, all promising young people. Nearly all of them who were not already members joined with Friends.

Friends at La Porte, Ind., are now meeting in their new meeting house. Special dedicatorial services were conducted on the 11th ult. by Thomas Brown and Frank Moorman, who is now local minister. A hearty invitation is now extended to visiting Friends to come and worship in the meeting.

Charles M. Woodman, resident minister at Friends' School, Providence, acceptably attended Smithfield Quarterly Meeting, held at Woonsocket, R. I., on the 12th inst. At the Bible School conference, held on the preceding evening, he spoke on "The Fundamental Need of the Christian Endeavorer." The address was an interesting one, and applicable to workers in every line of Christian effort.

A double wedding anniversary was celebrated at the home of Calvin Bond at Carmel, Ind., the 9th inst., it being the golden wedding of Calvin and Margaret A. Bond, and the silver wedding of their daughter and son-in-law, William C. Hill and wife, of Westfield, Ind. Calvin Bond, now 73 years old, came to the community in 1849 from Wayne County, Ind., where his early youth was spent.

His wife is a daughter of Wm. and Betsy Murphy, who settled near Carmel in 1834, but are not now living. They were married in Richland (now Carmel) Monthly Meeting. Joshua M. Perisho and wife, of that place, who were their waiters 50 years ago, were present at and stood with them again at the anniversary while the former ceremony was repeated. James G. Small, who read the marriage certificate at the time of the marriage, is living with his family in Kansas, and was unable to be present. The marriage certificate was read by Elizabeth C. Symons, a sister of the wife of James G. Small, who also sent a poem which she had written appropriate to the occasion. The parents of each of the elderly couple were of about the same age, and married in the same monthly meeting. Each formerly had 15 uncles and aunts, and at the time of their marriage each had 11 uncles and aunts; each had an uncle and aunt that left no children, and at this time each has a brother, but no sisters. The daughter and husband, who celebrated their 25th anniversary, had attending them their waiters of 25 years ago, both still unmarried. They are J. A. Hedgecock and Margaret Coffin, of Westfield. Several presents suitable to the occasion were received, and the guests who ate the wedding dinner with the two couples with as many more who came in during the afternoon had a very enjoyable time.

Encouraging reports come to us from our friend M. Z. Kirk, who is at the head of the Union Book and Bible House, Denver, Col. Business is good, much better than last fall. Many of our readers will recall the time when he was connected with THE AMERICAN FRIEND, and rejoice with us in his good fortune.

Fred T. Coppock closed a very successful series of meetings of eleven sessions at Stella Academy, Oklahoma Territory, on the 16th instant. There were 81 professions of definite blessings, 44 renewals, 18 conversions and 19 sanctifications. More than 90 per cent. of the students of the Academy are now professed Christians. At the closing session, with a full house, only a few remained in their seats when the Christians were asked to stand.

Glens Falls Quarterly Meeting, held at Glens Falls, N. Y., the 13th to 15th inst., was an occasion of unusual interest. All the ministers in the quarterly meeting (now numbering four) were present; also J. Lindley Spicer, yearly meeting superintendent, and Harry R. Keates, who had just returned from England and Ireland. The meeting of ministry and oversight listened to encouraging reports concerning the work in the different meetings. The meeting at Moreau was left without a local minister for some time, but Mary S. Knowles has been serving during the past few months. At Fort Edward Centre William Cary is carrying on a successful Bible School, and William Eddy has held service each alternate week. The latter is also serving South Glens Falls as pastor. Abijah Weaver is filling the place at Glens Falls to the satisfaction of the church. Two young men are doing excellent work in the suburbs of the town in a Bible School and gospel meeting. That evening J. Lindley Spicer gave an address upon "Friends, Past and Present," and the mission of this branch of the Church. At the meeting Seventh-day Harry R. Keates preached. At the opening of the business session there was a free expression as to the necessity of maintaining the full liberty of the Spirit in our meetings for worship. Harry R. Keates gave an interesting account of his service abroad and drew a vivid picture of the condition and work of Friends where he labored. Sabbath morning J. L. Spicer gave the message. He also spoke at Fort Edward Centre in the afternoon and at South Glens Falls in the evening. During the quarterly meeting a meeting of the Pastoral and Evangelistic Committees was held to consider plans for special work in the near future. The quarterly meeting was an inspiring and profitable occasion, and the spirit characterizing it a hopeful one. The friends of Harry R. Keates and his family regret their removal to Pasadena, while they bid them God-speed and pray for abundant success in their new field of labor.

Vassalboro Quarterly Meeting was held at South China, Me., Eleventh month 13th, 14th and 15th. The afternoon of the 13th was the meeting for ministry and oversight, and the beloved and venerable Peace Jones was present, who prayed and spoke tenderly and impressively. Alfred Ware, superintendent of evangelistic work for the yearly meeting; Lucy A. Snow and Jennie Crossman, workers from other meetings, were also present. Alfred Ware had excellent service through the different sessions. Seventh-day morning, when the Evangelistic and Temperance Committees were appointed to co-operate with the Yearly Meetings Committee, a strong resolution was drawn up and fully united with by the meeting, which put itself on record as unalterably opposed to the resubmission of the prohibitory law in Maine. Seventh-day evening a very interesting meeting was held in the interest of foreign missions. First-day afternoon, at the close of a sermon by Alfred Ware, Peace Jones, who was again present, with her countenance glowing with its old-time love and power, so that more than a decade of years seemed to fall away from her, spoke in a very impressive manner, in part as follows: "What a beautiful company this is, so many of whom are on the heavenly journey, so many dear young people who want a Guide and Leader to direct along this heavenly way, and our Heavenly Father, the great God, is willing to be that to you." She then spoke of her own experience and how, when a little girl, she had often prayed on her way to school that God would make her a good girl. Then, in the old prophetic way so dear to many of us, said she believed God was going to give an increase in numbers and in power in this little branch of His Church, so that there would be a large succession of those who should serve and follow our Heavenly King. At the close of the meeting many gathered about to have the privilege of taking her hand and expressing with tearful eyes their pleasure in having her with them. She seemed quite surprised and overcome at such an ovation.

The meeting on ministry and oversight of Western Quarterly Meeting, North Carolina, was held the 13th instant at Centre, N. C. There were about twenty ministers present. The presence of most of these ministers was due to the fact that they were called to meet with a committee for the development of the ministry. A very interesting session of the committee was held in the afternoon and continued until dark. On the 14th the quarterly meeting was well attended, and an unusual number of ministers were present. Eli Reese, a minister from Highpoint; Rodema Wright and Roxie Dixon White took part in the service. Rufus P. King spoke on the great importance of being wholly the Lord's, filled with all the fulness of God. Professor Thomas Newlin, of Guilford College, called attention to the fact that the material and intellectual side must not be neglected in our system of evangelizing the world. Mary C. Woody showed how these two phases of the gospel fitted, the one with the other, in the complete plan of spreading the gospel. William Henley, a member of the meeting, also spoke. Ada Lee, a minister of North Carolina Yearly Meeting, lately from Tennessee, had acceptable service. During the business session a report of the work done in one monthly meeting was presented in detail, and on the whole it was hopeful and encouraging. A letter was granted to Bertha Cox, who is doing mission work in Seattle, Wash. Also a letter of love and sympathy was sent to eight or ten aged members, who were absent. There were three aged Friends in attendance—Solomon Frazier, who drove five miles to the meeting and home each day, is in his 88th year; Lewis Reynolds, 84 or 85, who drove alone about thirteen miles, and Hannah Osborne, for a long time clerk of the women's meeting of North Carolina Yearly Meeting, who is now in her 87th year. On First-day Mary C. Woody took charge of the entire Bible School and taught the lesson, from the 23d Psalm. At the 11 o'clock meeting the house was filled—aisles and all—to its utmost capacity. Ada Lee preached the leading sermon. Thomas E. Anderson, Chas. Johnson, a young evangelist minister, and Michael A. Farlon, a minister from Southern Quarter, followed. In the evening Ada Lee began a series of meetings.

BORN.

BENEDICT.—To Lewis N. and Emma Weaver Benedict, of Rome, N. Y., Eleventh month 16th, 1903, a son.

RUSSELL.—Born to James E. and Nellie Payne Russell, of Washington, D. C., on the 7th instant, a daughter, Mamie Irene.

TERRELL.—Born, to Albert H. and Mary Hawkins Terrell, near New Vienna, O., Tenth month 10th, 1903, a daughter, Harriet Tregenna.

MARRIED.

BELL—ALSOP.—On Seventh-day, Eleventh month 7th, 1903, at Friends' Meeting House, Twelfth Street, Philadelphia, Susan Kite Alsop, daughter of the late Samuel Alsop, Jr., and of Esther Kite Alsop, to William Brown Bell, of New York city.

SMITH—ERVIN.—At the home of the bride's parents, D. S. and B. M. Ervin, Cedarville, Ohio, Tenth month 1st, 1903, Jean Blanche Ervin to Oscar L. Smith, son of S. W. and Hannah L. Smith.

DIED.

CARTER.—At his beautiful country home, near New Providence, Iowa, Eleventh month 1st, 1903, James K. Carter, in his 56th year. The deceased was a birthright Friend, who lived his testimony of Christian character into his everyday work.

HARVEY.—At the home of her parents, Jesse H. and Carrie Harvey, near Clarksville, Ohio, Tenth month 17th, 1903, Olive E. Harvey, in her 23d year. She was a birthright member of Springfield Monthly Meeting, and was actively engaged in various lines of Christian work.

HENLEY.—At Monrovia, Ind., Eighth month 13th, 1903, William H. Henley, aged nearly 87 years. He was a life-long and consistent member of Friends.

HENLEY.—At Monrovia, Ind., Tenth month 15th, 1903, Elizabeth Henley, wife of William H. Henley, aged 87 years. She had a birthright membership with Friends, and ever lived consistent with that faith.

Events and Comments.

King Victor Emmanuel and Queen Helena of Italy were the guests of England last week.

The Cuban Reciprocity bill passed the House last week without amendments by a final vote of 335 to 21. It will meet with more vigorous opposition in the Senate, but there is little doubt about its final passage before the extra session adjourns.

Signor Marconi last week began work on the powerful wireless station at Pisa, through which it is intended to establish communication with the Argentine Republic and later with the United States. When the station is finished it will be inaugurated by King Victor Emmanuel, who will send the first message.

The request of the steel manufacturers of the country for a reduction by the railroads of the freight rate on iron and steel products from interior points to the seaboard for export has been partly granted. The reduction amounts to 33 1-3 per cent., and it applies to all articles on the so-called special list, including billets, but not including steel rails.

The Russian military reoccupation of Mukden, Manchuria, has caused such tension and has aroused such an aggressive attitude on the part of China that the continued dispatch of troops to the Far East, despite the pacific turn of the Russo-Japanese dispute, is now said to

BOTH FEEL

What Proper Food Does for Both Mind and Body.

Physical health, mental health; indeed almost everything good on this earth depend in great measure upon proper food.

Without health nothing is worth while and health can be won almost every time by proper feeding on the scientific food Grape-Nuts.

A California trained nurse proved this: "Three years ago I was taken very sick, my work as a trained nurse having worn me out both in body and mind, and medicine failed to relieve me at all. After seeing a number of physicians and specialists and getting no relief, I was very much discouraged, and felt that I would die of general nervous and physical collapse.

"My condition was so bad I never imagined food would help me, but on the advice of a friend I tried Grape-Nuts. The first package brought me so much relief that I quit the medicines and used Grape-Nuts steadily three times a day. The result was that within 6 months I had so completely regained my strength and health that I was back nursing again, and I feel the improvement in my brain power just as plainly as I do in physical strength.

"After my own wonderful experience with Grape-Nuts I have recommended it to my patients with splendid success and it has worked wonders in the cases of many invalids whom I have attended professionally." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

be directed against China. Troops totaling 250,000 have been ordered to the Far East when hostilities appeared imminent.

The suggestion of Wilfrid Laurier that Canada should have treaty-making powers seems to have met with a large measure of popular approval in that country. At any rate, it is now reported that the Dominion Government has decided to ask its British overlord for this right of treaty negotiation, the only limitation to be that treaties thus framed by Canada shall be subject to the King's veto.

The Socialist wing of the American Federation of Labor have made a much weaker showing this year than they did last in the test vote on the question of committing the Federation to socialistic principles. John Mitchell's influence has been strongly against any affiliation between the trade-unions and a political party, and he is now enormously more influential among labor organizations than he was a year ago.

A new canal treaty has been signed by the representatives of the United States and Panama, which practically makes the United States Government sovereign over a strip ten miles wide running parallel with the canal across the isthmus. The United States guarantees and agrees to maintain the independence of Panama. Panama is to receive \$10,000,000 and an annual payment of \$250,000, beginning nine years from the date of the treaty. The treaty will doubtless go to the Senate for ratification before the close of the extra session.

The adjournment of The Hague court brings the Venezuelan cases to an end, so far as the arguments are concerned, and the decisions will probably be rendered in a short time. The issue, it will be remembered, is whether the blockading powers can demand preferential treatment, in the payment of their claims, over other governments also having claims against Venezuela. The principles involved have been exhaustively discussed by learned counsel from various countries and the decision will establish, for all time, perhaps, a rule on the point that has been raised.

The National Convention of the Anti-Saloon League will meet in Washington, D. C., Twelfth month 9th and 10th. This convention will be largely attended. Delegates will be present from all parts of the country. The purpose of this convention is to offer earnest, united prayer for the overthrow of the liquor traffic and all its long train of kindred evils, and desire means by which their prayers may be answered. Something has been done by the Anti-Saloon League to curtail the evils of the liquor traffic and something is being done now; but much remains to be done. The work will not be completed until the saloon is banished from our country and from all the world.

The second bill introduced in the House this session was by Bartholdt, of Missouri, for the repeal of the Anti-Canteen law. Although no committees are appointed except Mileage, Rules, and Ways and Means, it is likely that the present law will hold over. This feeling in Congress is from two different standpoints. First, Congress, with the country, believes that the present law has not had a

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

fair test; the recreation buildings are not yet in operation and not fully provided for, and the department and officers have not helped to give the Anti-Canteen law and régime an honest trial. Second, it believes to revive that question now, especially upon the eve of a presidential election, would be a political mistake.

JOSEPH G. FOGG UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.
Phone Spruce 44-38-W. PHILADELPHIA.
Suburban orders promptly attended.

"The Merchant who uses Poor Printing"

said a business man recently, "is doing the best he can to defeat the very purpose for which he uses printed matter." Our printing is the kind that pays.

THE LEEDS & BIDDLE CO.
Makers of the Better Kind of Printing
1019-21 Market Street Philadelphia

REGULAR EDITION
270 SONGS—100 NEW with the SELECT of the OLD. **SEPARATE EDITION** for **Christian Endeavor Societies**
Handsomely bound in silk finish cloths.
Each 25 cts. a copy, or \$25.00 per 100.
Returnable sample sent on request.
THE BIGLOW & MAIN CO., New York & Chicago.

By **IRA D. SANKEY.**

SAVE 1/2 YOUR FUEL

or get all the heat you pay for. When you use a Rochester Radiator you do.

Rochester Radiator Co.,
77 Furnace St., Rochester, N. Y.

EASY

Fully Guaranteed.

Write for booklet on heating houses.

Y. F. A. Building,**140 North Fifteenth Street, Philad'a.****FOR FRIENDS AND OTHERS.**

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.Address **ELIZA H. WORRELL**

Phone Spruce 33-55.

Clerk.

Kitchen Outfits**At Reasonable Rates****J. FRANKLIN MILLER**

1626 CHESTNUT STREET

Free delivery in city and suburbs.

OSTEOPATHY**EDWARD D. BURLEIGH
ALEXANDER STETSON****Osteopathic Physician, 1537 Chestnut St., Room 401.**

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.

Bell Telephone

Consultation free.

S. F. BALDERSTON'S SON**Wall Paper and
Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD**27 S. 9th St., (above Chestnut, opposite Post Office.)**

We need not be afraid that we shall go too far in serving others. There is no danger that any of us will ever go too far in the walk of active love.—J. C. Hare.

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.**ADVERTISING THAT PAYS.**

When writing recently to a certain firm of advertisers who have used considerable space in *THE AMERICAN FRIEND*, we asked what returns they had actually received from the use of our columns. The following answer was promptly sent us: "We have tried advertising in many papers, some of which had a very large circulation, and also an exceedingly high advertising rate, but for actual results *THE AMERICAN FRIEND* stands at the head of our list. Some papers bring more inquiries, but no paper so much business. The answers from our advertising in *THE AMERICAN FRIEND* are unusual in two respects: First, nearly all inquiries result in customers (good ones, too), and second, many speak of the faith they have in *THE AMERICAN FRIEND* advertisements, saying they do not believe the management will admit any advertisers except those who do all they agree to do."

This evidence should be of interest and value to those who contemplate advertising in *THE AMERICAN FRIEND*, but who have not yet decided upon that step. Our rates are very moderate, and, in fact, considering the service rendered, we consider that they are low.

Write for information, *THE AMERICAN FRIEND*, 718 Arch Street, Philadelphia.

The Pittsburg Bank for Savings, of Pittsburg, has for a long time conducted a very successful system of banking by mail, fully one-third of the depositors of this institution doing their banking entirely through the postoffice. The leading banks of Pittsburg pay four per cent. interest on time deposits, and this rate is accordingly enjoyed by depositors with the Pittsburg Bank for Savings. A very attractive booklet on the subject of banking by mail is issued by this bank, and will be sent free upon request to any one desiring it. Address Pittsburg Bank for Savings, Pittsburg, Pa.

The happiness of two is more than double the happiness of one.

**VERY LOW RATES TO CALIFORNIA,
ARIZONA, MEXICO, NEW MEXICO
AND OTHER WESTERN POINTS,
VIA SOUTHERN RAILWAY.**

Any one desiring to make a trip to California, Arizona, Mexico, New Mexico or other Western points, either for business or pleasure can do so now at a small cost.

Daily until November 29th, 1903, inclusive, special one-way colonists' tickets will be sold via Southern Railway at rate of \$49.75 from Philadelphia to Los Angeles, San Francisco, and other points; proportionate low rates from other points.

The Southern Railway operates on fast trains, tri-weekly, high-class, personally-conducted vestibuled excursion sleeping cars between Washington, Los Angeles and San Francisco without change, via Atlanta, New Orleans and El Paso, in which the double berth rate is only \$7.00.

Excursion sleeping cars leave Washington on Mondays, Wednesdays and Fridays.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

**Mortgages Net 6%
in North Dakota**

I place mortgages on land covering about one-third its value. The value of this land is constantly increasing.

I know every mortgagor personally, know his land, his integrity, his habits and his ability to pay.

These combine to make me certain that these mortgages are as safe as GOVERNMENT BONDS.

Investigate me. You can't make the investigation too rigid to suit me. I'll stand it. I've been in this business for 18 years, and never lost a cent for a customer, nor foreclosed a mortgage.

I collect the interest and principal without charge and remit in New York exchange. Write to me for further information.

WALTER L. WILLIAMSON

Investment Banker

Lisbon

North Dakota

INVESTORS, ATTENTION**The Rock County State Bank**

Newport, Nebraska, offers small farm mortgages for sale; 6 per cent. interest payable semi-annually. We conduct a conservative banking business and offer no loans except the regular customers of our own bank. We personally know every man and his land and we make no loan that we are unwilling to carry ourselves.

Penn's Treaty with the Indians

on India paper; engraving 23 inches by 18 inches, on sheets 30 inches by 24 inches; from the original Boydell engraved plate made in 1775 from the original painting of Benjamin West. \$3.00 by mail.

A. L. SMITH**29 E. Penn St., Germantown, Phila., Pa.**

Keep the soil of life soft, its sympathy tender, its imagination free, or else you may lose the elementary quality of receptiveness, and all the influences of God may be in vain.—F. G. Peabody.

PENNSYLVANIA RAILROAD COMPANY WILL ISSUE CLERICAL ORDERS FOR 1904.

Pursuant to its usual custom, the Pennsylvania Railroad Company will issue clerical orders for the year 1904 to ordained clergymen having regular charge of churches located on or near its lines. Clergymen desiring such orders should make individual application for same on blanks furnished by the Company through its Agents. Applications should be sent to the General Office of the Company as soon as possible, in no case later than December 19th, so that orders may be mailed by December 31st to all clergymen entitled to receive them.

SEABOARD TOURIST TICKETS SOUTH.

The Seaboard Air Line Railway is the quickest and shortest route to all Florida and Southern winter resorts. For descriptive booklet, excursion rates and general information, address W. E. Conklyn, General Agent, 1411 Chestnut Street, Philadelphia, Pa.

BELIEF.

The pain we have to suffer seems so broad,
Set side by side with this life's narrow span.
We need no greater evidence that God
Has some diviner destiny for man.

He would not dream it worth His while
to send
Such crushing sorrows as pursue us here,
Unless beyond this fleeting journey's end
Our chastened spirits found another sphere.

So small this world—so vast its agonies—
A future life is needed to adjust
These ill-proportioned, wide discrepancies
Between the spirit and its frame of dust.

So when my soul writhes with some aching grief,
And all my heart strings tremble with the strain,
My reason lends new courage to belief,
And all God's hidden purposes seem plain.

—Ella Wheeler Wilcox.

Marcus M. Marks tells this story of his four-year-old boy, who, noticing for the first time a lock of gray hair on his father's head, asked: "Papa, why are some of your hairs gray?" Thinking to drive home a moral lesson, the father answered: "Papa gets a gray hair every time his little boy is naughty." The child seemed lost in thought, but after a short pause said naively: "Well, then, grandpa must have had awful naughty boys."—"The Ram's Horn."

COULDN'T FOOL HIM.

Doctor Was Firm and Was Right.

Many doctors forbid their patients to drink coffee, but the patients still drink it on the sly, and thus spoil all the doctor's efforts and keep themselves sick. Sometimes the doctor makes sure that the patient is not drinking coffee, and there was a case of that kind in St. Paul, where a business man said:

"After a very severe illness last winter which almost caused my death the doctor said Postum Food Coffee was the only thing that I could drink, and he just made me quit coffee and drink Postum. My illness was caused by indigestion from the use of tea and coffee.

"The state of my stomach was so bad that it became terribly inflamed, and finally resulted in a rupture. I had not drank Postum very long before my lost blood was restored, and my stomach was well and strong, and I have now been using Postum for almost a year. When I got up from bed after my illness I weighed 98 pounds, and now my weight is 120.

"There is no doubt that Postum was the reason for this wonderful improvement, and I shall never go back to tea or coffee, but shall always stick to the food drink that brought me back to health and strength." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

FOR THE AMERICAN FRIEND.
TRUSTING AND SINGING.

BY E. T. LARKIN.

Trusting and singing I go on my way;
Trusting and singing by night and by day;
Trusting in darkness and trusting in light;
Trusting and singing by day and by night—
Always trusting and singing,
My soul is her upward way winging.

Trusting my Saviour with every care,
He for me sweetly each burden doth bear.
Trusting in sickness, for He is my health;

Trusting in poverty, He is my wealth.
Always trusting and singing,
My soul is her upward way winging.

Trusting my pathway, He'll make it all bright;

Trusting for guidance, He'll lead me aright;

Trusting my loved ones, His grace can renew;

Trusting in all things, He'll bring me safe through.

Always trusting and singing,
My soul is her upward way winging.

Singing and trusting, I go on my way;
Singing, for victory crowns each new day;

Trusting Him fully whate'er may befall,
Trusting—His grace is sufficient for all.
Always trusting and singing,
My soul is her upward way winging.

DRAWING THE THING AS HE SAW IT.

To the Adelphi Art School in Brooklyn there came, says "The Brooklyn Eagle," a boy so dull that the teacher gave up all hope for him.

"Did you ever see a man's foot with six toes?" said Prof. Whittaker, irritably glancing at the drawing-board on which the young man had been trying to draw a foot.

"Don't know as I did," drawled the boy.

"Then why do you draw that foot with six toes?" said the professor, more irritated than ever.

"Because your old cast of a foot has six toes," said the boy. An examination proved this to be a fact.

"That boy is a successful artist now," said Prof. Whittaker, "and his success in life came from drawing just what he saw. If I could get boys who would draw six toes on a foot if six toes showed on the cast, I should turn out more artists."

Any church which forsakes the regular and uniform for the periodical and spasmodic service of God, is doomed to decay; any church which relies for its spiritual strength and growth entirely upon seasons of "revival" will very soon have no genuine revivals to rely on. Our holy God will not conform his blessings to man's moods and moral caprice. If a church is declining, it may require a "revival" to restore it; but what need was there of its declining?—T. L. Cuyler.

Cheap eggs
are as good as
cheap lamp-
chimneys.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

This notion of taking everything as God's gifts which so robs life of sorrow! It is the everlasting feeling of the fountain behind the stream.—Phillips Brooks.

THE PERFECTION

of a pure, rich, unsweetened condensed milk is Borden's Peerless Brand Evaporated Cream. It is always available for every use to which raw milk or cream is devoted and is far superior to the average quality of either. Prepared by Borden's Condensed Milk Co.

GAS RADIATORS
AND
OIL HEATERS

IT takes a touch of frost to send people scurrying after these cold-weather comforts. We are ready, not only with a fine variety of both gas and oil heaters, but with prices that are most attractive:

Gas Radiators with 4 Tubes
\$2.50, \$3.00 and \$3.50

Gas Radiators with 6 Tubes
\$3.00, \$3.50 and \$4.00

Both high and low models—the high ones cost half-a-dollar more than the low ones.

Miller Oil Heaters In many respects the best Oil Heater in the market; fitted with new smokeless device and brass oil font—with japanned finish, \$4.75; with full nickel finish, \$5.25.

STRAWBRIDGE & CLOTHIER
PHILADELPHIA

BEAUTIFUL FLOWERS AND PLANTS

These You may have in Abundance by Planting our Select Bulbs and Plants.

To introduce our Bulbs into many new homes we make the following

Special Offer.

For 35 cents we will send postpaid 35 grand winter-blooming bulbs, all beautiful and of decided merit. This collection includes Hyacinths, Tulips, Crocus, Narcissus, Ixias, Freesias and many others. This collection is composed entirely of new varieties and strong sound bulbs sure to give satisfaction.

For 50 cents we will send postpaid the above collection and also one Hardy Magnolia Tree which will grow and flourish anywhere and give an abundance of its grand blooms with their most exquisite fragrance.

When ordering send us the address of people interested in flowers or plants and receive a fine lot of extra bulbs free.

We invite correspondence on all matters pertaining to Fruits, Flowers or Ornamental Planting. We answer all questions free of charge.

Catalogue of Trees, Plants and Bulbs Free.

T. C. FURNAS & CO.

Box 272 Indianapolis, Ind.

THE IRON MOUNTAIN ROUTE

TO
TEXAS, MEXICO, AND
CALIFORNIA.

Dining Cars Through Sleepers

Rates, information and pamphlets upon application

W. E. HOYT, G. E. P. A.,
335 Broadway, N. Y.

H. C. TOWNSEND, G. P. & T. A.,
St. Louis, Mo.

DIRECT LINE TO HOT SPRINGS, ARK.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE CO.**, Miami, Ind. Ter. Please mention this paper when writing.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

FROM SALOON TO PULPIT. 138 pages, illustrated. 12 cents postpaid. We have 10,000 fine books to give away. Address, Howard Book House, Elwood, Ind.

FRIENDS WISHING TO LOCATE in the great wheat, corn and alfalfa belt, of Oklahoma, should write us for information. Well-improved farms sell for from \$25 to \$50 per acre, and ranches from \$5 to \$10. This is a Friends' community, the land is rich, and opportunities are excellent. Congenial surroundings are assured, educational facilities are excellent, and in every particular the means for establishing a comfortable home are far above the average. References gladly given. Votaw & Setzer, Cherokee, Woods Co., Oklahoma.

TO INTRODUCE OUR BULBS we offer to send for 35 cents thirty-five grand winter-blooming bulbs, all beautiful and of decided merit. These include hyacinths, crocus, narcissus, ixias, freesias, and many others. For 50 cents we will send the above collection, and will include one hardy magnolia free, which will grow and flourish anywhere and give an abundance of its grand blooms with their most exquisite fragrance. T. C. Furnas & Co., Box 272, Indianapolis, Ind.

HONEST AGENT WANTED.—Represent Gold Mining Company, operating on Mother Lode. Opportunity seldom offered. Highest references given. Write for information. Prudhomme Gold Mining & Milling Company, 532 Stimson Block, Los Angeles, Cal.

A Western paper refuses to publish eulogies gratis, but adds: "We will publish the simple announcement of the death of any of our friends with pleasure."—"Ram's Horn."

BANK BY MAIL

4%
ASSETS \$14,500,000.00

A Safe and Profitable place for your money is an Investment Account with this bank—pays Four per cent. compound interest on all amounts from One Dollar up. Our Banking by Mail system brings our Bank to your postoffice. Write to-day for explanatory booklet A. F.

PITTSBURGH BANK FOR SAVINGS
SMITHFIELD & FOURTH AVE
ESTABLISHED 1862 PITTSBURGH PA

OKLAHOMA FARMS

Friends desiring to locate among Friends, and near Stella Academy, should address Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

FREE HOMES IN CANADA

Friends desiring to locate in the wheat belt of the Canadian Northwest on free grant lands should communicate with Wm. I. Moore, 60 Bleecker Street, Toronto, Ont., with a view to joining the Friends' Colony.

See article in *The American Friend* of Tenth month 22, page 721, entitled "Canada Yearly Meeting and the Canadian Northwest."

6% NET FIRST GOLD MORTGAGES

on improved RED RIVER VALLEY FARMS. Loans to actual settlers ONLY. 21 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over \$400,000 invested. None but SAFE, PROMPT-PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent
309, 310, 311 Century Bldg., Minneapolis, Minn.

Acker has them—those
Highest Award Bon Bons.

Only those are crowned and sainted
Who with griefs have been acquainted.
—H. W. Longfellow.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

Surplus and Undivided Profits, belonging to the Stockholder

Surplus, belonging to Insurance Account

ASSETS, \$61,615,271.43

4,457,613.08

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as **EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT,** etc.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

T. WISTAR BROWN, Vice-Prest.
ASA S. WING, Vice-President.
JOS. ASHBROOK, Man. Ins. Dept.
SAMUEL H. TROTH, Treasurer.

SAMUEL R. SHIPLEY, President.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Assistant Trust Officer
C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP O. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

New Archdale

ATLANTIC CITY, N. J.

Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.

JESSE M. BUNDY, Prop.

I will study more how to give a good account of my little than how to make it more.—Joseph Hall.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Winter term begins First month 5, 1904

SAMUEL H. HODGIN,
Principal.LINDLEY M. STEVENS,
Superintendent.**WHITTIER COLLEGE**

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean, —no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

SHORTHAND TAUGHT BY MAIL

or in school. Each student receives personal attention. Moderate rates. Write for full information.

PROVIDENT SCHOOL OF SHORTHAND

805 Provident Building Philadelphia, Pa.

STENOGRAPHER**GEO. B. COCK**

Girard Building and 216 W. Coulter Street.

Telephones.

Our Subscribers are invited to use the column of Subscribers' Wants (See page 818). It will be found useful for many purposes—renting property, selling goods, securing help or positions, for advertising boarding-houses and hotels, and for almost everything where good results are expected at a small expenditure.

How cunningly nature hides every wrinkle of her inconceivable antiquity under roses and violets and morning dew!—Emerson.

10 BEAUTIFUL PICTURES FREE

In order to introduce our **QUAKER OINTMENT** into every home where **THE AMERICAN FRIEND** is read, we have decided to make the following liberal offer. To every person sending us 25 cents for one box of **QUAKER OINTMENT**, and 4 cents extra to pay postage, we will send absolutely free the following 10 pictures. These pictures are gems of art. For picture study, art collections, gifts and home decoration, they are of great value. The Last Supper, Christ in Gethsemane, Christ Taken Captive, Christ Before Pilate, Christ Bearing the Cross, The Crucifixion, Entombment, In the Sepulchre, The Ascension, Transfiguration. It is costing us a great deal of money to advertise in this way, but we trust you will be pleased with our liberality, and will favor us with an order for a box of our ointment, and get these 10 beautiful pictures free. **QUAKER OINTMENT** is the best known remedy for catarrh, eczema, and all skin diseases. Rev. Asa Woodard, pastor Friends' Meeting at Butlerville, Ind., says: "I am using **QUAKER OINTMENT**, and find it an excellent remedy." Mrs. Clara Chaney, Rural Route No. 3, Warren, Ind., says: "I have never found anything as good as **QUAKER OINTMENT** for catarrh, sores and skin diseases." Send us your order to-day. Quaker Ointment sent to any address upon receipt of 25 cents.

DAVIS MFG. CO., Butlerville, Ind.

Stenography, Typewriting, Mimeographing and Reporting

LYDIA ARETE CONN,

805 Provident Building, Philadelphia, Pa.

The Temple Series of Bible Characters and Scripture Handbooks

THE object of this series of little books is to furnish an accurate and comprehensive handbook for the Sunday-school as well as for private study. The volumes of the series which, in general appearance, are uniform with the Temple Bible, number 28 volumes in all, two of which are published. A sample volume sent upon receipt of 30 cents.

NOW READY**David, the Hero King of Israel.**The Rev. Cannon
Knox-Little, M.A.**Abraham and the Patriarchal Age.**The Rev. Prof. Duff, D.D., Professor of Hebrew
and O. T. Literature, United College, Bradford.

28 volumes. 4 x 5 1/4 inches. Frontispieces. Illuminated title pages. Cloth, 30 cents, net, per volume.

J. B. LIPPINCOTT COMPANYPUBLISHERS
PHILADELPHIA

"It's pretty dead up here, Mr. Pratt," said one. "I suppose you people don't know the war's over."

"Oh, yes, we do," said the postmaster. "We read all that goes on in the papers."

"There are some things that aren't in the papers," said another fellow. "I don't believe you know when Shakespeare died."

"Well, no," said the postmaster. "I didn't know that he was dead; but I heard last week he was pretty low."

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.

Phone No. 3-33-00

**BREAD MACHINE**

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 52d & Media Sts., Philadelphia

A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.

BELL TELEPHONE.

LIFE OF STEPHEN GRELLET

BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street Germantown, Pa.

WILLIAM S. YARNALL

Manufacturing OPTICIAN

118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.**THE BAR.**

A poet has said of the saloon that it is appropriately called a bar:

A bar to heaven, a door to hell;
Whoever named it named it well;
A bar to manliness and wealth,
A door to want and broken health;
A bar to honor, pride, and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair;
A bar to honored, useful life,
A door to brawling, senseless strife;
A bar to all that's true and brave,
A door to every drunkard's grave;
A bar to joy that home imparts,
A door to tears and aching hearts;
A bar to heaven, a door to hell,
Whoever named it named it well.

The British Friend

Published on the 15th of each month.

Being the only religious and literary review written chiefly for the general public, but from the standpoint of the Society of Friends, *The British Friend* offers a unique opportunity for spreading "The Truth" among thoughtful enquirers.

The November Issue contains:

"Revelation to the Few," and "The Unemployed," by the Editor.
"The Temperance Declaration," by Joseph Rowntree.
"Life in London," by Dr. George Newman.
"The Birthright Member, Part III," by * * *
"Morley's Life of Gladstone," by Joshua Rowntree.
"Mediocrity," a Poem, by May Kendall.
"The York Conference on the Ministry" (Editorial)

A distinct feature is made of Reviews and Notices of Books, especially such as are likely to be helpful to preachers and social workers.

Subscription: 6s. 6d. (\$1.58) per annum, post free
Specimen copy on application.

Editor and Publisher:

EDWARD GRUBB, M.A.

Devonshire Chambers Bishopsgate, Without. Lon. E. C.

THE AMERICAN FRIEND PREMIUMS

A BOY'S RELIGION, FROM MEMORY

By RUFUS M. JONES

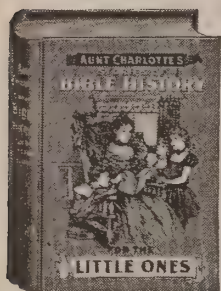
NO subject teems with greater interest, or is fraught with greater issues than the religious development of early childhood. It is the foundation work of character, yet it is little understood by parents and less by children. Here is a most helpful work for young and old alike. It is the simple narrative of the religious awakening in a young soul which strikes a responsive chord in every heart. The work is beautifully printed on deckle-edged paper, and bound in a striking and original design. It is handsomely furnished with illustrations of places and persons mentioned in the text. Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Aunt Charlotte's Stories of Bible History

By CHARLOTTE M. YONGE



CONTAINS over 100 stories from the Holy Book, richly embellished with 19 full-page Color Plates and Photo-Engravings, together with nearly 100 other illustrations. Beginning with the dawn of creation, every important historical event in the Bible is brought out in the order of their happening, thus leading the little ones along the most pleasant ways from Genesis to Revelation.

This book will give the Bible a new charm for children, and they will read it with a new understanding. Price \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50

THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00

Size $7\frac{1}{2} \times 10$ inches. Handsomely bound in cloth. Printed in gold and many colors. 250 pages. Over 100 illustrations.

The New Child's Life of Christ

By HESBA STRETTON

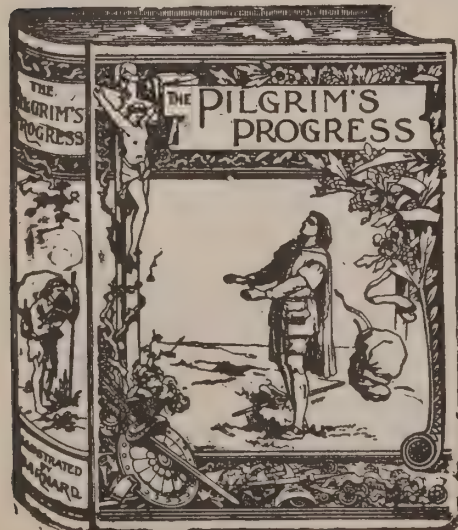
CONTAINS choice Biblical Pictures from the world's leading artists, thirty-two of which are full-page illustrations. The book presents the Life of Jesus as it is understood by the most devout and careful students of His Life. The graphic descriptions and the accurate and beautiful illustrations take one into the very midst of the sacred scenes and subjects. This volume throws a flood of light on the sacred pages, and leads the tender reader to the foot of the cross. Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50

THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Size $7\frac{1}{4} \times 9\frac{1}{2}$ inches. Rich cloth binding. Stamped in gold and colors. 250 pages. Profusely illustrated.



THE BARNARD EDITION

—OF—

The Pilgrim's Progress

By JOHN BUNYAN

PROBABLY no book, except the Bible, has been printed in such immense numbers, and has had so wide a circulation among readers of all ages. It should be in every home where children live. The Barnard Edition of "The Pilgrim's Progress" is the only edition containing nearly sixty full-page pictures and fifty portrait and character illustrations, by Barnard and others; four full-page chromo-lithographs; the beautiful poem "The Little Pilgrim"; also, 388 Bible references, making in all 327 quarto pages, 8 x 10 inches, printed on double thick, extra quality, super-calendered paper. It is tastily and elegantly bound with extra silk cloth.

It is the cheapest finely illustrated book published. Price, \$1.50.

THIS BOOK with ONE NEW Subscription. Both for \$1.50

THIS BOOK with a RENEWAL Subscription. Both for \$2.00

(For The Pilgrim's Progress add 20 cents for postage.)

Any one of the above books sent on receipt of price.

THE AMERICAN FRIEND, 718 ARCH ST., PHILADELPHIA, PA.

Barham College Library

The American Friend

Vol. X

TWELFTH MONTH 3, 1903

No. 49

	PAGE
EDITORIALS.—The New Revival.—Editorial Notes	823
The Individual Need	824
<i>M. Catherine Albright.</i>	
An Epistle of Tender Caution against Stumbling at the Faults of Others	825
<i>Job Scott.</i>	
The Central Truth of the Next Revival	827
TEMPERANCE DEPARTMENT	828
THE INTERNATIONAL LESSON	830
Lesson for Twelfth month 13, 1903.	
CHRISTIAN ENDEAVOR	831
Topic for Twelfth month 13, 1903.	
MISSIONARY DEPARTMENT.—An Evangelistic Trip to Mexico	831
<i>W. Irving Kelsey.</i>	
CORRESPONDENCE	833
THINGS OF INTEREST AMONG OURSELVES, ...	833
MARRIED.—DIED	834
EVENTS AND COMMENTS	835

LIFE'S DEPTHS!

*This life is but a shallow thing
If we explore not to its deeps,
If to its level plane we cling,
Afraid of venturing the steeps;
If we believe but what we see,
Mere slaves to all the things which seem,
And sneer at the reality
Of unseen things of which we dream!*

*This life is but a shallow thing,
Unworthy of its source in Thee
If we shall fail each day to bring
Some hint of man's nobility
In act of love or sacrifice,
And lay it at Thy holy shrine,
An evidence beyond all price
That man's akin to the divine!*

—A. E. LOCKE.

SUBSCRIPTION PRICE, \$1.50 A YEAR * * * PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

The American Travels of GEORGE FOX



ONE of the most interesting parts of George Fox's Autobiography is that relating to his American travels. He spent most of the year 1672 here, beginning on the Chesapeake Bay and its tributary waters, then traveling to Long Island and Rhode Island via New Castle and "that wilderness country since called West Jersey, not then inhabited by English." After much service around Long Island Sound, including the attendance of a "half-year's meeting" at Flushing, which lasted four days, and "the yearly meeting for all the Friends of New England and other colonies adjacent," which lasted six days, he returned by another route through the wilderness to the Chesapeake and Albemarle Sound, where he labored still further during the fall and winter, sailing for England in the spring of 1673.

His narrative is a fascinating one, and throws a flood of light on conditions in the colonies at that time. The settlements were practically all on tidewater. His ordinary traveling was by an open sail-boat; there were almost no roads. But the extent to which Friends had planted meetings in the new world at that early date is simply astonishing. At the Maryland Yearly Meeting, held at Tredhaven Creek, on the Eastern Shore, "there were so many boats upon the river that it was almost like the Thames." At many other places practically the same tale is told.

A quaint old print of Fox preaching at Flushing, after a contemporary drawing, and a map, assist the reader to realize the situation.

"GEORGE FOX: AN AUTOBIOGRAPHY."

Edited, with notes and an Introduction, by Rufus M. Jones. Two volumes, 600 pages, extra cloth, gilt top, twenty-four full-page plates, post-paid, \$4.00 net.

FERRIS & LEACH, PUBLISHERS, PHILADELPHIA

DECEMBER, 1903

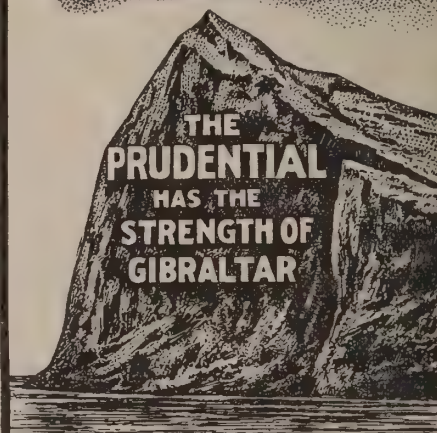
Make This a
Month of Real Success,
A Month to be Marked
With a Red Letter, by
Making Application for
Life Insurance in

THE PRUDENTIAL

Send
This
Coupon

Without committing myself to any action, I shall be glad to receive, free, particulars and rates of Policies.

For \$..... Age.....
Name.....
Address.....
Occupation..... Dept. 87.



THE PRUDENTIAL

INSURANCE CO. OF AMERICA

JOHN F. DRYDEN,
PRES.

HOME OFFICE,
NEWARK, N. J.

Our Subscribers are invited to use the column of Subscribers' Wants (See page 839). It will be found useful for many purposes—renting property, selling goods, securing help or positions, for advertising boarding-houses and hotels, and for almost everything where good results are expected at a small expenditure.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, TWELFTH MONTH 3, 1903.

No. 49.

NOTICE.

THE AMERICAN FRIEND will be sent to one old and one new subscriber from now until 1st mo. 1st, 1905, for \$2.50.

Address,

*THE AMERICAN FRIEND,
718 Arch St., Philadelphia.*

THE NEW REVIVAL.

THE religious journals have for some weeks given large space to a discussion of the character of the next revival. Will the coming revival aim at the salvation of individuals or at the salvation of society? Will the appeal be to arouse men to their need of a personal Saviour who can deliver them from sin and give them inward peace, or are we to have a great wave of social regeneration which will set everybody to work to destroy the social conditions which minister to evil? Are men to be chiefly concerned over eternal issues, or over the transformation of the earth?

It should be said, first of all, that revivals are never easy to predict beforehand. They are not arranged to order; they do not come according to the schedule of some religious editor. The Spirit bloweth where it listeth, like the wind, and when the Spirit of God breaks forth things happen which were not calculated on.

Our revival methods are undoubtedly likely to undergo change; in fact, they must change, if men are to be reached, as they were reached when these methods were new and fresh. "*We hit some every time we shoot,*" wrote John Camm to George Fox in 1654. Occasionally even to-day there are some such experiences. There are some who succeed wonderfully in making men feel their sin and in showing them how to find deliverance. It is not true that real revivals of religion are a thing of the past. They still occur. But they are more rare than formerly, and the actual gains from revival meetings are more slender than they once were, while it requires persons of unusual gifts to succeed. Then, too, there have been some serious effects resulting from the methods of unwise and more or less unscrupulous persons which have aroused much criticism of re-

vivals and revival methods. These feelings exert a weighty influence in most neighborhoods and have to be overcome before a successful work can be wrought.

But does this mean that we are to give up working for the conversion of individuals, and devote ourselves to the improvement of men in the mass? It comes very near being nonsense to expect masses of men to be good if the individuals who compose them are not good. It is pure fallacy to talk about society as though it was something different from flesh and blood men and women. The only way to transform society is to transform men. Religion never will be a power in society except in so far as it embodies and expresses itself in and through individual persons. If we want to save society we must save persons—souls, if anybody likes that word better. To aim at anything else is to beat the air.

But the moment we ask what it means to be saved we strike the vital point. "To be saved" used to mean to most persons, "ready to go to heaven." The goal was largely a selfish one. The aim was to secure a blessing for the individual self. Now, for most of us, "to be saved" means to be delivered from sin and selfishness and to become an actual member of the body of Christ. We are "saved," not for heaven alone, but for Him who saved us. Our life now belongs to Him, and if we are truly saved we shall become saving salt in our community so far as our salting capacity goes, and the light of the world so far as our candle power will reach. Every person is saved to become a part of the transforming forces of human society. Society will be redeemed as far as we ourselves are redeemed and live redeemed lives. Converts who are saved to get to heaven backslide, because there is nothing which carries them on to higher spiritual states. Men who are saved in the true sense and who find their joy in helping to carry the Christ-life into the veins of society find all unconsciously that cubits are added to their spiritual stature. The real religious question is not whether a new kind of revival is coming, so much as it is whether *we Christians are going to practice Christ and make our salvation count toward the transformation of society.*

EDITORIAL NOTES.

Our dear friend, Phebe R. Gifford, of Providence, R. I., has passed away at the ripe age of one hundred years and five months. She was able to attend her own meeting almost to the end of her life, and she was an unfailing attender of yearly meeting until about three years ago. She was a gifted woman, possessed of a quick, bright mind, and always a very entertaining conversationalist. She was deeply concerned for the welfare of the Church, and she had for many years been a recorded minister and a zealous messenger of the Gospel. She did not wholly enjoy the changes which came over her own branch of the Church during the later years of her life, but she did not lose in any degree her own interest in the affairs of the yearly meeting, nor did her hope and courage for the cause of truth lessen. She died beloved by a very large circle of Friends.

NEW YORK Friends have a very good method for their committee work. They arrange for all the committees of the yearly meeting to meet in New York city the first week of the Twelfth month. This brings together a large company of Friends from all parts of the yearly meeting, and they make use of the opportunity for pleasant social intercourse and for public evening conferences on topics of vital importance. It does not bring together, of course, the mass of the yearly meeting, but it does gather a large part of the active working force, and such occasions ought to leave a permanent impress on the work and the membership at large.

FRIENDS in Great Britain have recently organized an Historical Society which is likely to prove a very valuable organization. It will endeavor to gather important historical papers and documents and to preserve as many things as possible which would otherwise be lost or forgotten. The Society will publish a quarterly journal of about fifty pages, the first number of which will be ready shortly, and promises to present many things of interest. There are about two hundred Friends who have joined this Society in England, and we hope a large number of American Friends will avail themselves of the privileges of membership. The details are set forth in our advertising pages.

GEORGE CADBURY and other Friends who are interested in the Woodbrooke Settlement for Religious Study are desirous that some of our American Friends may find it possible to go there for periods

of study, and that there may be, as George Cadbury well says, "a gathering together in one of the children of God that are scattered abroad." He goes on to say that "the world needs to-day men and women of consecrated hearts, willing to surrender all to Christ, and if, with the consecration, the mind is also well stored, such persons will help forward the religious life of the world." We sincerely hope that the way may open for some of our Friends, young or old, to join this group of English Friends, in their delightful quarters, for the enlargement of the mind and the deepening of the spiritual life. Any one having a desire in this direction may write freely to the editor of this paper.

FOR THE AMERICAN FRIEND.

THE INDIVIDUAL NEED.

BY M. CATHERINE ALBRIGHT.

One of the Psalmists begins his short prayer with the words, "Out of the depths have I called unto Thee, O Lord. I said, Lord hear my voice, let Thine ears be attentive unto the voice of my supplications." The striking note in this, as in so many of the other Psalms, is the intensity of the personal feeling. The writer does not trouble himself about abstract philosophy; he does not discuss the laws of mind and matter, or the ultimate forces of being; he utters his individual cry, and gives vent to his individual need.

It is this personal element largely that makes the Psalms so everlasting in their appeal. Words that have come straight out of one human soul find a response in other human souls, no matter how the ages may roll on. Whether we clothe our feeling in just the same words now, whether we lay emphasis on the same points of our experience, we feel when we read the Psalms we get close to the hearts and minds of men who have lived and felt and thought hundreds, and it may be thousands, of years ago. As a matter of fact, one of the most oft-recurring experiences which finds expression in the Psalms is the one that comes out forcibly in the words already quoted: "Out of the depths have I cried unto Thee, O Lord. Lord, hear my voice, let Thine ear be attentive unto the voice of my supplications. If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

And then the further experience: "But there is forgiveness with Thee that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord, more than they that watch for the morning." Then follows the conclusion: "Let Israel hope in the Lord, for with the Lord there is mercy and with Him there is plenteous redemption. And He shall redeem Israel from all his iniquities." The sudden transition from personal and private to public concerns is very striking, but not surprising when we remember how individual experience must be the basis for all our knowledge and our wider thought about others.

It is the Psalmist who has "waited patiently for the Lord" and known the individual cry answered who goes on to say that "a new song" has been put into his mouth and that "many shall see it and fear and shall trust in the Lord."

We do need the problem of our individual experience set at rest by some voice of Divine authority. Particularly do we need a light on the problem of our own iniquity. If we only get as far as saying: "If Thou, Lord, shouldest mark iniquity, O Lord, who shall stand?" we have no ground from which to begin the spiritual ascent. We may, of course, demand

"Of all the thousand nothings of the hour
Their stupefying power,"

and they may "benumb us at our call." But that is not a condition of inspiration or power.

We want some light on the problem of sin altogether, some understanding, if only a partial one, of what it all means. Like the Psalmist, we begin with acknowledging our transgressions, with acknowledging the fact that we have come short of a standard of right. But what is this very acknowledgment when we think of it? Is it not a proof to us of something beyond itself, something further implied. It is impossible to have this consciousness of sin by itself. If we say, "That action of mine was a mean action," it implies we are judging it by a standard of nobility present in our own minds. If we say, "It was lazy not to do this or that," it implies a consciousness of what it would be to be industrious; if we say, "It is selfish to do this or the other," it implies a conception of a life lived apart from selfish instincts and desires. Dig down below the superficial expression of remorse or sorrow or conscious guilt, and turn the ugly picture over to the other side and you will find an ideal of good, a haunting standard of right,

"High instincts before which our mortal nature
Did tremble like a guilty thing surprised."

Above all we shall find,

"A presence that disturbs us with the joy,
Of elevated thoughts."

And what voice is it we hear when we enter into this Presence, when before the bar of the inner Judge we compare what we are with what we should have been, the actual with the ideal? Is the sentence one of condemnation only? Does the problem of our sinfulness remain just where it was? Surely not. Has not our experience been, that inextricably interwoven, as it were, with the deepest consciousness of guilt is the consciousness of the ideal of righteousness? The more we confess our sins the more we find ourselves being cleansed from all unrighteousness. As soon as we get to the point at which we can "confess our transgressions unto the Lord," we are able to go on and say, "Thou forgavest the iniquity of my sin." "The Lord is high unto them that are of a broken heart." It is not a promise so much as a statement, "He saveth such as be of a contrite spirit."

Even in the darkness, even in the sin, something has been working, the consciousness of evil has not been alone; like a photograph, it has its two sides, the negative and the positive. God's forgiveness is a call to us to turn the picture over and to keep it turned to the positive side. To each He is saying, with tenderness and yet with the urgency of a great demand, "Go and sin no more."

AN EPISTLE OF TENDER CAUTION AGAINST STUMBLING AT THE FAULTS OF OTHERS.

BY JOB SCOTT.

[Looking over some family heirlooms more than a century old, I came across a sort of sermon addressed by Job Scott to his niece, Abby Lapham, which I am sure has never been printed. Abby Lapham was a daughter of Augustus and Mary (Scott) Lapham, and she spent the latter years of her life in the home of her sister Eunice, who was my grandmother. As Augustus and Mary were married April 6th, 1775, and Job Scott died November 22d, 1793, his niece, to whom he addressed this beautiful invocation, could not have been more than twelve years old. The manuscript was treasured in after years by the niece and her relatives, and is offered for the columns of the AMERICAN FRIEND as a beautiful example of the Friends' literature of the period in which it was composed. I have followed the manuscript to the letter. The memory of Job Scott has been cherished with reverence by the descendants of his sister. I remember as a child his children visiting in their old age at my father's house, and the testimony of Friends in all parts of the country has proved the wide influence of his writings, particularly of his Journal. I believe this last message may come, a century old, to many of your readers with the power of the Spirit.—S. F. PECKHAM.]

It has been the work of the restless adversary of human happiness in all ages of the world to strive to keep man in darkness, or to bring him into it. Those who are in it he strives to keep in it, and those who have been redeemed in some degree from it he strives to captivate and beguile into it again; and his design in both is to prevent the enjoyment of the sweet flowings of the love of God, and the powerful communication of the Holy Ghost. For he knows that those enjoyments are only witnessed in the light. He also knows that the light would shine, and soon prevail, to the letting of the soul into the full fruition of those divine enjoyments, if he did not with all his might strive to propagate the kingdom and power of darkness in and over people's minds.

Now the stratagems he makes use of are many and diverse, one of which, and that not the least, it has been pressing on my mind to write a few lines upon, by way of caution to such as desire to land safe at last in the mansions of undisturbed felicity. I have

no desire to write one word on this occasion, but what may be of use, and tend to strengthen those desires and strivings, which the Lord of Hosts delights in. Therefore, I desire that all prejudice may be laid aside, and my words weighed in that balance that is ever accompanied with a just weight; and tried by that ear that trieth words as the mouth tastes meat.

The particular snare of the adversary that my mind is engaged to guard, caution, and encourage against is this, stumbling at the failings of others. A potent engine, a powerful instrument, which prevails by Satan's influence, to the weakening the faith of many. But alas! alas! why will a spirit bound to eternity stumble over the failings of flesh and blood? Why will a soul that must finally settle accounts between God and itself spend time, waste time, to muse and despond at the infirmities of another. The frailties of a thousand cannot impair the unchangeable truth and righteousness of Jehovah. The hypocrisy of ten thousand cannot deprive the faithful, persevering soul of the all-sufficient assistance of the mighty God of Jacob. It is an everlasting truth that there is a right way to serve God; and, though a multitude fall on the right hand and a host of those who have been as stars in the firmament, revolt on the left, yet the true wayfaring man, though a fool, cannot err in the way which the Lord has cast up for the ransomed to walk in. We are told that the dragon's tail drew a third part of the very stars from heaven. Was this told to stumble us? Surely nay; but still the cry is, "Come up hither and I will show thee the bride, the lamb's wife." Now, the stumbler may say, "I have strove to see the bride; I have seen her; I have viewed her, and her beauty fades away, her brightness disappears," but mark well, the call is, "Come up hither and I will show thee." It is not while we stand gazing at imperfections and reasoning upon faults that we must expect this divine prospect. No, no. But come up hither, and I will show thee the bride, the Lamb's wife. This come up hither imparts something very different from that halting, lingering behind, as it were, sticking in the mire which my soul has mourned over and lamented. I think I am a living witness, and can testify that there are some who have long ago been kindly visited and tenderly invited by the Lord to come and see how good He is; and who have even tasted, in a degree, of the sweetness of His love, who are yet far behind-hand with their day's work, are halting, doubting and (may it not offend them) are feeding on the serpent's food, which was denounced by the lips of truth to be dust, and that all the days of his life. And I also declare, under a feeling sense of divine authority, that nothing better shall be the food to all eternity of such as spend all the days of their lives gazing at, or stumbling over, the failings of others. But I mean not to censure. It is their immortal soul's welfare I have in view; therefore I would call them, yea, beseech and instruct them, as they ponder their own salvation, to come away—come away! This is not your rest. It surely is polluted; it is a land of dark-

ness, as darkness itself. The shadows of the evening—yea, the shadows of midnight—are spread over the mind of the inhabitants thereof. Oh sorrowful! sorrowful! that any should suffer their immortal souls to be made so easy a prey to the dragon! What will it avail thee, O soul, when thou comest before the great and final tribunal, to say, such a man professed great sanctity, but was an hypocrite; therefore I was tempted to quit the service of the living God, and serve His enemy? Or, such an one made profession of exalted piety, but was a liar, a deceiver, an abominable wretch; therefore, though I was somewhat worked, I turned to my wallowing in the mire? This will never justify thee at the gates of heaven, nor procure thee an admittance therein. Oh! my soul truly mourns on thy account, my spirit is indeed grieved. Come, let me query with thee. Dost thou feel a daily striving to overcome evil in thyself? Art thou constantly concerned to keep up the inward watch and holy warfare? Yea, let me come closer, Whilst thou art dwelling, musing and feeding upon the faults of others, art thou at the same time engaged and panting after perfection in thy own soul? While thou art rehearsing to thy intimates the wanderings and weaknesses of such and such, dost thou feel longings and unquenchable desires in thy mind to make war in righteousness against the power of corruption in thyself? If not, the enemy of truth, it is to be feared, may, with justice, challenge the praise due from thy complaining. Oh! that that eye was open in thee that could see thyself! Oh! that thou hadst a heart to understand this mystery of iniquity! But alas! the enemy blinds thee, for why dost thou give back because of another's weakness, but because of thine own? Why stumblest thou at another's frailties, but because thou thyself art frail? Make a pause then, and turn thy attention inward. Set a watch on the wicket of thy soul and keep sentinel in deep attention there; then thou wilt have enough to do to view thy own imperfections and to guard against them so as not to stumble at others. Work enough indeed may be found to engage all thy care and diligence in laboring to cease from evil and do good thyself.

It is less substantial than many a dream to give the victory over our own souls to our enemy, because others are entangled in his snares. Shall I quit the field and turn my back in the day of battle because a fellow soldier is treacherous, cowardly or unfaithful, when I know my all is at stake; and if I flee I must certainly perish? Surely nay. I ought rather to put forward with more zeal, vigilance and constancy, endeavoring to encourage the fearful and unbelieving, as knowing the salvation of their souls, as well as my own, is at stake. Away then, thou reasoner, thou murmurer, with such pitiful musings and excuses. The day of solemn reckoning draws near. Thou must ere long appear before the Ancient of Days, to give an account of the deeds done in thy frail mortal body, and to receive a reward according to thy works; not according to the stability or instability of another.

Therefore, awake thou that sleepest, and arise from the dead, that Christ may give thee light. For darkness, gross darkness, is the encircling, overshadowing canopy of thy soul. It is time for thee to hear and obey the command given to Israel of old: to go forward, for thou (with them) hast compassed this mountain long enough; a barren mountain, in the wide, desolate wilderness; from the top of which, it is much to be feared, thou mayst one day (or rather night) by the arising of a strong and boisterous whirlwind, be swept off into the bottomless pit of despair; or into some quagmire, or swampy hole, where serpents, reptiles and venomous creatures breed and dwell. Oh! that I could persuade thee, for thy own soul's sake, to turn thy back on Satan's suggestions. Oh! that thou couldst be prevailed upon to lift up thy head above the world, that so thy salvation might draw nigh indeed.

Now, to conclude, let me once more beseech thee to harken to that encouraging invitation, which is sometimes sounded in the secret of thy soul, "Come up hither and I will show thee the bride, the Lamb's wife." *Come up* is here the joyful sound: and even the spirit and the bride say *Come*, and indeed he that will come, may come; yea verily *May Come*, and if he improves the strength given, all the powers of earth and of the infernal hosts cannot hinder him. For "there is no enchantment against Jacob nor any divination against Israel" whilst in their tents abiding. Therefore to thy tents, oh! Israel—to thy tents, oh! Israel. Keep onward where thy strength lies. There thy place of preservation. There thou shalt walk in the light of the Lord; His candle shall shine upon thee, and His inspeaking word shall guide thee in the way everlasting. Walking in which with fullness of peace, I desire to leave thee, and rest thy friend,

JOB SCOTT.

THE CENTRAL TRUTH OF THE NEXT REVIVAL.

The New Evangelism, so called, has been the leading topic of discussion at most of the religious gatherings during the last few months. Quite generally the statement has been accepted that each revival period has crystallized about the preaching of some great but simple Christian truth. For example, it is said that the proclamation of justification by faith marked the German Reformation, the doctrine of the witness of the Spirit was central in the Wesleyan movement, the sovereignty of God in the Edwardean revival, the power of prayer in the awakening of 1857, and the substitutionary atonement in the Moody meetings.

People to-day are very generally asking: What truth is to serve as the center and inspiration of a revival of religion at the beginning of this century? Many answers are being given to that question. Dr. Josiah Strong thinks that we are to find the especial truth for our age in the rediscovery of the kingdom of God. Dr. John Watson varies the thought a lit-

tle and has spoken eloquently about the necessity of preaching "social righteousness." The difficulty with such statements is that they make an effect of Christian truth primary. What we want is the truth that produces such effects.

For ourselves we do not believe that there is any mystery about the sovereign truth this age needs, and to which it will respond as no other—that truth is the character and claims of Jesus Christ. What we need is a new exploration and exposition of the personality of Jesus Christ, and of the validity of His claim to the Mastership of the human soul. Once His supernal greatness is vindicated and His claim acknowledged everything else follows. We are being pushed back to the defence of the central citadel, described by Jesus Himself in the 16th of Matthew, and everything depends on the result.

We say that the character of Jesus must be freshly explored and expounded. Orthodox Trinitarians say that Jesus is the Son of God, the second Person of the Trinity. But those terms are mere words. What do they mean? Do those who utter them have any conception of the majesty and glory of Christ's character that does not make the magnificent Trinitarian declaration a travesty compared with their concept of Jesus? John says: "We beheld His glory, glory as of the only begotten of the Father, full of grace and truth." Is not Christianity bound to seek such a thought of Jesus as will generate in the consciousness of the believer that conviction of John that the glory of Christ is worthy of being identified with the glory of the Eternal Father?

The most discouraging thing about these current discussions is to realize that good men are talking about the nature of future punishment, a theory of imputation, or of the Grotian hypothesis of the atonement or "social righteousness" of the great truth for our age when the speakers themselves inadvertently show that their own minds have hardly opened to the knowledge that Jesus is explicitly identified with eternal life.

There are a hundred indications that the one truth for which the spiritually disposed men to-day all over the world are longing is a larger, worthier conception of Jesus Christ. George W. Knox brings back that message from Japan, and Charles Cuthbert Hall from India. There is no single topic in the whole range of human thought upon which so many books have been written during the last thirty years as upon the life of Jesus, in the attempts to construe His personality. And in our own country the men who are really commanding the public attention are those who have passed beyond words and phrases and formulæ of any sort, and are presenting to the moral consciousness of their hearers some sort of representation of the personality of Jesus Christ.

And they are discovering that there is something in the portraiture of Jesus that finds affinity with the deepest and best things in the human soul; that there is an upspringing of the inner life of man toward Jesus, no matter what his theory about the Church

or the Scriptures. It is like the experience of love, when two souls, that God intended for each other, change eyes. The human soul was made for Christ, and when it sees Him great nature speaks. And there never was a time in the history of the planet when the hearts of men were so responsive to personality as in this year of grace. It requires no prophet to tell what is the central formative truth of the next great revival. Those who are posing as prophets should lift up their eyes and behold the truth, as clear as though it were written across the sky.—“The Watchman.”

Temperance Department.

Issued Monthly, under the care of the

TEMPERANCE ASSOCIATION OF FRIENDS, OF PHILADELPHIA
YEARLY MEETING.

All communications should be addressed to

ANNA EASTBURN WILLITS, Editor, 343 E. Main Street, Haddonfield, N. J.

The monthly meeting of the Friends' Temperance Association of Philadelphia Yearly Meeting met on the 23d. Thirty-five hundred addresses on temperance, with a personal letter enclosed, have been sent to the names on the list of the Westtown Old Scholars' Association, exclusive of married women. Following is the letter:

“Philadelphia, Eleventh month, 1903.

“Dear Friend:

“The Address enclosed herewith was prepared and published independently of any action of this Association. We desire, however, to commend it to thy notice, and to ask thee to read it carefully and prayerfully.

“We note with painful apprehensions the continuous increase in the per capita consumption of intoxicants. Every year the liquor power is becoming more aggressive and more subversive of the public good. Already it is the dominating power in many cities and communities. It has become one of the greatest perils to a ‘government by the people.’ Immense sums of money in the hands of capable organizations are being employed in influencing legislation favorably to the liquor interests, and in systematically educating the public to think lightly of an insidious and appalling evil.

“Dear friend, is thee fully conscious of these truths? Is thee stirred in thy heart by them as a Christian should be? Mark the situation. On one hand great financial and political interests furthered by selfish men indifferent to the evil results of the trade in intoxicants. On the other hand a host of men and women actuated by noble motives and willing to ‘spend and be spent’ for the enlightenment and betterment of their fellows, but without hope of reward except in the consciousness of serving God. Viewing with interest this array of opposing forces, yet aloof from each is the indifferent majority shirking responsibility under cover of such sophistry as

‘I am not responsible for the business,’ ‘Men will drink,’ ‘It is a necessary evil.’

“We know that men lie and steal and abuse others and murder, yet we do all that we can to prevent these evils. Must we tolerate a trade that belies American manhood, that steals away our chivalry and virtue, that is an insult and abuse to womankind, and that places a deadly pitfall in the pathway of every young man?

“Dear fellow Christian, can we as followers of Him who has power to subdue all things unto Himself and who intends that we should be co-workers together with Him—can we admit that any evil is a necessary evil? Dare we to say, in the face of the misery and ruin that result from the liquor trade, ‘I have no responsibility in the matter’?

“The public is ill-informed on this great issue. Brave men and brave women are needed who will dedicate their lives to God and go forth in the power of His love to turn men's hearts to the truth. Is thee willing to be one of them?

“No one can serve his country more nobly than in the dispassionate representation of conditions as they are, and in moulding sentiment into unity of action. Methods of action will necessarily vary with localities and social conditions, but in the work of education there can be entire accord. The saloon is not an evil to be condoned; it is an aggressive power that must be confronted, if Right is to triumph and the prestige of our nation amongst nations is to be maintained.

“So, dear friend, we would entreat thee to be faithful to thy measure of service, be it little or much, and not be numbered with the ‘indifferent majority.’

“Issued by direction of the Executive Committee at its regular meeting held Tenth month 26th, 1903.

“J. SNOWDON RHODES, Chairman.”

Prohibition is making great strides in Kansas. The number of retail liquor dealers in the State is now only 2,600, and twenty-eight is the total of those who do a wholesale business. The average is only about twenty-five to each county.

Columbia, S. C., Eleventh mo. 11th.—The lawlessness of the Dispensary traffic and the train of crime and financial devastation which follows in its wake everywhere, is at last arousing widespread revulsion of public sentiment against it. The outlook is encouraging for effective appeal to the people for judgment on the whole State saloon policy which has dominated the politics of this State for a decade.

In opening court at Durham, N. C., Judge Hawkins delivered this philippic against the saloon:

“When I come to look through the calendar and see the number of crimes which have been committed under the influence of drink, I cannot help saying a word on the subject. The root of almost every crime

is drink. . . . And, I believe, knowing what I do, that nine-tenths of the crime in this country is engendered inside the doors of the public houses."

The Philadelphia and Reading Railway Company is rigidly enforcing its rule prohibiting the use of intoxicants by its employees. Many of the division superintendents have issued orders calling the attention of their men to the rule, and at some points—Pottsville in particular—several men have been discharged for being seen in drinking places while in uniform.

Now this is what we need pre-eminently to-day regarding the saloon—a deep, intense, undying hatred. We must not hate the saloon keepers or the saloon owners, for they are men and can be drawn to the light only by love. We must not hate the drunkards whom the saloon manufactures, for they are weak men, and must be helped by sympathetic kindness. But for the saloon itself we must have a persistent, irreconcilable, earnest hatred, for it is a thing that has no place in a civilized, Christian, intelligent country.

It is surely unnecessary to add that as individuals we must avoid the use of intoxicants if we would be strong to fight the saloon. The total abstainer, in my opinion, is the only one who can consistently cry out against the saloon or fight it. But we need to warn people as well against many patent medicines which contain much alcohol and insidiously create a thirst for liquor which is often ruinous. Until we carefully look into the matter I think we hardly realize how rapidly this evil is spreading, and how many largely advertised tonics are terribly dangerous. We have to be wide awake in this business if we would avoid the sin we hate.

The feature of the final day of the thirtieth National Convention of the Woman's Christian Temperance Union was the reply of that body to the findings of "the Committee of Fifty" for investigation of the liquor problem, particularly in regard to legislation requiring the study of temperance physiology in the public schools. Among other business of importance was the appropriation of \$5,000 for an exhibit at the World's Fair, and reports of interest and importance were presented. The word of a member of Congress was given as authority for the announcement that there was little prospect of the passage of any bill repealing the Anti-canteen law.

The following resolutions were adopted at the United Society trustees' annual meeting in Boston:

"Resolved, That we recognize in the liquor traffic the chief evil of the times, and the chief obstacle to the advancement of a Christian civilization; that we condemn intemperance in every form; that we stand

for total abstinence for the individual, and for the annihilation of the saloon, and the abolition of its powers in the politics of our land, as one of the first duties of American citizenship; and that we heartily recommend all righteous agencies whose purpose is the protection of our homes and the true interests of humanity by the extermination of the liquor traffic."

The following news has been received from Oklahoma. We ask that other yearly meetings send to the editor of this department brief points of their work along this line,—items which will be of general, rather than local interest:

"Temperance Department: A letter asking for items for this department of church work has been written to each of the 118 meetings, and we hope for cheering responses. A general temperance convention is called to meet at Oklahoma City, the 24th, to be composed of two delegates from each church and each temperance organization, including local W. C. T. U. The object is to devise plans whereby prohibition may be a part of our State constitution when admitted. Liberty Monthly Meeting, Oklahoma, is to have temperance sermons and meetings once a month at each of the four points. Dr. George E. Wright, the speaker one month.

"M. S. FELLOW,

"Ed. Sec. of Temperance Committee of Kansas Yearly Meeting."

ABRAHAM LINCOLN'S SAYINGS.

Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it.

The purposes of the Almighty are perfect and must prevail, though we erring mortals may fail to perceive them in advance.

I have never had a feeling politically that did not spring from the sentiments embodied in the Declaration of Independence.

"To smoke one cigarette is worse than drinking half a barrel of beer."

"Every cigarette means a dream of some future crime."

"The first cigarette a boy or man smokes is the first step in a future criminal career."

"Cigarettes mean death before it is due."

Magistrate Crane, of Philadelphia, says his long experience in dealing with criminals of all kinds gives him knowledge whereof he speaks when he declares that cigarettes are one of the greatest evils of the age.

PRAYER.

But all human effort is vain without the guidance and blessing of God. And so we must pray God, that men's knowledge may be richer and deeper, and their zeal higher and more daring. Only 'as the hu-

man heart is touched and enlightened can it have a right judgment and a firm faith.

O, my dear Christ, my heart is heavy as I consider this evil by which so many are led to darkness and death! Yet do Thou inspire me with a daring which shall make me steadfast in my hatred of all that is bad and shameful. Let me avoid the wrong and give warning to those in ignorance or error. And above all, dear God, teach me to pray earnestly and with good courage, for Thou hast promised to hear Thy children's prayer. For Jesus' sake. Amen.—Floyd W. Tomkins.

FROM OUT OF THE LONG AGO.

On the blank leaf of an old English Bible, which has been transmitted from sire to son through many successive generations, and appears as the property of Robert Bolton, B.D., and preacher of God's Word at Broughton, near Kettering, Northamptonshire, is inscribed the following pledge: "From this daye forward to the ende of my life I will never pledge any healthe nor drink a whole carouse in a glass cup, bowle, or other drinking instrument, wheresoever it be, from whomsoever it come, except the necessity doe require it; not to my own most gracious Kinge, nor any the greatest monarch or tyrant upon earth, nor my dearest friend, nor all the goulde in the world, shall ever enforce me. Not angel from heaven (who I know will not attempt it) shall persuade, not Satan, with all his oulde subtleties, nor all the powers of hell itself, shall betray me. By this very sinne (for sinne it is, and not a little one) I doe plainly find that I have more offended and dishonoured my glorious Maker and most merciful Saviour than by all other sinne that I am subject untoe, and for this very sinne it is my God hath often been strange untoe me, and for that cause and noe other respect have I thus vowed, and I heartily beg my Good Father in Heaven of His great goodness and infinite mercy in Jesus Christ to assist me in the same, and be so favourable unto me for what is past. Amen.—(Signed) R. BOLTON, Broughton, 10th April, 1637."

The International Lesson.

FOURTH QUARTER.

LESSON XI.

TWELFTH MONTH 13, 1903.

THE DEDICATION OF THE TEMPLE.

1 Kings : 1-11, 62, 63.

GOLDEN TEXT.—I was glad when they said unto me, Let us go into the house of the Lord. Psalm 122: 1.

DAILY READINGS.

Second-day, Twelfth-mo. 7.—Temple dedicated. 1 Kings 8: 1-30, 62, 63.
Third-day, Twelfth-mo. 8.—Assembly of people. 2 Chron. 5: 1-10.
Fourth-day, Twelfth-mo. 9.—The word fulfilled. 2 Chron. 6: 1-11.
Fifth-day, Twelfth-mo. 10.—Dedicatory prayer. 2 Chron. 6: 12-21.
Sixth-day, Twelfth-mo. 11.—A refuge in trouble. 2 Chron. 6: 22-31.
Seventh-day, Twelfth-mo. 12.—Penitence. 2 Chron. 6: 32-42.
First-day, Twelfth-mo. 13.—Glory of the Lord. 2 Chron. 7: 1-11.

Intervening Events.—The last lesson described an incident at the very beginning of the reign of Solomon, the present lesson one that took place about ten or twelve years later. During this period the ac-

count tells how Solomon established his reputation for wisdom, how he extended and strengthened his kingdom, how he collected material for the Temple, and finally how he built it. Then follows the extended description of the building itself, and the furniture. The Temple was seven and one-half years in building.

Place.—Jerusalem.

Time.—B.C. 1004, or B.C. 965.

The site of the Temple was on Mount Moriah, and like so many of the hills and mountains of Palestine it had a rugged, rocky summit, which was leveled with great care and at great expense. Two of its sides, which were precipitous, were walled up with great stones. The platform on which the Temple stood was probably about twelve acres in area. The measurements of the building are given in cubits. A cubit is generally taken to equal eighteen inches. In that case the Temple was 80 cubits (120 feet) long, 40 cubits (60 feet) wide, 30 cubits (45 feet) high. The Holy Place was 60 feet long, 35 feet wide and 30 feet high. The Holy of Holies, 30 feet long, 30 feet wide, 30 feet high or a perfect cube. The building faced the east. The building and its furniture in every part was symbolical, and conveyed religious teaching. According to the descriptions it must have been one of the most magnificent buildings that have ever been constructed. This magnificence, however, consisted in its situation, its proportions, and in the richness of decoration, for its size was insignificant. This, the Temple of Solomon, was destroyed by Nebuchadnezzar in 586 B.C.

It should not be forgotten that the Temple in no way answered to a modern church building. It was symbolical throughout. No prayer was offered in it, no worship took place within its walls. It was a place for expiation. Prayer, praise, sacrifice, all took place in the outside courts. The incense was symbolical of prayer, but not prayer itself. In the New Testament the word Temple, perhaps, generally means the whole Temple enclosure. See John 2: 14-16.

1. "Chief of the fathers," better, "The princes of the fathers' houses." See Ex. 6: 14. Mt. Zion was the western hill, Mt. Moriah the eastern. See 2 Chron. 3: 1, 2; 5: 4-6.

2. "Ethaniam." Answers to parts of October-November. "Priests took up." This duty was usually performed by the Levites. Compare 2 Chron. 5: 4.

4. "Tabernacle of the congregation." Better as in Revised Version. "The tent of meeting." This would seem to be the old tabernacle which had been at Gibeon, and was now brought to be laid up and preserved.

5. This sacrificing was a religious service expressive of praise and consecration.

6. "Oracle of the house." The place where Jehovah made known his will. (1 Kings 6: 5.)

7. "Cherubim." The representation of the beings which were made to cover the top of the ark with their wings. They were like everything else, sym-

bolical; they represented God's mercy covering the law, or justice.

8. "And the staves were so long that the ends of the staves were seen," etc. Revised Version. This is much clearer than the old version. "Unto this day." That is, when the account was written.

9. "Nothing in the ark save the two tables of stone." This does not seem to agree with the account in Hebrews (9: 4), but there the writer is speaking of the tabernacle in the wilderness.

10. "The cloud." The definite article shows that it was the cloud spoken of in Exodus which was meant. Compare Ex. 40: 34, 35. It was the token that Jehovah had come into his temple. Compare 2 Chron. 5: 11-14.

11. "Stand to minister." At the altar of incense. The whole building was taken possession of by Jehovah.

62, 63. The greatest part of such peace offerings were to be eaten at the time of the offering. Only a small part was sacrificed (Lev. 7: 15). This partly explains the large number of animals. It was the custom in such times to have feasts on a very large scale; there are several such mentioned in the Iliad. The people were to be there fourteen days (2 Chron. 7: 8, 9).

PRACTICAL THOUGHTS.

1. "From the Temple sprang little or nothing of spiritual importance."

2. "Judaism was a religion of a temple, of sacrifices, of a sacrificial priesthood. Christianity is a religion in which there is no more sacrifice for sins."

3. Beautiful in idea, and in execution, the Temple in time became a snare and led to formalism.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR TWELFTH MONTH THIRTEENTH.

AN ANTI-WORRY MEETING.

John 14: 1-31.

Second-day, Twelfth-mo. 7.—Why worry about houses? 2 Cor. 5: 1-8.
Third-day, Twelfth-mo. 8.—Why worry about the way? Heb. 10: 19-22.
Fourth-day, Twelfth-mo. 9.—Why worry to know God? John 8: 14-20.
Fifth-day, Twelfth-mo. 10.—Why worry about needs? 1 John 5: 13-15.
Sixth-day, Twelfth-mo. 11.—Why worry lest we err? Luke 12: 11, 12.
Seventh-day, Twelfth-mo. 12.—Why worry about troubles? Phil. 4: 4-7.

It is indicative of the completeness of Christianity as a scheme of life that it attains the best ideals of the best philosophies of all time, but always by a "more excellent way." Greece and India have alike commended equanimity, the mind at rest; but neither the stoicism of the one nor the ultimate forgetting of all things by the other achieved for them the quietness and confidence in which the Christian believer is to possess his soul. Nor is our training a cultivated indifference to the doings of an uncontrollable fate, nor a purposed ignoring of the sad facts of life, nor yet a discipline to endure while our real emotions are suppressed.

Pandora's box is a pagan fancy, figuring all too truly the swarm of ills that followed the fall into sin. This world is one of trouble and care, and Christ recognizes conditions as they actually are. He meets men on the ground of their realized and unescapable needs. His words in this discourse are like a mighty psalm that soothes while it strengthens, and strengthens because it soothes. He lays hold of our dreads and loneliness and ignorance, and substitutes an assured future, a present companionship, and unfailing wisdom. Where our weakness is most keenly realized His grace is most definitely and lavishly proffered.

Our Lord's words ought to mean more to us than exhortation; they are nothing less than commands. To ignore and disobey would be to dishonor Him. It is not a matter of indifference or something to be measured merely by our own loss. We are witnesses. To call ourselves His and then fail to demonstrate the courage and tranquillity that He claims to give is to declare His failure—or our own.

"Why, therefore, should we do ourselves this wrong,
Or others,—that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?"

The gift of peace is to flow out from us no less truly than it is to come into our lives. An efferent grace, to be enjoyed and consumed in the secrets of our own experience without becoming efferent and a blessing to others has no place in God's economy in this world, nor is any hint given that the next world will be one of self-centered ecstasy. Our assurance and our peace are a part of the benediction spoken by the angels that outlined the mission while they announced the coming of the Messiah.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

AN EVANGELISTIC TRIP IN MEXICO.

The yellow fever, the hot season and an abundance of work in Victoria have kept me from doing much evangelistic work since my return to Mexico the forepart of this year, but at last the obstacles have been removed. On Eleventh month 2d I set out for the mountains in company with my fellow laborer in the gospel, Santiago G. Gonzalez. That night we slept on the bare ground, under the open sky, on the very summit of one of the ranges of the Sierra Madre. We were up and had breakfast before daylight. Then we beheld one of the most beautiful sunrises I have ever witnessed. The sun came out and the clouds below us began to heave and roll like a great sea of molten gold. With this inspiring scene around us we began our day's journey. We soon came to a camp of soldiers who were guarding a large body of prisoners at work on the government road over the mountains. Here we were informed that the road farther on had been washed out, and that we could not get through with our cart. But the head of the

commissary department was an old friend, and immediately provided us with two saddles and an extra horse. That afternoon we were met by one of the brethren, who had come all the way from Palmillas to meet us. About five-thirty we reached Jaumane, a town of some eight thousand inhabitants, situated in the midst of a very fertile valley. The principal product of this valley is ixtle, the fiber of the lichugua, a diminutive member of the maguey family. It is transported on the backs of burros and pack mules. That night we learned that the driver of one of these trains of burros was known as the "minister of the burros," this name having been given him by his companions because he carried a New Testament with him and read it while the burros halted and were eating their corn. We did not get to know him, but found that he was the one who had shown us a kindness the night before by furnishing us water for the night, and information as to where we could find pasture. Doubtless here is a true disciple.

That night some thirty persons came together, and we had a meeting in the home of one of the believers. Several were present who were not members. We distributed a goodly number of tracts, which were received eagerly. We also sold two Testaments, several gospels and some hymn books. The brethren meet every Sabbath for Bible study in the home of Bruno Puente, a Presbyterian.

In the morning we started, with Don Bruno accompanying us. He had two brothers and two sisters in the next town, whom he desired to persuade to attend our meeting. We stopped at a ranch before noon and had an interesting conversation with the owner, who had recently become a believer. He told of some mule drivers who had come the day before from Matehuala to buy corn. In the evening he had been reading the Bible to them, and was rejoiced that we had come so that he could invite them to a meeting. The meeting was after dinner, but they gave the excuse that they were too busy getting their corn ready. Afterwards I gave one of them a gospel of Luke, expressing my regret that they could not be with us. That evening we reached Palmillas, a town of some four thousand inhabitants. We had a meeting with some thirty present. The next day we spent in visiting families. We made the acquaintance of some of the leading men in town, and invited them to a meeting that evening. Some of them came and we had the room packed, with crowds standing around the doors and window. Many were there who had never heard the gospel before, among them a brother and sister of Don Bruno. He was rejoicing at this, as we could see in his beaming face. The audience listened with the best of attention while both Don Santiago and myself preached. After the close of the meeting a young man, who was distributing tracts to the audience, announced that some one had called for the hymn, "Singing All the Time." We sang it, and Don Bruno asked to know who called for the hymn. It proved to be his sister,

in whose salvation he was so interested. He arose, and taking a beautiful gilt-edged Testament from my stock on the table, said he wanted to make a present to the woman who had called for the hymn, at the same time advising her to read it and not throw it to the pigs.

We have a number of large families in this place. It would be an excellent place in which to open a day school. Some of the children are not in school, and others have been greatly persecuted because they are Protestants.

The next day we continued our journey toward Tula, having left appointments both in Palmillas and Jaumane for meetings on the return trip. We were accompanied by one of the believers, who told us of how he had come to the knowledge of the truth through the reading of a borrowed Bible. That night we arrived in Tula, after a hard day's ride. This city has 22,000 inhabitants, about a third of whom live within the city proper. There is no evangelical work here, and but one family of members. The inhabitants are reputed to be very fanatical, but in conversation with some of the leading men I found quite a number who belong to the liberal party. Several of these expressed a desire that we would establish a permanent work here. Another evidence that Romanism is not as deeply rooted here as represented is that the church is still unfinished, and has remained so ten years. The annual fair is in progress, and the gambling and drunkenness that abound are appalling. This in itself is enough evidence that they need the gospel.

However, some seed has already been sown. While in conversation with the son of one of the wealthiest men of the town, he showed me a Bible which had belonged to his grandfather, and told me how once when he was bringing it back from the home of a friend, who had borrowed it, he met the bishop, who gave him to understand that the book was not acceptable.

There is an old man stopping here in the house where I am who has come in from his ranch in the mountains. He has over thirty children and grandchildren. The women of the family are very devout Romanists, but ignorant. I had a conversation with him on the subject of the nature of true religion. Here, too, I found the seed. He also had a Bible which he was reading diligently. Another young man sent for a Testament this morning, saying that the one he had had mysteriously disappeared. Probably the female members of the family had burned it.

Don Santiago started on the return trip this morning, and I will go on in a day or two into our southern field.

This whole district is without any evangelical worker. It naturally belongs to Friends, lying as it does midway between the work of Indiana and Western Yearly Meetings. The scarcity of funds and workers are the reasons why it is not occupied. How long shall this condition continue?

W. IRVING KELSEY.

Tula, Tamaulipas, Mexico.

Correspondence.

The following amounts have been received by the treasurer of the Foreign Mission Board of Iowa Yearly Meeting of Friends for relief in Jamaica:

From sources outside our own yearly meeting—W. S. Brown, Lohrville, Ia., \$1; Martha Greaves, Newburgh, N. Y., \$5; "J. B. C.," New York city, \$50; High Point Meeting, High Point, N. C., \$4.50; Margaret C. Wistar, La Mott, Pa., \$5; Lupton Meeting, Lupton, Mich., \$15; Thorntown Meeting, Thorntown, Ind., \$8.75; A Friend, Kokomo, Ind., \$10; Anna A. Warder, North Bend, O., \$5; A Friend, Richmond, Va., \$10; New Garden Meeting, New Garden, N. C., \$7.30; Whittier Meeting, Whittier, Cal., \$125; Gilead Meeting, Gilead, O., \$12; Robert Warder and wife, Howard University, Washington, D. C., \$20; Sarah A. Smith and others, Merriam, Kan., \$4; Stephen Breed and wife and Sunday School at Henniker, N. H., \$5; Women Friends, Richmond, Ind., \$25; Louise P. Round, Mehama, Ore., \$1; Smithfield Meeting, Woonsocket, R. I., \$10.50; Emily Thomas, Union Springs, N. Y., \$5; Mrs. S. L. Haworth, Maryville, Tenn., \$2; Samuel L. Rhoads, Philadelphia, Pa., \$5; Liberty Union Sunday School, New Providence, Ia., \$6; Westfield Meeting, Westfield, Ind., \$3.50; Martha Battey, Salem, Ore., \$5; Berkeley W. F. M. S., Berkeley, Cal., \$50; Alva W. F. M. S., Alva, Okla., \$5.65; Samuel Miles, Monkton, Vt., \$1; Sarah J. Weeks, Carthage, Ind., \$10; Harriet N. Carr, High Point, N. C., \$2; O. M. Hiatt, Elk City, Kan., \$4; Somerset C. E. Society, Swansea, Mass., \$38; Ruth S. Hill, Rome, N. Y., \$5. Total, \$466.20.

There have been amounts sent as follows direct to Arthur H. Swift, in Jamaica:

From Worcester, Mass., \$25; from Sandwich, Mass., \$50; from Providence, R. I., \$25; from Dr. Watson, \$10; from West Falmouth, Mass., \$26; from Albert Stubbs, \$6; Cuba, \$7.34. Total, \$149.34.

From Iowa Yearly Meeting as follows, by quarterly meetings:

Ackworth, \$17.85; Bangor, \$94.25; Bear Creek, \$113.78; Des Moines, \$33.91; Greenville, \$10.35; Honey Creek, \$97.25; Lynn Grove, \$14.00; Minneapolis, \$125; Oskaloosa, \$120.42; Platte Valley, \$59.61; Pleasant Plain, \$75.53; Salem, \$32.79; Scranton, \$33.49; Springdale, \$78.93; Union, \$10.00; Winneshick, \$19.50. Total, \$936.66. Sent direct, \$149.34; from outside yearly meetings, \$466.20. Grand total, \$1,552.20.

We desire to thank all who have contributed so liberally to our appeal for relief in Jamaica on behalf of the Foreign Mission Board of Iowa Yearly Meeting.

H. D. LANE, Treasurer.

To the Editor of THE AMERICAN FRIEND:

A few weeks ago it was made known through the different papers that the majority of the members of Rich Square Monthly Meeting of Friends, North Carolina, had united in conducting a meeting of their own.

The object of this writing is to inform Friends that old Rich Square Monthly Meeting is continued by some members in harmony and unity with our yearly meeting. We have lately been favored with the company and encouraging words of our dear friends, Charles Peasley, from New England; Jeremiah S. Cox and Jabez R. Mendenhall, of Greensboro, and Priscilla B. Hackney and Lydia N. Blair, from Guilford College, this State.

Thy friend and well wisher in the truth,

ELIAS S. ELLIOTT.

Rich Square, N. C.

Things of Interest Among Ourselves.

Leannah Hobson, of Plainfield, Ind., has been laboring in a very successful revival in the Congregational Church at Alva, Okla.

Sadie Stanley, one of the missionaries to Jamaica, was recorded a minister by Bear Creek Quarterly Meeting the 14th ultimo.

Harry R. Keates brought back with him from England a letter of sympathy with his service in Great Britain and Ireland, given to him by the meeting for sufferings. There have been many other testimonials of appreciation of his visit.

John Henry Douglas was called to Newberg, Oregon, by the death of his daughter, Chloe Taylor. He returned to California the 9th ult.

Amos Kenworthy held a series of meetings in Newberg, Oregon. The farewell meeting was on the 16th ult. His messages came with power.

At the State Convention of Young Men's Christian Associations, held at Lafayette, Ind., Professor Elbert Russell gave five addresses.

David Sampson attended the meeting at Washington on First-day, the 15th ult. He went from there to engage in a series of meetings at Belvidere, N. C.

Henry and Melissa Fellow, also Leannah Hobson, attended Liberty Monthly Meeting recently, at which time request was made for a monthly meeting to be established in Alva, Okla.

At the convention of Endeavorers of the Indianapolis District, recently held at Danville, Ind., the address on the last evening was given by President R. L. Kelly on the "Equipment for Service."

Fred T. Coppock recently held a series of meetings with Friends at Keith, Okla. He was assisted by the local minister, Susie Allen; also Edna Hill and Stanley Coppock, who had charge of the singing.

John Shearman, a prominent worker in Friends' Meeting, Indianapolis, visited Friends' Meeting, Knightstown, Ind., the 22d ult. His sermon was appropriate and very instructive to the large audience present.

The Friends' Bible Institute Extension Course is more interesting and popular this year than formerly. Any one who has finished last year's work will please inform Albert J. Brown, Wilmington, O., in order to receive a certificate of work done and credit toward graduation.

A cordial invitation is extended to attend the thirty-second anniversary and Donation Day of the Pennsylvania Peace Society, in Young Friends' Association Building, northwest corner Fifteenth and Cherry Streets, Philadelphia, Twelfth month 8th, 1903, 2.30 and 7.45 o'clock.

The State Convention of the Indiana Young Women's Christian Association was recently held at Earlham College. It was the largest annual meeting in the history of the Association. All but two of the non-resident girl students at Earlham College are members of the Y. W. C. A.

Bloomington Quarterly Meeting, Indiana, was held the 21st and 22d ult. Cyrus Jones, of Coloma, Ind., preached on Seventh-day, and President R. L. Kelley, of Earlham College, on First-day. This quarterly meeting was established in Second month, 1836. It now comprises five monthly meetings, with a total membership of 1,098.

Bear Creek Quarterly Meeting was held at Stuart, Ia., the 13th to 15th ultimo. Visiting ministers from outside the quarterly meeting were E. Howard Brown, New Sharon, Ia., who is laboring in the interest of peace, and Mary Sibbett, of Kansas, an evangelist and temperance worker. Ella Diggs was appointed missionary superintendent, and James Coffin Bible School superintendent for the quarterly meeting.

Chicago Friends celebrated the second anniversary of the West Side meeting with a social Second-day evening, Eleventh month 23d, at the meeting room, 774 West Van Buren Street. A program of recitations, songs and addresses was much enjoyed by the goodly number present in the cheery room. The meeting is growing in size and in interest, and the work is full of encouragement. As in many meetings elsewhere, the Christian Endeavor Society is the backbone of the spiritual life of the meeting. The social served to reveal a deep interest on the part of the membership and of others.

Nathan and Esther Frame, since Kansas Yearly Meeting, have held two series of meetings within the limits of Grand River Quarterly Meeting, one at the Ottawa Mission and the other at Miami, both in Indian Territory. The power of the Spirit was remarkably manifested in the conviction and conversion of sinners and the strengthening and upbuilding of believers. Several persons have applied for membership with Friends. After the meetings at Miami many persons acknowledged that they were now convinced that women are endowed with the ability to preach the gospel. They have now gone to Wichita to hold meetings at Friends' University.

A fire occurred in the library at the Woodbrooke Settlement, near Birmingham, England, on the 11th ult. The building itself was not seriously damaged, but many valuable books were destroyed.

A very pretty honor has come to Henry Joel Cadbury, of Philadelphia, and through him to Haverford College. Last spring the American Institute of Sacred Literature, a body of representative Biblical teachers, with headquarters in Chicago University, offered a prize of \$50 for the best examination paper in New Testament Greek. All undergraduate college students in the United States were asked to compete. The judges have just awarded the first prize to Henry Joel Cadbury, who was a member of the class of 1903 in Haverford College.

The following is from an Ottawa Indian: "Nathan and Esther G. Frame held a two weeks' meeting at Miami, I. T., in Friends' Meeting House, and large numbers attended, and many were converted. On Sabbath, Esther opened the doors of the church and seven joined, five Indians and two whites, and after they left, our dear brother, Jeremiah Hubbard, opened the doors again, and four more joined, two Indians and two whites. There never was such a meeting held in these parts before. People that thought a woman could not preach was thoroughly convinced. The people all got a great blessing in attending the meeting. May the Lord bless them wherever they go."

Newberg Quarterly Meeting was held at Newberg, Oregon, the 13th to 15th ult. Oliver Kenworthy, of California, was in attendance with a minute. Amos Kenworthy was also present and preached. This was the sixteenth anniversary of the organization of the quarterly meeting. After the business of the meeting was completed more than an hour was taken up in reminiscences of the organization and life of the quarterly meeting. It was a helpful service. Much mention was made of the faith and faithfulness of that man of God whom God used to plant the seed for His church in this place. Steps were taken by which a history of the early Friends of the meeting shall be written and preserved.

A communication from Star, Idaho, furnishes the following interesting information concerning the small Friends' meeting in that isolated section: "Boise, Idaho, Monthly Meeting of Friends, though small in numbers, still lives, and all the meetings are held regularly. The monthly meeting is held alternately at Boise and Star. We have no church property, but we now have Sabbath School and meeting in a school house near Star. We would gladly correspond with those wishing to find homes in the far west in an irrigated country. We need help to carry on our work in both city and country.

"SAMUEL BEESON,
"Monthly Meeting Correspondent."

At a recent session of Indianapolis Monthly Meeting, Morton C. Pearson presented the need of an enlarged plan of church work, by which the large membership may be given specific duties, the performance of which will develop the spiritual gifts in the church, and make a strong working force. The meeting heartily approved of the plan. The entire membership is divided into ten large departments. Each department will have its own separate organization, and will report quarterly to the monthly meeting the work which it has done. Just before yearly meeting each department shall present an annual report in form to be forwarded to the departments of yearly meeting work. The departments are as follows: Foreign mission; home mission; Bible School; prayer meeting; social, temperance, peace, book and tract; woman's aid; Christian Endeavor, and invitation and advertising departments. An enrollment of about forty is expected in each, and large results and great blessings are expected.

The New York Friends are holding the following meetings in New York city this week:

Second-day: 3 p.m.—Trustees of New York Yearly Meeting, James Wood, chairman; 4 p.m.—Committee on Distribution of the John G. Lane Bequest, David S. Taber, chairman; 5 p.m.—Executive Committee of the Christian Endeavor Society, Walter A. Commons, chairman; 7.30 p.m.—Executive Committee of the Bible School Board, Arlando Marine, chairman; 8 p.m.—Trustees of Oakwood Seminary, George Edward Clark, chairman; public conference on Bible School work, topic, "Present Condition and Future Work." Addresses by J. Lindley Spicer and others.

Third-day: 10 a.m.—The Permanent Board, Charles W. Law-

rence, clerk; 1 p.m.—Lunch; 1.45 p.m.—Committee of the H. H. Mosher Fund, Charles W. Lawrence, chairman; 2 p.m.—Committee on Peace and Arbitration, Richard S. Collins, chairman; 3 p.m.—Conference on Evangelistic and Church Extension Work, Elmer D. Gildersleeve, chairman. Topic, "How Shall Our New Members Learn to Understand Quakerism and Become Workers with Us?" Ten-minute addresses by J. Lindley Spicer, Mary S. Kimber, A. Franklin Smith, Abijah J. Weaver, Carolena M. Wood. 5.15 p.m.—Executive Committee on Evangelistic and Church Extension Work, Elmer D. Gildersleeve, chairman; 6.30 p.m.—Tea; 8 p.m.—Address, "The Christianity of St. Paul," by Rufus M. Jones, Professor of Biblical Literature, Haverford College.

Fourth-day: 10 a.m.—Temperance Committee, B. J. Carpenter, chairman; 11 a.m.—Temperance Conference, topic, "Local Option." Address, James B. Dunn; 3.30 p.m.—Women's Foreign Missionary Society; 4 p.m.—Mexican Committee Board of Home and Foreign Missions; 5 p.m.—Board of Home and Foreign Missions, William C. Taber, chairman; 6.30 p.m.—Tea; 7.30 p.m.—New York Monthly Meeting.

The death of Forster Green, of Belfast, Ireland, removes a highly-valued Friend, whose life was a long chapter of good deeds. Almost every American Friend who has traveled "in the love of the gospel" has enjoyed his hospitality. We give the following words about him from the "London Friend": "A few years ago no figure from the Emerald Isle was more familiar in London Yearly Meeting than that of Forster Green, who passed away last week at the ripe age of eighty-eight years. In his own city and meeting he will long be remembered for his liberality and the kindly spirit in which he sought to aid the cause of suffering humanity. Born in the year of the battle of Waterloo, he obtained the name of Forster owing to the deep regard of his parents for William Forster, the prominent minister among Friends of the first half of the last century, and father of the statesman. He was a pupil at Lisburn School, and, after serving an apprenticeship to his brothers in Belfast, and then three years in Liverpool, at the age of twenty-two he started in the grocery business for himself in Belfast. His early experiences were clouded by difficulty and disappointment; and ere long he was obliged to call his creditors together, to whom he paid a composition of 12 shillings in the pound. But he was not disheartened. He started again, and within four or five years he paid off his creditors in full with interest. From that time onwards the business flourished, and one after another additional premises were acquired. For some years the profits of one of the branches were devoted entirely to charitable purposes. For the past ten years the firm has been a limited company. Forster Green's benefactions were most judiciously placed. Hospitals, homes for the blind, homes of rest, the Y. M. C. A., etc., in turn, and again and again, were freely supported. The Forster Green Hospital for Consumption and Chest Diseases at Fortbreda is an institution mainly due to his liberality, where many sufferers have benefited from the open-air treatment. To Friends' schools, first in Ireland, but also in England, he was a generous contributor. Altogether it is estimated that his benefactions must have amounted to fully £200,000, the greater part expended in his own city."

MARRIED.

ANDREW—RICHARDSON.—Eleventh month 18th, 1903, Alpheus L., son of William and Sibyl J. Andrew, and Della A., daughter of F. M. and Anna Richardson, members of Prairie Center Monthly Meeting, Endora, Kan.

PRICE—BAILEY.—At the home of the bride's parents, in Portland, Ore., Eleventh month 11th, 1903, Drew P. Price and Flora Bailey. The groom is a son of James Price.

DIED.

BALDWIN.—At her home in East Whittier, Cal., Tenth month 27th, 1903, Sarah W., wife of Cyrus Baldwin, and daughter of Nathan D. and Mary Wilson, of Fairmount, Ind.

COSAND.—At Koshkonong, Mo., Eleventh month 12th, 1903, Lowell T., son of W. T. and Luella Couch Cosand, aged 22 months. Members of Hesper Monthly Meeting, Kan.

TAYLOR.—At Newberg, Ore., Eleventh month 30th, 1903, Chloe Taylor, oldest daughter of John Henry and Miriam Douglas. Her Christianity was applied in her daily life in a way that was beautiful to those who knew her.

Events and Comments.

Charged with having held negroes in a condition of peonage, twenty-six indictments have been returned by the Federal Grand Jury against seven citizens of Southern Georgia.

The Chicago street railway strike, which blocked travel in that city by night for more than two weeks, and caused an endless amount of trouble, has been declared off. Nearly all the old employees went back to their former positions, those only being debarred who were guilty of misdemeanor.

A dispatch to the Central News from Vienna says it is authoritatively announced there that if Turkey does not accept forthwith the Austro-Russian demands the two powers will proceed with their own forces to establish order in Macedonia. All the signatory powers of the treaty of Berlin, it is added, will first be asked to co-operate.

Members of the bench and bar at Chicago joined in congratulating Judge Joseph E. Gary, in his court room, on reaching the fortieth year of continuous judicial service—a remarkable record, particularly under the system of electing

"CLEANING HOUSE."

A Change of Food Cleans the Soul's House.

When the body is clogged up by the use of improper food and sickness sets in there is nothing so good as a "house cleaning," and the right way to do this is to change the food, for although taking medicines may afford temporary relief a complete change of food is much the surest and safest way.

The highest medical authority in the world, "The Lancet," of London, says of Grape-Nuts: "Our analysis shows it is a nutritive of a high order, since it contains the constituents of a complete food in very satisfactory and rich proportion, and in an easily assimilable state." "About two years ago," says a resident of Springville, Ind., "I had a terrible stomach trouble, and although I tried all kinds of medicines none of them cured me. I was so run down I could not eat, got very little sleep, and was dizzy-headed and miserable all of the time. About that time a friend told me that the only way to cure my trouble was to change my food and recommended Grape-Nuts.

"From my very first meal of Grape-Nuts my stomach began to get better, and all the improvements that come from a healthy stomach in place of an unhealthy one soon followed, and this was not all, for just as great an improvement came in my brain. All of the dizziness is gone, and my brain is now clear and active. I can eat anything I want, sleep well, and am altogether a new man mentally and physically.

"At the time I commenced to use this food I was nothing but a skeleton, weighing 130 pounds, but now I have got back my normal weight of nearly 200." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

judges by popular vote. His case greatly weakens the argument against an elective judiciary. Judge Gary is in his 82d year of life.

The Utah and Colorado soft coal strikes have resulted in general scarcity of fuel in all large cities depending on the regions affected. Prices have soared as a result. Ordinary soft coal has advanced to \$10 per ton in Denver. The Colorado Fuel and Iron Company is supplying regular customers with Canon City coal at \$5.50 a ton, but other buyers are paying \$10.50 per ton for Eastern coal, which is being brought to the market with more or less irregularity.

The Ogden-Lucien cut-off across Great Salt Lake, comprising 102 miles of the Southern Pacific Railroad, was formally declared completed on the 26th ult. and became part of the Harriman system. This track has cost the Southern Pacific millions of dollars, but it is estimated it will save the company \$500,000 annually in operating expenses as well as reduce the running time between Ogden and the Pacific coast by two hours.

Dr. Nordenskjöld's Antarctic exploring steamship *Antarctic* was crushed in the ice Second month 12th of this year. This news was brought Eleventh month 23d by the Argentina warship *Uruguay*, which arrived at Rio Gallegos with the members of the expedition on board. The expedition left Buenos Ayres on Twelfth month 20th, 1901, and made the Falkland Islands its base of operations. Dr. Nordenskjöld and a party of three scientists and two sailors spent one winter on the east side of Graham Land, near Great Snow Hill Glacier. They were joined by another party on board the *Antarctic* and intended spending another winter in the Southern region, but met with the loss of their vessel.

Much has been made of a recent operation on the throat of Emperor William II. of Germany. A tumor of a "benign" character has been removed from his larynx. Several sensational journals have stimulated a not unnatural query as to whether this indication of disease does not presage a fate for the young monarch similar to his father's. We agree with the "Medical and Surgical Journal" that it is the part of wisdom, as well as of good taste, to await the outcome, whatever it may be, without speculation. . . . Such growths as this are unusual and certainly are not in themselves inimical to life." Latest reports from Berlin indicate steady gain in strength, but point to the imperative need of diminished use of his vocal organs by the emperor in the future.

The renewed attention being given to the proposed isthmian canal at this time lends especial interest to a discussion of the great canals of the world. The ship canals of the world are nine in number, as follows: The Suez Canal, begun in 1859 and completed in 1869; the Cronstadt and St. Petersburg Canal, begun in 1877 and completed in 1890; the Corinth Canal, begun in 1884 and completed in 1893; the Manchester Ship Canal, completed in 1894; the Kaiser Wilhelm Canal, connecting the Baltic and North Seas, completed in 1895; the Elbe and Trave Canal, connecting the North Sea and Baltic, opened in 1900; the Welland

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

Canal, connecting Lake Erie with Lake Ontario; the two canals, United States and Canadian, respectively, connecting Lake Superior with Lake Huron.

Experience with woman suffrage in New Zealand shows that women's voting spurs the men to attend to their political duties; when they had the field to themselves it was rare that 60 per cent. of those registered went to the polls, but the proportion rose to 69.6 per cent. in 1893, and by 1899 to 79 per cent., and it was 78.44 per cent. last year. Says a New Zealand paper: "Our ten years of universal suffrage shows that the women's interest in politics has been well sustained."

THE IRON MOUNTAIN ROUTE

TO
TEXAS, MEXICO, AND
CALIFORNIA.

Dining Cars Through Sleepers

Rates, information and
pamphlets upon application

W. E. HOYT, G. E. P. A.,
335 Broadway, N. Y.

H. C. TOWNSEND, G. P. & T. A.,
St. Louis, Mo.

DIRECT LINE TO HOT SPRINGS, ARK.

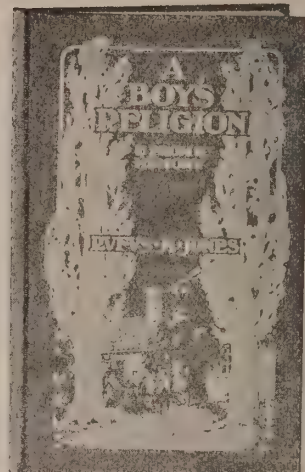
THE AMERICAN FRIEND PREMIUMS

A BOY'S RELIGION, FROM MEMORY

By RUFUS M. JONES

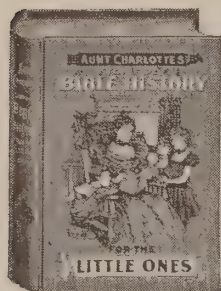
NO subject teems with greater interest, or is fraught with greater issues than the religious development of early childhood. It is the foundation work of character, yet it is little understood by parents and less by children. Here is a most helpful work for young and old alike. It is the simple narrative of the **religious awakening in a young soul which strikes a responsive chord in every heart.** The work is beautifully printed on deckle-edged paper, and bound in a striking and original design. It is handsomely furnished with illustrations of places and persons mentioned in the text. Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Aunt Charlotte's Stories of Bible History

By CHARLOTTE M. YONGE



CONTAINS over 100 stories from the Holy Book, richly embellished with 19 full-page Color Plates and Photo-Engravings, together with nearly 100 other illustrations. Beginning with the dawn of creation, **every important historical event in the Bible** is brought out in the order of their happening, thus leading the little ones along the most pleasant ways from Genesis to Revelation.

This book will give the Bible a new charm for children, and they will read it with a new understanding. Price \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00

Size $7\frac{1}{2} \times 10$ inches. Handsomely bound in cloth. Printed in gold and many colors. 250 pages. Over 100 illustrations.

The New Child's Life of Christ

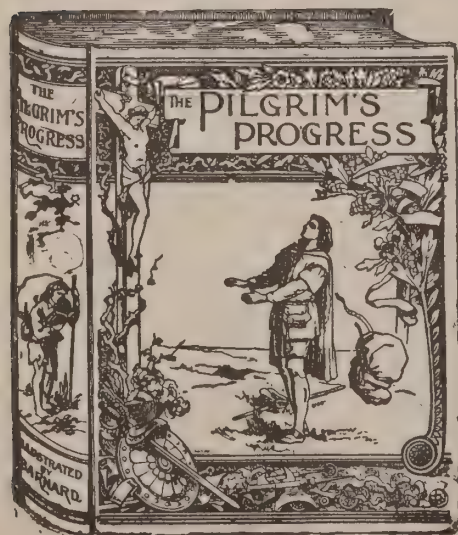
By HESBA STRETTON

CONTAINS choice Biblical Pictures from the world's leading artists, thirty-two of which are full-page illustrations. The book presents the Life of Jesus as it is understood by the most devout and careful students of His Life. The **graphic descriptions and the accurate and beautiful illustrations** take one into the very midst of the sacred scenes and subjects. This volume throws a flood of light on the sacred pages, and leads the tender reader to the foot of the cross. Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Size $7\frac{1}{4} \times 9\frac{1}{2}$ inches. Rich cloth binding. Stamped in gold and colors. 250 pages. Profusely illustrated.



THE BARNARD EDITION
—OF—

The Pilgrim's Progress

By JOHN BUNYAN

PROBABLY no book, except the Bible, has been printed in such immense numbers, and has had so wide a circulation among readers of all ages. It should be in every home where children live. The Barnard Edition of "The Pilgrim's Progress" is the only edition containing nearly sixty full-page pictures and fifty portrait and character illustrations, by Barnard and others; **four full-page chromo-lithographs**; the beautiful poem "The Little Pilgrim"; also, 388 Bible references, making in all 327 quarto pages, 8×10 inches, printed on double thick, extra quality, super-calendered paper. It is tastily and elegantly bound with extra silk cloth.

It is the cheapest finely illustrated book published. Price, \$1.50.

THIS BOOK with ONE NEW Subscription. Both for \$1.50
THIS BOOK with a RENEWAL Subscription. Both for \$2.00

(For The Pilgrim's Progress add 20 cents for postage.)

Any one of the above books sent on receipt of price.

THE AMERICAN FRIEND, 718 ARCH ST., PHILADELPHIA, PA.

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and much had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets, and contain the active medicinal principle of sulphur in a highly-concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

In Boston they are quoting a bon mot of Senator Lodge, uttered when he was asked to define the present interpretation of the Monroe doctrine. "The Monroe doctrine? Well, so long as our Secretary of State is named Hay, our foreign policy will be 'Keep off the grass.'" —Exchange.

I GOT TO GO TO SCHOOL.

I'd like to hunt the Injuns, 'at roam the boundless plain!
I'd like to be a pirate an' plough the ragin' main!
An' capture some big island, in lordly pomp to rule,
But I just can't be nothin', 'cause I got to go to school.

Most all great men, so I have read, has been the one 'at got
The least amount o' learnin' by a flicker-in' pitch-pine knot.
An' many a darin' boy like me grows up to be a fool,
An' never 'mounts to nothin' 'cause he's got to go to school.

I'd like to be a cowboy an' rope the Texas steer!
I'd like to be a sleuth-houn' er a bloody buccaneer!
An' leave the foe to welter where their blood had made a pool,
But how kin I get famous? 'cause I got to go to school.

I don't see how my parents kin make the big mistake
O' keepin' down a boy like me 'at's got a name to make.
It ain't no wonder boys is bad an' balky as a mule,
Life ain't worth livin' if you've got to waste your time in school.

I'd like to be regarded as "The Terror of the Plains!"
I'd like to hear my victims shriek an' clank their prison chains!
I'd like to face the enemy with gaze serene an' cool,
An' wipe 'em off the earth! but, pshaw, I got to go to school.

What good is 'rithmetic an' things exceptin' just fer girls
Er them there Fauntleroy's 'at wear their hair in twisted curls?
An' if my name is never seen on hist'ry's page, why you'll
Remember 'at it's all because I got to go to school.
—Nixon Waterman, in "Men of Tomorrow."

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.
—Selected.

KEEP A SAVINGS BANK ACCOUNT.

The value of a savings bank account is fully appreciated by those who have undertaken to save money in this way, and their success in laying by a competency or accumulating a comfortable amount for the proverbial rainy day should encourage others also to open similar accounts with a reliable savings bank. Perhaps the largest and strongest institution of this kind in the world is the Bowery Savings Bank of New York city. This bank has assets of nearly \$100,000,000. There are no stockholders. It is a purely mutual bank, and the trustees get no direct or indirect pecuniary pay for their services. It was incorporated seventy years ago by a number of benevolent men of the city of New York, among whom were several Friends, and it has ever since had a greater or less number of Friends in its Board of Trustees. The president, William H. S. Wood, is a Friend. The Bowery Savings Bank is under the laws of the State of New York. No State in the Union has such stringent banking laws as New York, and it is accordingly unnecessary to state that a depositor in the Bowery Savings Bank is doubly protected, and is assured the utmost safety that any human institution can afford. This bank has a system of banking by mail, and its plan is so perfect that it is the simplest thing possible to open an account, no matter where one may be located. The depositors of the Bowery Savings Bank number 140,000, and of this great army thousands scattered all over the world have for many years past been using the mail in their transactions. Not one dollar has been lost. Deposits are accepted from \$1 up to \$1,000. Everyone who is at all interested should send for the booklet, "Banking by Mail." It contains some very pertinent and valuable suggestions as to saving money, and the facts given will undoubtedly be a surprise to many. It will be mailed free upon request to the Bowery Savings Bank, 128 Bowery, New York city.

FRIENDS' HISTORICAL SOCIETY.

President:

THOMAS HODGKIN, D.C.L., Litt.D.

OBJECT: To encourage historical study and to publish historical matter.

Subscribers of \$1.25 and upwards will receive a copy of "The Journal," as published, free, and any Supplements issued, at cost price. Rufus M. Jones will act as American Agent of the Society, and Friends who wish to become members are requested to send their subscriptions to him.

Address 718 ARCH STREET,
PHILADELPHIA

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

Let the day have a blessed baptism by giving your first waking thoughts into the bosom of God. The first hour of the morning is the rudder of the day.—Beecher.

Acker has them — your Christmas Candies.

Penn's Treaty with the Indians

on India paper; engraving 23 inches by 18 inches, on sheets 30 inches by 24 inches; from the original Boydell engraved plate made in 1775 from the original painting of Benjamin West. \$3.00 by mail.

A. L. SMITH
29 E. Penn St., Germantown, Phila. Pa.

Fine Fur Scarfs and Collars.

Furs are proof against chilling winds and winter dampness — and furs are dear to woman's heart; in them beauty and utility are closely blended. We mention a few handsome neck-pieces:

Sable Fox Russian Collars — with dark stripe running through the centre; large brush tails on each end; rich brocade satin lining, \$22.50.

Isabella Fox Double Scarfs — made from the finest Alaska skins; about 72 inches in length, with fur on both sides; exceptionally rich, \$40.00.

Black Lynx Double Scarfs — of superb quality, long and silky fur, finished on each end with brush tails, \$90.00.

Genuine Chinchilla Collars — quite deep in back, with tapering ends; made from the choicest full-furred skins and richly lined, \$45.00.

Genuine Marten Imperial Scarfs — extra long, and of the finest quality; fur on both sides and trimmed with real tails, \$42.50.

Baum Marten Russian Collars — deep in the back, with long ends; trimmed with tails; clearly defined dark stripes run through the centre; richly lined, \$90.00.

STRAWBRIDGE & CLOTHIER
PHILADELPHIA

EMINENT PHYSICIANS
throughout the world recommend

QUINA-LAROCHE

AS A SPECIFIC IN CASES OF
**ANAEMIA, COLDS, LA GRIPE,
SLOW CONVALESCENCE,
STOMACH TROUBLES,
TYPHOID and MALARIAL
FEVERS.**

E. Fougere & Co., 30 N. William St., N. Y.

"What God sends let us humbly receive. His gifts cannot be for evil."

**STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.**
MARY M. KITE
407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

Y. F. A. Building,
140 North Fifteenth Street, Philad'a.
FOR FRIENDS AND OTHERS.
Convenient, Restful, Homelike.
Table d'hote, 25 cents.
Dinner, 12 to 2 p.m.
Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.
COMFORTABLE ROOMS:
One occupant, 75 cts. per night; \$3 per week.
Two occupants, 50 cts. each, per night.
2 each, per week.
Address **ELIZA H. WORRELL**
Phone Spruce 33-55. Clerk.

Kitchen Outfits At Reasonable Rates
J. FRANKLIN MILLER
1626 CHESTNUT STREET
Free delivery in city and suburbs.

OSTEOPATHY
**EDWARD D. BURLEIGH
ALEXANDER STETSON**
Osteopathic Physician, 1537 Chestnut St., Room 401.
Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Bell Telephone Consultation free.

S. F. BALDERSTON'S SON
**Wall Paper and
Decorations**
Window Shades Made to Order
902 SPRING GARDEN ST., PHILA.

Established 1810 at 824 North Second Street.
WATCHES
As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.
GEO. C. CHILD
27 S. 9th St., (above Chestnut, opposite Post Office.)

Miss some of the sweet things
in life — but don't miss
the pleasures of a box of

Acker's



863 BROADWAY,
betw. 17th and 18th Sts.
508 FIFTH AVE.
betw. 42nd and 43rd Sts.
21 W. 42nd ST.
near 5th Ave.
150 BROADWAY,
cor. Liberty St.

CANDIES sent everywhere by Mail or Express.

The
New Century
TYPEWRITER
does the **BEST WORK** and lots
of it, **EASILY.**

**Strong, Thoroughly Built,
Superior in results to any other.**
Write for
"THE BOOK OF THE NEW CENTURY."
AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

SHORTHAND TAUGHT BY MAIL
or in school. Each student receives personal attention. Moderate rates. Write for full information.
PROVIDENT SCHOOL OF SHORTHAND
805 Provident Building Philadelphia, Pa.

STENOGRAPHER
GEO. B. COCK
Girard Building and 216 W. Coulter Street.
Telephones.

New Archdale St. James Place
ATLANTIC CITY, N. J.
Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.
JESSE M. BUNDY, Prop.

EDUCATIONAL.

The Oakwood Seminary
UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Winter term begins First month 5, 1904

SAMUEL H. HODGIN,
Principal.LINDLEY M. STEVENS,
Superintendent.**WHITTIER COLLEGE**

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean, —no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

WABAN SCHOOL, WABAN, MASS.

A Superior Preparatory School for Boys.

J. H. PILLSBURY, A. M., Principal.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE CO.,** Miami, Ind. Ter. Please mention this paper when writing.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry,** 22 South Second Street, Philadelphia.

FROM SALOON TO PULPIT. 138 pages, illustrated. 12 cents postpaid. We have 10,000 fine books to give away. Address, **Howard Book House,** Elwood, Ind.

FRIENDS WISHING TO LOCATE in the great wheat, corn and alfalfa belt, of Oklahoma, should write us for information. Well-improved farms sell for from \$25 to \$50 per acre, and ranches from \$5 to \$10. This is a Friends' community, the land is rich, and opportunities are excellent. Congenial surroundings are assured, educational facilities are excellent, and in every particular the means for establishing a comfortable home are far above the average. References gladly given. **Votaw & Setzer,** Cherokee, Woods Co., Oklahoma.

HONEST AGENT WANTED.—Represent Gold Mining Company, operating on Mother Lode. Opportunity seldom offered. Highest references given. Write for information. **Prudhomme Gold Mining & Milling Company,** 532 Stimson Block, Los Angeles, Cal.

THE PUBLISHING ASSOCIATION OF FRIENDS is in need of a man who can take charge of Cylinder and Job Presses, Folding Machines, Wire Stitcher, Gasoline Engine and such other machinery as is used in a first-class Printing Office. The man employed must be married, and a member of the Friends' Church, and come well recommended. Plainfield is only 14 miles from the State House at Indianapolis, and we are connected by trolley line and steam cars. The town is a beautiful and healthful village; the Friends have a large Meeting, Sabbath School and Christian Endeavor Society here, and the Western Yearly Meeting meets at this place every year. We have all the advantages of the city of Indianapolis, and half the expense of living in the city. I would be pleased to correspond with any one capable in this line and free for an engagement. Address **P. W. RAIDABAUGH,** Plainfield, Indiana.

Mortgages Net 6% in North Dakota

THEY are the best, gilt-edged, rock-ribbed, guaranteed 6% investment in America. Safe as government bonds and pay better.

I have been selling these mortgages for 18 years, and have never had to foreclose, and never lost a cent of principal or interest for a single customer.

I personally know every farm covered by the mortgages, as well as the farmers giving them. I know them both to be right, or I have nothing to do with them. Their land is increasing in value every day, thus increasing the value of the security.

I collect both the interest and principal free, and remit in New York exchange, without the least trouble or bother of the customer.

I will be pleased to put you in the way of finding out all about me. Write me for further information.

WALTER L. WILLIAMSON*Investment Banker*

LISBON, NORTH DAKOTA

Law wears iron shoes and never cares where it steps.

**BREAD MACHINE**

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. **Scientific Bread Mach. Co.** (CYRUS CHAMBERS, Jr.) 52d & Media Sts., Philadelphia

A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.

BELL TELEPHONE.

LIFE OF STEPHEN GRELLET

BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH
29 E. Penn Street Germantown, Pa.

WILLIAM S. YARNALL
Manufacturing OPTICIAN

118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

10 BEAUTIFUL PICTURES FREE

In order to introduce our **QUAKER OINTMENT** into every home where **THE AMERICAN FRIEND** is read, we have decided to make the following liberal offer. To every person sending us 25 cents for one box of **QUAKER OINTMENT**, and 4 cents extra to pay postage, we will send absolutely free the following 10 pictures. These pictures are gems of art. For picture study, art collections, gifts and home decoration, they are of great value. The Last Supper, Christ in Gethsemane, Christ Taken Captive, Christ Before Pilate, Christ Bearing the Cross, The Crucifixion, Entombment, In the Sepulchre, The Ascension, Transfiguration. It is costing us a great deal of money to advertise in this way, but we trust you will be pleased with our liberality, and will favor us with an order for a box of our ointment, and get these 10 beautiful pictures free. **QUAKER OINTMENT** is the best known remedy for catarrh, eczema, and all skin diseases. Rev. Asa Woodard, pastor Friends' Meeting at Butlerville, Ind., says: "I am using **QUAKER OINTMENT**, and find it an excellent remedy." Mrs. Clara Chaney, Rural Route No. 3, Warren, Ind., says: "I have never found anything as good as **QUAKER OINTMENT** for catarrh, sores and skin diseases." Send us your order to-day. Quaker Ointment sent to any address upon receipt of 25 cents.

DAVIS MFG. CO., Butlerville, Ind.**Stenography, Typewriting, Mimeographing and Reporting****LYDIA ARETE CONN,**

805 Provident Building, Philadelphia, Pa.

A Philadelphia man grabbed a crate of tomatoes and tried to get away with it, but the police caught up with him and shot him down.

Pretty serious case of tomato ketchup, wasn't it?—"Cleveland Plain Dealer."

ESTERBROOK'S
THE STANDARD PENS EVERYWHERE.

Works, Camden, N. J.

The ESTERBROOK STEEL PEN CO.**STEEL PENS**

150 Styles Fine, Medium and Broad Points.

Sold by All Stationers.

26 John St., New York.

FOR ABSOLUTE SAFETY

Deposit your Money in

The Bowery Savings Bank

OF THE CITY OF NEW YORK.

Chartered 1834—NOW has 140,000 Depositors.

ASSETS, nearly

\$100,000,000.00

(One Hundred Millions)

All the earnings belong to and are held for the benefit of depositors. The bank is managed by 43 Trustees, who give their services gratuitously. There are no dividends to anyone, *except to depositors.*

 Deposits received and Drafts Paid by Mail.

Printed instructions for opening an account with this Bank will be forwarded to any person on application to The Bowery Savings Bank, 128 and 130 Bowery, New York.

WILLIAM H. S. WOOD, President.

JOHN J. SINCLAIR, 1st Vice-President

HENRY A. SCHENCK, Comptroller.

ROBERT B. WOODWARD, 2d Vice-President.

WALTER COGGESHALL, Secretary.

FREE HOMES IN CANADA

Friends desiring to locate in the wheat belt of the Canadian Northwest on free grant lands should communicate with Wm. I. Moore, 60 Bleecker Street, Toronto, Ont., with a view to joining the Friends' Colony.

See article in *The American Friend* of Tenth month 22, page 721, entitled "Canada Yearly Meeting and the Canadian Northwest."

6% NET FIRST GOLD MORTGAGES

on improved RED RIVER VALLEY FARMS. Loans to actual settlers ONLY. 21 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over \$400,000 invested. None but SAFE, PROMPT-PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent
309, 310, 311 Century Bldg., Minneapolis, Minn.

6% NET

Sound, conservative first mortgages on improved realty. We examine every security and know every borrower. We make our loans with our own money and turn them over complete. In 23 years we have learned how to select the best. No one now handling western mortgages has had more experience. We give you the benefit of that experience. The quality of the securities now on hand has never been surpassed. Highest references. Write for circulars and full information free.

PERKINS & COMPANY Lawrence, Kan.

PROMPTNESS

is a virtue rarely found in a Printer, but we have made it one of the rules of our business.

THE LEEDS & BIDDLE CO.

Makers of the Better Kind of Printing

1019-21 Market Street Philadelphia

The tender compassion of Jesus as we pass through the dark valley is better than a column in the newspaper after we are gone.

INVESTORS, ATTENTION

The Rock County State Bank

Newport, Nebraska, offers small farm mortgages for sale; 6 per cent. interest payable semi-annually. We conduct a conservative banking business and offer no loans except the regular customers of our own bank. We personally know every man and his land and we make no loan that we are unwilling to carry ourselves.

One of the greatest blessings that God ever bestowed upon any human being is a contented disposition.

OKLAHOMA FARMS

Friends desiring to locate among Friends, and near Stella Academy, should address Votaw & Setzer, for prices on farms and town property. Send for price list, all questions cheerfully answered.

VOTAW & SETZER (Friends),
Cherokee, Woods Co., Okla.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as **EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT,** etc.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.

J. R. FOULKE, Trust Officer.

ASA S. WING, Vice-President.

DAVID G. ALSOP, Actuary.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Assistant Trust Officer

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

**SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,**

**ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,**

**THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.**

American Friend

Vol. X

TWELFTH MONTH 10, 1903

No. 50

	PAGE
EDITORIALS.—Grace and Faith.—Edifying the Membership.—Editorial Notes.	843
A Tender Conscience	844
<i>President Absalom Rosenberger</i>	
The Power of Christ's Religion	845
<i>Henry Force</i>	
William Meade to Thomas Lawson	847
"In Season"	847
<i>W. G. Hubbard</i>	
THE INTERNATIONAL LESSON	848
Lesson for Twelfth month 20, 1903.	
CHRISTIAN ENDEAVOR	849
Topic for Twelfth month 20, 1903.	
MISSIONARY DEPARTMENT.—Encouraging Word from Mexico	849
<i>Margaretta Marriage Sein</i>	
CORRESPONDENCE	850
THINGS OF INTEREST AMONG OURSELVES,	851
BORN.—MARRIED.—DIED	852
EVENTS AND COMMENTS	853

ON AN UNJUST JUDGMENT.

In this God's-world, with its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong thing I find here below: the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee to blaze centuries long for thy victory on behalf of it, I would advise thee to call halt, to fling down thy baton and say, "In God's name, No!"

THOMAS CARLYLE, "Past and Present,"
Chapter II., written in 1843.

SUBSCRIPTION PRICE, \$1.50 A YEAR ♣ ♣ ♣ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

George Fox

A STORY OF SUSTAINED INTEREST

THOSE Friends who are not natural-born students probably have a lively recollection of their youthful dread of George Fox's Journal. It was a "solid" book indeed. The paragraphs often ran for pages without a break, while the narrative rarely ran far without being interrupted by the insertion of a long controversial letter or tract, which was likely to be Greek to the general reader. In fact, the religious situation of the time is impenetrable except to the special student.

In "George Fox; an Autobiography," the book is treated as a narrative. The long paragraphs are broken up into short ones, shifting with the changing action. The dialogue, often very rapid and dramatic, is printed so that the part of each actor in each scene is emphasized after the manner of such passages in a popular novel. The long controversial passages are dropped, and their place is supplied by notes explaining clearly the situation, and by the Introduction, which gives a general sketch of the religious ferment of the time.

As thus treated the book is as interesting as any novel, yet it contains far better facilities for serious study than the old copies of the journal printed in extenso.



Within Reach.

Because of its low price Ivory Soap is within the reach of all. Besides its low cost it has the advantage that it will do the work of half a dozen kinds of soap each intended for a special purpose. Its purity fits it for use where the ordinary soaps are unsafe.

Ivory Soap
99⁴⁴/₁₀₀ Per Cent. Pure.

"GEORGE FOX: AN AUTOBIOGRAPHY."

Edited, with notes and an Introduction, by Rufus M. Jones. Two volumes, 600 pages, extra cloth, gilt top, twenty-four full-page plates, post-paid, \$4.00 net.

FERRIS & LEACH, PUBLISHERS,

PHILADELPHIA, PA.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. X.

PHILADELPHIA, TWELFTH MONTH 10, 1903.

No. 50.

NOTICE.

THE AMERICAN FRIEND will be sent to one old and one new subscriber from now until 1st mo. 1st, 1905, for \$2.50.

Address,

THE AMERICAN FRIEND,
718 Arch St., Philadelphia.

GRACE AND FAITH.

THERE is nothing easier than to use words without knowing what they mean. If we made a rule not to use a word until we could tell its whole meaning probably we should seldom speak. Here are two common words which are as familiar as our own names, but what plummet can reach to the bottom of their meaning? Grace and Faith—these are the two master words of man's salvation. "By Grace are ye saved through Faith." Can we see what that means? Let us get a glimpse, though we may be sure there is infinitely more than we see. Grace is God's part, and Faith is man's part, in salvation. Grace is our word for expressing the Divine Love offering itself freely. Jesus Christ is God's Grace vocal. He has put into universal language the unwearied love of God, which neither nature nor the law had ever revealed. Before Christ came the heavens were as brass to the sinner. Nothing in nature or in the law told of mercy and forgiveness and love toward him. The two ruling ideas were—"sin" and "punishment." The trouble was that man had no way of discovering how God felt toward him. He read his own sin into everything. It lay like a tremendous barrier between him and God. He knew he *deserved* hate, and so he imagined himself the object of wrath. What could be so impossible of belief as that the infinite God actually loved a poor sinner like him, and was suffering because of his waywardness! Few even now, in this "year of grace," 1903, realize that it is so. It is hard work even now to make men believe that God loves them. Just that Christ made *vocal*. He told it in sermon and parable. He acted it in all His intercourse with men. He gave the supreme utterance of it on the cross. God so loved. At last Grace was revealed. The wayfaring man could see, if he would, that God

could no more cease to love man than the earth can cease to manifest gravitation. Grace is the essential activity of God. It is the *Divine Energy* manifesting itself. It is the fundamental spiritual fact in the universe.

But Grace does not save anybody alone. The universe is full of electricity, but it lights no houses; it drives no cars; it carries no messages until human energy lays hold of this inexhaustible force. So, too, with Grace, Divine Energy for salvation. It must be met by a proper human response. It must be appropriated and put to use. It must be laid hold of and possessed. Grace is made *operative* through Faith. Faith is the method by which we turn a privilege into an actual experience. Like Grace, Faith also is an energy; it is an activity. The new creation comes when the energy of Faith co-operates with the energy of Grace. This is what Paul means when he says, "*Work out your own salvation, for God is working in you.*" There are two forces. One from beyond us. One in our own power. Grace reaches out to us and draws. Our new life begins only when our own force co-operates, and the man says "I will" to the Divine "Wilt thou?"

It is like the tug which the whole universe gives to our earth, but which is made effective only because the earth itself responds with its power of gravitation. If the energy of the earth ceased it would at once drop out of the solar system. It is like the breathing in and breathing out which make life possible. God giving Himself and man taking Him are the two energies of the spiritual realm. The kingdom of heaven comes where God and man meet. Grace and Faith open the doors of the infinite life.

EDIFYING THE MEMBERSHIP.

LAST WEEK New York Friends had a very profitable afternoon conference on the subject, "How shall our new members learn to understand Quakerism and become workers with us?" It is a most timely subject, and ought to be continually considered until it is settled by every group of Friends in the United States. There can be no well-grounded hope of our branch of the Church if we take no pains to instruct our young members and our new members

in the principles and methods which form our heritage. It does not make a person a Friend to call him one. You are not a Friend simply because your name happens to be "on the list." To be a Friend means to stand for some definite truths. The Friend has views with a history behind them. He has fought, with the peaceable weapons of the Spirit, for privileges which ought still to be precious. These very privileges are being in many instances lost through ignorance. They are not being wrung from us by a tyrannical power; they are simply ignored.

Once the Quaker child came into the inheritance of Quakerism in the home. He learned it just as he learned to walk and talk—not by trying, but because he couldn't help it. He lived in an atmosphere of it all the time. And when a new member came in he was thoroughly instructed before he was received, so that generally he was no whit behind those he joined in appreciation of the principles of the faith. To-day the home does not furnish this old-time atmosphere. The child grows up on fairy books and not on "Piety Promoted." The subtle influences which unconsciously made the young persons Friends and bound them in loyalty to the Church of their fathers, do not work with the same power to-day. New members have in many meetings been taken in in large numbers before they have learned our history or our present interpretation of the truth.

Can we afford to drift along with no systematic effort to educate this present membership in the things which are most vitally important for the welfare of the church? Or can we afford further to let the future take care of itself, and do nothing to provide for some better preparation of those who desire to unite themselves with us? Paul warns his Corinthian friends of the danger of building hay, wood and stubble into the Church. Even though it may be builded on the true foundation, the real test will destroy all such slipshod work. We shall learn this to our sorrow, if we do not learn it now in wisdom. Let us realize that it is just as much a divine service to edify the members as it is to send missionaries to teach the poor heathen.

EDITORIAL NOTES.

WE are glad to report that progress is being made with the Harriet Green Memorial Fund. Four hundred dollars have come in from Indiana Yearly Meeting since our last report. This makes the total amount from that yearly meeting \$862.00. Western Yearly Meeting has up to date subscribed \$923.

By the death of Alice Lewis, of West Chester, Pa., the world has lost a woman who has been doing through a long life everything she possibly could do to make the world better. Others have made more show and display of talents, but few have been more faithful in using what was committed to them. Her father was editor of the "Friends' Review" for nine years, during a part of which time, owing to his blindness, she wrote the editorials by his dictation. At his death she was put on the staff, where her services were of great value. In 1866 she became publisher of the paper, which position she continued to fill until 1883. Since her retirement to West Chester she has found many avenues of quiet service, and has slowly rounded out in a simple way a life which manifested the qualities of genuine goodness.

A TENDER CONSCIENCE.*

BY PRESIDENT ABSALOM ROSENBERGER.

Prayer keeps the conscience tender and the holy purposes strong within. A tender conscience has been the salvation of many a man in the hour of peril. It has furnished the motive force in the crucial moment of some great temptation that enabled the one on trial to be true to God and to his fellow-man. Joseph was put to the test when bartered away in the slave marts of Egypt. What a temptation to renounce the God of his fathers! Everything seemed to be against him, and why should he not sell himself to the common, sinful life round about that opened up so invitingly before him. One redeeming element came in a tender conscience before God, which held him steadfast to the truth. God honored him with prosperity so that he was soon at the head of his master's affairs. Beautiful, intelligent and prosperous beyond all others, these very points of advantage blossom into a great temptation. How easy in that profligate society and voluptuous court to have yielded to the voice of the siren! What power could have enabled him to withstand this most seductive of all temptations? That same tender conscience towards God made him faithful to the trust imposed by his master and struck into his moral fibre the ability to resist the voice of the charmer though she charmed never so wisely.

You say that is a story from afar and out of sympathy with modern times and not pertinent to our day and generation. May I, without offending the most sensitive mind, recount an incident that is intensely human and modern, of a boyhood comrade who was at times a warm friend of myself, at times a bitter foe. The most remarkable thing about him was his conscience. It was so tender that I used to feel that it must be covered with blisters, so sensi-

* Read recently before the students and professors of Penn College at the chapel exercises.

tive and delicate was it in its operation. Did the neighborhood boys wish to rob an orchard or melon patch and persuade this boy to go along, just when they thought they had succeeded in helping him over his scruples, and the forbidden fruit was almost within their grasp, the same troublesome conscience would come to the surface and suddenly flash a concealed light as of a dark lantern into their faces, making all feel that they were criminals taken in the very act. What a troublesome conscience it was! It annoyed the fellows, the owner was at times sorely tempted to curse it, and it provoked many a smile from the teachers at the numerous petty confessions of violated rules that it forced upon him. This boy grew to manhood and the conscience grew to manhood along with him and was a lamp to his path and a light to his pathway. In the course of his official labors and travels he found himself a few years ago visiting many of the world's great cities, and among them the one where Joseph almost 4,000 years ago fought the noble battle that sent him to the dungeon, where he was chief ruler over the prisoners by virtue of his own conquering nature. Not being acquainted with the common slang of the country, supposing that he was being guided to a peculiar and curious market place, he passed the threshold of her whose "house is the way to hell going down to the chamber of death," and Joseph-like stood face to face with the same evil in its appalling form. All the muscular strength acquired in the most strenuous athletic contests in college was necessary in resisting the physical force brought to bear upon him to drag him to ruin, and yet he fought like a lion at bay to retain a name unsullied and a soul pure from the great transgression. Soon a terror seized upon the denizens of these low abodes, and with uplifted hands they cried aloud for the guide who had slipped out into a side room to come and take him from their midst. On the road to the hotel the guide could say nothing but repeat over and over, "I do not understand you; I do not understand you." And perhaps a thousand times there has been whispered in those places of darkness the strange story of the strange conduct of the stranger from a strange land.

You say he must have been a more than ordinary man. Oh, no; the commonest kind of clay; so weak of will that a child could lead him, and a natural-born coward. The great and saving element in his life was a tender and carefully-cultivated conscience, and without it he would have been a miserable failure.

My young friends, by virtue of my position many things connected with your past lives come to my knowledge, but, like as I treat the name of my friend, whose story I have recounted, which has never passed my lips in connection with the story, so I would be unworthy my position were I not to treat as sacred all information gathered. In some of your lives I am awaiting anxiously for the appearance of a strong and vigorous conscience life. Since this term opened I have stood face to face with at least one wide awake, sensitive conscience which was seeking for

guidance. How clumsy I felt in attempting the difficult task! Coming into a new kind of life with changed environments, the possessor was unwilling to enter into games, sports and diversions unlike the accustomed ones, and there was an utter refusal to risk the chances and find out the right and wrong afterwards. The tender conscience said in whispers: Be sure you are right before you indulge in them.

God was not in the whirlwind, nor fire and smoke, nor terrific convulsions that shook the mountain, but in the still small voice that whispered its message sweetly and gently in Elijah's ear. Even so the auditory nerves of our consciences should be so delicate and tender that the faintest whisper from heaven would find a ready response, "Speak, Lord, for Thy servant heareth." My dear young friends, the crying need of the world to-day is the resurrection of a normal type of conscience to take the reins of affairs. One that Jehu-like would drive furiously into the domain of government and restore a reign of good citizenship, into the realm of letters and make men write as the very oracles of God, into the Church and imbue it with the Christ-Spirit in all its fulness. One that would become so all-pervasive that men everywhere would feel in every act and word as one of old, "Thou God seest me." Then men would live as though the judgment day were at hand. Do not be unnecessarily narrow and close the road to broad and innocent enjoyments, but allow the light of truth to come in to open the understanding. In athletics, in study, in social intercourse, in civil life and in our devotions let us give full play to the operation of an enlightened conscience and a joyous richness will be ours that far transcends the flesh pots of Egypt. It may lead us into strenuous lives and call us into peculiar positions; but we shall have the consolation that the seal of the King's signet ring of approval is affixed to the daily summary of our lives.

THE POWER OF CHRIST'S RELIGION.

BY HENRY FORCE.

It does not require a vast amount of intelligence or a marvelous stock of good taste, to admire the ethics of the Bible, or the teachings of the Lord Jesus Christ. But the ethics of the Bible do not account for the place which that book has made for itself among men, nor do the teachings of Christ afford sufficient reason to account for the hold which He has gained upon human hearts. The Bible has attained its place because it has impressed itself upon human hearts, as a love-bearing message from God to man, and Christ has appealed to men's faith and affection, because He died, the just for the unjust, that He might bring us to God.

A great book the Bible indeed is, but its crown of glory is the story which it tells of a Christ "who gave Himself for our sins that He might deliver us." Shorn of the revelation of Christ as a Redeemer, through atoning sacrifice, the Bible would fall in value very greatly even though it remained far and

away the best of books. Christ Himself is great as a philosopher, as a teacher, as a guide to men, showing them how to live, but He wears the crowning name of Jesus, and has been highly exalted of God, because He took upon Him the form of a servant and became obedient unto death, even the death of the cross. His teachings are very beautiful, but if His religion had only the teachings to bestow upon men, He would be only the greatest of teachers and the prince of philosophers, and not the Saviour of the lost.

The sermon on the Mount has found much favor, even infidels admitting its beauty. The character of Christ has won many a tribute of esteem from men who have not adhered to religion of any kind. But Christ has won hearts to Himself and moulded them to His wise and beneficent will, because He could say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and not because He gave men that glittering string of pearls, the beatitudes of the sermon on the Mount. Men famished with soul hunger have heard Him say, "I am the Bread of life," and feeding upon Him have found their hunger wondrously appeased. He has become a necessity to them. He has not simply said unto men, "When ye pray, say, our Father," but He has died for men and risen again that He might be able to say to them, "I go unto My Father and your Father," thus bringing men into union and into communion with God. The disciples whose epistles so well unfold the object and meaning of the Gospel of Christ, speak with no uncertain language of this. For instance, John recognizes the need of the sin-cleansing blood of the Lamb of Calvary, if men are to enjoy fellowship with God. "If we walk in the light as He is in the light, we have fellowship one with another," says this apostle, meaning that thus there is fellowship between the soul and God. Then he significantly adds, "and the blood of Jesus Christ His Son cleanseth us from all sin." The nearer man gets to God the more conscious is he of sin inherited and inherent. But the very light which reveals the sin reveals its remedy. The scarlet of human transgression is lost in the crimson of atoning blood. But man wants something more than peace about the guilt of his sin to give him a happy sense of fellowship with God. He feels the need of power to live as Christ lived, and the sense of power comes as he realizes that he possesses Christ not only in His sacrificial atonement, but as a living force within him. To some one, who boasted that he intended to start a new religion, Napoleon once said, in effect, if not in just these words: "Then you had better die, be buried, and on the third day rise again, or your effort will result in failure." Christ by His death satisfies the otherwise unsatisfied demands of an awakened conscience and a sin-burdened heart. Christ by His intimate association with the believer makes him conscious of a force that enables him to do right. Christ dying for us and Christ living in us account for the power of religion upon the human heart. If profound philosophy

could save men; if fine ethical teaching could make them absolutely good, the race might well be deemed capable of securing a large measure of salvation, and of reaching a lofty altitude of goodness, by other philosophy than that of Christ, for other lips than His have uttered sound and profound philosophy. But even Christ Himself knew well how futile all His gem-like utterances of truth would prove unless He sealed them with, or, we might say, wrote them in, the crimson of His blood.

Christ as a teacher is undoubtedly leagues ahead of all other teachers, in that He so wonderfully lived out His own teachings. He alone of all who have worn a human body practiced just as He preached. In Him preaching and practice were simultaneous and synonymous. But though He were precept and example, and nothing more, we should still be without power to live as He lived and love as He loved. It is good so far as it goes, but it does not go far enough to have the shining Example, exemplifying and enforcing the stately and sublime precepts. Yet even the Person is not sufficient to save until He makes Himself to us a living power. We cry with despairing breath, "Who shall deliver me?" and with baffled desire exclaim, "How to perform I find not," until we can say, even though in measure only, "Christ liveth in me." Even Christ's immediate disciples forsook Him and fled, in spite of all His teachings, when the cross flung its dark shadow over them. But when the mystery of the cross was realized by them, then nothing could separate them from Him, and they rejoiced in their grand devotion to Him, that they were found worthy to suffer for His name. The truth is well summed up in the words of the Apostle Paul, "The life I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me," and again, "nevertheless I live, yet not I, but Christ liveth in me." The once-crucified but now risen and living Lord can alone so renew the will of man as to make him wholly desire to do the right, sincerely determine on doing it. And at the same time bring the desire and the determination to the full fruition of deed. Even Paul himself may have spoken with a sense of something not quite reached, when he said, "I can do all things through Christ which strengtheneth me," for even Paul said also, "not as though I had already attained, or were already perfect," but he had caught the secret of the Christian life. That secret is in the power of a personal Christ in the soul. It is not in a decalogue however interpreted, but in a Deliverer, who not only works in us to will, but to will and to do. To give to men such a religion was worthy of the mission of Christ to earth and even of His submission to death on the cross.

New York.

The fact is that sin is the most unmanly thing in God's world. You never were made for sin and selfishness. You were made for love and obedience.—J. G. Holland.

WILLIAM MEADE TO THOMAS LAWSON.

The following interesting and informing letter has just been presented, with many other letters and documents relating to the early Friends, to the trustees of the Meeting for Sufferings of London Yearly Meeting, under the will of the late George Stacey Gibson, of Essex, England:

Gosses, ye 27th of ye 6th moth
[dea]r Friende Thomas Lawson. 1691

[] my last to thee, wch was in Answer to thine of ye — of 1st moth 1691:—I have had thy kinde offer in my [tho]ughts; and now have an oppertunity to imbrace it. [I de]sire to know what summe of money yearly thou wilt [ex]pect, and also how soone thou cann settle thy affaires [and] come to mee; For I am now without one to Instruct [my] sonn and his Cousin Richard Lower;—Thou art to live at [my] County House, with us, and have all things necessa[rie] for thee vizt meate drinke, washing & Lodginge and [I would] have thee propose what summe of money yearly thou dost Expect that thou mayst bee at a certainty as well as my selfe;—I would that my sonn might not change his schoolmaster any more untill hee bee perfected in his Learninge; ffor I hope thou may stay wth mee many yeares. The younge ladds cann make a peice of latine and pearce it and construe it, in some measure, —and are apt ladds to learne, such as I hope thou will take real delight in—I am now very cleare from this younge man, who was my sonns Tutor and hee is gone from us & I was the more Inclinaire to part wth him, haveinge thy kinde Letter by me:—Thus with mine & my wives dear Love to thee, desiringe thy speedy answer I remaine

Thy Assured Loveing Friende
WILLIAM MEADE.

direct thy letter
ffor Sarah Meade at the
Shipp in ffann—churchstreet
in London

because, if it bee directed
to mee, perhaps my men
in my shopp may open it.

my Country House is in Essex; 12 miles of London

William Meade was a prominent Friend of the early day, though comparatively little is known of his life-history. In a letter written in 1670 he is described as "lately convinced." It is, however, known that he belonged to an Essex family possessing landed property and influence, and the above letter shows us that he had a London and a country residence. When he proved the will of Geo. Fox he was described as "citizen & merchant taylor," in reference to the city guild to which he belonged. By Hepworth Dixon, historian, he is described as "Capt. Wm. Meade, an old soldier of the Commonwealth & a draper* in the city." The famous trial of Wm.

Penn and Wm. Meade, at the Old Bailey, London, in 1670, established the right of a jury to decide upon a verdict independently of the opinion of the judge who tried the case. Wm. Meade purchased the estate of Goose-eyes, near Romford, in 1670. Most of the mansion is now pulled down, and the rest is turned into a farmhouse. Wm. Meade married Sarah Fell, daughter of Judge Fell, of Swarthmore, and of Margaret Fell, who afterwards married George Fox. They had one son, Nathaniel, born 1684. He early relinquished his life at Goose-eyes for the study of the law, and was admitted into the Society of the Middle Temple in 1700, when 16 years of age. At the time of his father's death, in 1713, he was a rising barrister, and later he became Sir Nathaniel Meade, knight. At one time he was banker to his Monthly Meeting, receiving sums requiring investment and paying 5 per cent. The account was closed in 1732. He died at his house in Litchfield Street, London, in 1760, having previously sold the Goose-eyes estate.

Richard Lower, mentioned in the letter, was son of Thomas and Mary (Fell) Lower, and was probably named after his uncle, Richard Lower, who was a noted doctor and court physician. The youth only lived a few years after the date of the letter.

Thomas Lawson was a son of Sir Thomas and Ruth Lawson. He was convinced by George Fox in 1652, while holding the lucrative living of Rampside, in Lancashire. He soon relinquished this position and took up teaching as a profession. He was an excellent scholar and a great botanist. One writer styles him "the most noted herbalist in England." At one time he taught botany at Swarthmore Hall. I am not acquainted with the circumstances which led to his writing to Wm. Meade, early in 1691, respecting a tutorship. Such a position in such a family must have been a pleasant prospect, but Thomas Lawson's death in the Ninth month of that year occurred, probably, before arrangements had been completed. We may hope that Wm. Meade found some other equally suitable tutor for his son and nephew.

Library Department, Devonshire House,
Bishopsgate, London, E. C.

"IN SEASON."

BY W. G. HUBBARD.

There were six in our party. We were in a mountain gorge in Arizona. We had driven forty miles over the mountains since early morning, and men and teams were weary. A camp fire was started, coffee made and lunch eaten. We sat about the camp fire. The cowboys from a nearby ranch joined us. They told us stories of the mountain lions, wildcats and rattlesnakes they had killed. They talked of their hardships and dangers and how one and another of their comrades, in galloping up and down the mountains after cattle, had been dashed headlong to instant death; how sometimes a horse would give out on the mountain and the rider would take the saddle

* This statement does not invalidate the previous one that William Meade belonged to the guild of merchant tailors, for membership in a city guild was not determined by occupation, but by choice.

for a pillow and the saddle blanket for a covering and spend the night alone with his horse on the mountain and bring him in next day.

Finally we said, "Boys, your stories are interesting. May we sing a hymn and thank God we are alive?"

"Certainly, sir; certainly."

"Rock of Ages" sounded strangely sweet, with the rock walls of the mountains as a sounding board. Then the singer lifted his hat and all heads were immediately uncovered, while simple words of prayer thanked God that He had given us being and that He had kept us through so many dangers. Blessing was asked for our dear ones in the Eastern States, and for the boys who had gathered with us around our camp fire. Then another hymn was sung, and in conversational way we talked of God's love and how we ought to serve Him. It was not preaching, but heart to heart talk about God and His love. Some of the boys promised to try to meet us in heaven.

It was a strange sort of meeting away up there in the mountain gorges, with the flickering light of the camp fire and the stars overhead, and the stately mountains lifting their shadowy heads towards the blue dome above us. But His presence was precious, and who can tell "What the harvest shall be."

When we lay down there was only a quilt between us and the ground, but that was better than Jacob had the night he saw the angels. We looked up and the stars—those many eyes of God—were watching us. Our sleep was sweet and refreshing. Blessed be His name!

The International Lesson.

FOURTH QUARTER.

LESSON XII.

TWELFTH MONTH 20, 1903.

THE QUEEN OF SHEBA VISITS SOLOMON.

1 Kings 10: 1-10.

GOLDEN TEXT.—When the righteous are in authority, the people rejoice.
Prov. 29: 2.

DAILY READINGS.

Second-day, Twelfth mo. 14.—Queen of Sheba visits Solomon. 1 Kings 10: 1-13.
Third-day, Twelfth mo. 15.—Solomon's riches and wisdom. 1 Kings 10: 14-25.
Fourth-day, Twelfth mo. 16.—Solomon's judgment. 1 Kings 3: 16-28.
Fifth-day, Twelfth mo. 17.—Riches unsatisfying. Eccles. 2: 1-11.
Sixth-day, Twelfth mo. 18.—Excellency of wisdom. Eccles. 7: 11-19.
Seventh-day, Twelfth mo. 19.—A greater than Solomon. Matt. 12: 38-42.
First-day, Twelfth mo. 20.—The throne of God. Rev. 4.

The Time.—During the last half of Solomon's reign. From 1 Kings 9: 10 it might be inferred that the time was the twentieth year after his coming to the throne, which would make it 975 or 937 B. C.

The Place.—Jerusalem, the capital of Solomon. Sheba, a district in Southwestern Arabia—Arabia Felix. It was about 1,500 miles from Jerusalem.

Persons.—Solomon, about 40 years old; Queen of Sheba.

Intervening Events.—Solomon kept on beautifying his capital, increasing his wealth and his power. Under him the Israelitish kingdom reached its height in wealth, power and extent. See the chapters of 1 Kings immediately preceding the lesson, and the corresponding chapters in 2 Chronicles.

In Ecclesiastes (2: 4-9) is a picture which, if not that of Solomon, gives the ideas of the men of those days in regard to royal magnificence.

1. "Queen of Sheba." Notwithstanding the tradition that Sheba was in Africa, there is little doubt that it was in Arabia Felix. The articles which she brought are all specialties of Arabia. Her story is surrounded with all kinds of legends, one of which is that she married Solomon, and became the ancestor of an Ethiopian line of kings. "Heard of the fame." See 1 Kings 4: 34. "Prove." Test him. Riddles and puzzles are dear to the oriental heart. The great story book of the East, the "Arabian Nights," is full of them. A successful trial of this kind would settle the truth of the report concerning the king of Israel.

2. "Came to Jerusalem." A long journey in any day (1,500 miles), but as the journey then would be made by camels which rarely make over twenty miles a day, it was an exceedingly long trip. "Communed with him." Told him her innermost thoughts.

3. Nothing which she propounded was too deep for him. He gave the right answer every time.

4. "The wisdom of Solomon." No details are given, and legend has tried to fill up the omission. The books of the Jewish rabbis, and of the Mohammedans, are full of stories regarding the tests she made, some of them most absurd ones. "The house that he had built." The next verse shows that this was his palace of residence, and not the Temple which we might think it was, if the words stood alone.

5. "And the meat of his table." The great variety and costliness of the food and furniture of the tables. Compare 1 Kings 10: 21; 4: 22, 23. "Servants." Probably the officers of the court or persons of distinction. "Ministers." These were the attendants, waiters, men in waiting. "Apparel." What we should call livery. This was often extremely rich and costly. "Cupbearers." This was an office of distinction. Nehemiah was cupbearer to Artaxerxes. (Neh. 1: 11; 2: 1.) Compare Gen. 40: 11, 21. "His ascent." The passage from the palace to the Temple. Compare 2 Kings 16: 18. This seems to have been a magnificent approach to the House of the Lord, over a deep and narrow ravine. Though this is the usual interpretation, there is some doubt about the meaning of the Hebrew words, and the Revised Version gives an alternative rendering; "or the burnt offering which he offered in the house of the Lord." Luther, in his German version, Coverdale, and the Geneva Bible, prefer this, but from the context the other seems better. "There was no more spirit in her." An expression equivalent to our "took away her breath." She was lost in amazement.

6. She acknowledges that the report which reached her was true in all respects, both as to what he had done and what he had said.

7. She goes still further and says she had only half believed what she had heard. In fact, it would have been impossible to believe the whole truth without

seeing and hearing for herself. No one could really understand what an electric shock was until he felt one.

8. "Happy are thy men," etc. The ground for their happiness is the wisdom of Solomon.

9. "Blessed be the Lord thy God." This does not mean that the Queen of Sheba adopted Judaism, but that she appreciated the superiority of the God of Israel. In those days each nation was thought to have its own God. It took ages for even the Israelites to understand that the Lord was the God of all peoples.

10. Gold and spices were the most valuable things which she could give. One hundred and twenty talents of gold was an enormous quantity, and is probably an oriental exaggeration to convey the idea of a very large amount. Compare 1 Kings 9: 14. The actual value at the present day would be about \$3,500,000.

PRACTICAL THOUGHTS.

1. "Seek and ye shall find."
2. "A greater than Solomon is here."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR TWELFTH MONTH TWENTIETH.

A VISION OF WORLD-WIDE PEACE.

Isa. 11: 6-9; 9: 6.

Second-day, Twelfth mo. 14.—Peace in the animal world. Isa. 65: 20-25.
 Third-day, Twelfth mo. 15.—Among mankind. Isa. 2: 2-4.
 Fourth-day, Twelfth mo 16.—Christ's peace. John 16: 32, 33.
 Fifth-day, Twelfth mo. 17.—With nature. Mark 4: 35-41.
 Sixth-day, Twelfth mo. 18.—A fruit of the Spirit. Gal. 5: 19-26.
 Seventh-day, Twelfth mo. 19.—Like a river. Isa. 48: 16-18.

The narrower a man's boundaries, mental or spiritual, the more people he finds with whom he disagrees. In his opinion—and he is very positive—they are mistaken, absolutely wrong. Perhaps he calls them dreamers, perhaps fanatics, perhaps fools; in any case they are to be neither acceded to as teachers nor followed as leaders.

From Bellamy and his kind of this age, back to at least as far as Plato, we find devisers of plans for society that propose to banish all the ills of humanity—plans worked out with much elaboration of detail, with methods described and fancied results depicted in such wise that we almost wish ourselves living in some such Utopia.

These would-be prophets have seen fantasies, but not visions. The fantasy has light and color, but it lacks motive and perspective. Dominating the vision is a truth that underlies and illumines the whole; the details not being fully wrought out, perhaps, but principle unmistakably exalted.

The modern inventor of the happy commonwealth takes an "enlightened self-interest," or "altruism," or "a broad humanitarianism," or some other library-christened attribute, as the basis of his plan, and looks in vain for the living stones that shall con-

form to the specifications of his building. In spite of his own failures, he has naught but mockery for the "old-fashioned" doctrines of Christianity and Judaism. Only recently a well-known writer and speaker on economic questions who announced the Golden Rule as the only solvent for the difficulties between capital and labor, was scoffed at as having recourse to platitudes and practically giving up the problem.

Socialistic and communistic schemes are proclaimed, and thousands read them and chafe at surroundings and conditions—which are doubtless in too great need of readjustment—without ever being led to see that the kingdom must first be set up in the heart of each before it can be manifested in the lives of all.

Isaiah had the point of view twenty-five hundred years ago. His foreground is taken up with types and figures, but his causative principle is the absolutely solitary fundamental one; these things, or the things they typify, shall come to pass when—and only when—the knowledge of the Lord so fills the earth that human affairs shall be shaped thereby. Then the Prince of Peace shall reign, and they shall no more "hurt nor destroy" in all His dominion. Race, nation, State, sect, class, individual—how slight and petty appear the barriers that divide, when viewed in the light of the presence of Him with whom there is no respect of persons.

That is the vision. The Sun of Righteousness is the central figure, but to-day the mists obscure, false lights blaze here and there, and men see as in a glass darkly. The lure of wealth and power, or of idleness and ease, or of lust, or of self-will, or of some other outcropping of unregenerate humanity, draws them away from the understanding and acceptance of Him who has all that they desire, if only they will accept a satisfaction on the level of His offers. The light of all the blue heaven is peering through the crevices of their little tents, while they are busy fastening their borders to the earth and deride the messenger who speaks of the wide vision and the city of far distances.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

ENCOURAGING WORD FROM MEXICO.

Matehuala, S. L. P., Mexico.

Dear Friend: Under the most cheering impressions I write this letter for our many friends who may want to hear something of our work in this city.

Sabbath evenings, the 11th and 18th of last month (Tenth), were occasions of special rejoicing in our little meeting. The first night two new members were received, a man and his wife, now living in this city.

The second Sabbath a family of six persons from La Paz Mines was taken into membership. On both occasions there was a full house, and we had special services of reception in which the candidates made public declaration of having thrown off the superstitions and errors of Romanism, and openly professed their belief in Jesus Christ as their only Saviour; in the prayer circle and words of welcome that followed, our members took an active part, and we had a blessed time. These additions to our membership are fruits of the work in La Paz Mines, begun some five years ago.

The 12th and 13th of this month we had our closing exercises of the school, and the children did very well in their examinations and recitations, songs and declamations, which final exercise was presided over by the Jefe Politico (Principal Authority), who at the close spoke of his pleasure and satisfaction by the way the children had performed. Other persons of the city were present, and congratulated us on the children's work, which we have tried to do the best possible under many disadvantages, as most of the year we have been without a teacher.

We very much appreciate the help of an elderly American lady who plays the organ considerably, and on the examination day played for their marches and songs. She also played for us on last Sabbath evening at our special temperance meeting, conducted by the Christian Endeavor Society, of which the writer is president. We had a well-prepared program, and printed invitations had been widely distributed in the city. So we had a full house—over 90 persons present. Everything was direct and to the point, and one could see that the truth was touching many hearts in the temperance songs, which, sung by a special quartet, were very touching and pathetic. At the close an excellent pamphlet on "The Effects of Intemperance" was read by the president, and a call was made to sign the pledge, to which over 30 responded, and some of our own members had to give place to the outsiders to sign, as our supply of pledges gave out. Then we had a rising vote or testimony of 15 more who desired to sign at the first opportunity when we get more pledges, which come only in the printed pamphlet.

We feel this has been a red-letter day for us, especially because of the after-meeting, when six of us stayed with a fallen brother, and prayed with him until he was completely broken down and repentant of his backsliding the last three months, in which the old appetite had taken hold of him again.

Our Christian Endeavor Society has kept after him in all this time, and our constant prevailing prayer has been answered, and Sabbath night he pleaded for pardon and victory, and promised he would never again touch the drink. It was a most precious season of praying, weeping and rejoicing over a back-slidden soul reclaimed; and we feel this temperance meeting has been a good preparation for the revival meetings to begin next Sabbath, for which we are expecting a minister from Saltillo to assist and

direct under God's leading, and we ask the prayers of those who read this that great good may be done.

Before closing this letter I would add something about the school examinations at La Paz yesterday. The schoolroom was beautifully decorated, and the children all did well, and the entertainment at night was quite a success. Over 75 persons were present, and the children's exercises were all well performed. Thanking our Lord for His blessing on the work entrusted to us, I am thine for Mexico,

MARGARETTA MARRIAGE SEIN.

The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do;
And he who waits to have his task marked out
Shall die, and leave his errand unfulfilled.

—Lowell.

Correspondence.

To the Editor of THE AMERICAN FRIEND.

Having for many years been deeply interested in the advancement of Christ's kingdom, and believing firmly in the interpretation of Scriptures as held by Friends, I have endeavored to assist in spreading the Truth. That "the children of this world are in their generation wiser than the children of light" is certainly true in the opening of the twentieth century, for in worldly matters "no stone is left unturned" in bringing about that which is reckoned as being of importance or of financial worth. From the smaller private concerns to the great railroads or other multi-millioned enterprise, each and all bring, mould or conserve all other matters to the one great end. While Christians—we Friends included—are claiming and proclaiming that the salvation of souls is beyond all comparison the greatest thing in which we can be engaged, and yet how little we conserve other interests or matters to this end.

It has long appeared to me that with such a cause, with such a realization of the spiritual life and power that is ours to possess, that we ought to be carrying the gospel not only to the dark lands afar, but to the dark places of our own land. In my association with pastors and ministers of other denominations, and having had the printed reports of some of the leading bodies, on home mission or church extension work, these have only impressed me the more that we are not doing as much as we should to enlarge the Master's kingdom. Not only my own experience in Iowa, Kansas and California, but by letters received from several of the yearly meeting superintendents of evangelistic and church extension work, I am fully convinced of the many open doors for Friends, but along with or in answer to these Macedonian cries there comes a wail, "We can't," "We haven't the means."

Shall we not let the time past suffice on this of response, and now that the interests of the yearly meetings are so unified that it is possible for us to undertake work that singly we could not have done, shall we not respond aright? The organization of the Five Years Meeting has vast meaning to every Church interest, not the least of which is the matter of church extension. As never before are Friends in position to act and to accomplish definite work on this line.

The Evangelistic and Church Extension Board of the Five Years Meeting have adopted the following plans for the securing and use of funds, which in turn have been endorsed by several, if not all, of the yearly meetings.

Now that these important steps have been taken and all in readiness for service, shall we not, as workers together with God, be inquiring "Lord, what wilt thou have me to do, to help spread thy kingdom in our home land?"

PLANS TO SECURE FUNDS.

That the Board may have the necessary funds to carry forward the object of their appointment, we are united in recommending:

1. That each and every meeting, under the Uniform Discipline, at least once each year, and at such time as shall be best suited, take up or receive voluntary or free-will offerings for evangelistic and church extension work.

2. That those who have been especially blessed and prospered in financial matters prayerfully consider this opportunity of assisting to spread the gospel and of rendering help to needy places by giving liberally of the means entrusted to them, remembering that "the Lord loveth a cheerful giver."

3. That those having real estate, stocks or moneys to leave for benevolent or religious purposes seek the will of the Master as to bestowing a portion for the spread of the pure gospel in our own land.

4. That we inquire, further, if there are not those who would contribute to the establishing of a loan fund, to be used by way of loaning to worthy meetings to assist them in building or finishing suitable meeting houses or places of worship.

DISBURSEMENT OR USE OF FUNDS.

All moneys raised for the uses and purposes of this Board shall be sent to the treasurer, to be drawn out for use only on order signed by the president and secretary of the Board, and shall be used as follows:

1. For such expenses of the Board as necessarily come from the prosecution of the work assigned.

2. For donations to assist in building or finishing suitable meeting houses, all cases to be fully shown and attested as proper and worthy.

3. For donations or contributions to the support of ministers or workers in needy places under care of the Board.

4. For loans from the loan fund, upon a careful and judicious investigation of the case, all loans to be secured by mortgage or trust deed of the property until said loan is fully met and the claim satisfied.

5. The Board and the Executive Committee of the same are pledged to a careful and conservative use of all means entrusted to their care.

6. The expressed wish or preference of donors will be respected.

That this work may be as efficient and far-reaching as possible, it is desirable that there be a hearty and faithful co-operation with the Evangelistic and Church Extension Board of the Five Years Meeting by the like Boards or committees of the several yearly, quarterly and monthly meetings, both in the matter of raising and securing funds, as well as in the careful disbursement and use of the same.

CHARLES H. JONES, President.

EMMA HEDGES, Secretary.

Respectfully,

LEVI, GREGORY.

San Jose, Cal.

To the Editor of THE AMERICAN FRIEND:

Five years ago I first came to Virginia in the service of God. Ever since then I have been much interested in God's work in this South land.

In Eighth month of this year the Friends of Portsmouth, Virginia, sent me a call to locate in their meeting, and also to have general oversight of all our meetings on the west shore of the Chesapeake Bay. After prayerful consideration I believed it to be the will of God for me to obey the summons. At our first service God gave me this text as a message to myself and the Church: "Behold, I have set before thee an open door, and no man can shut it."

And we are finding the statement true. Doors are opening faster than we have workers or means to enter them. A mission here in the city, near the navy yard, and attended by many of the marines, is wanting us to take charge of it. Also a mission in Hampton, on the Hampton Roads. The leader and founder of the mission has joined Friends and brings her mission to us.

Also, there has been a mission in Newport News, where some of our members, in connection with some other Christians, have conducted a union mission. They have requested to have it organized into a Friends' meeting, which has been done. They have a house which was abandoned by the Northern Methodist Episcopal Church. There is a debt on the house of about \$200, and we can have the house and furnishings, chairs, pulpit, stove, etc., if we will pay off the debt. Size of house, about 28x35.

Also, forty miles west of here, on the Norfolk and Western Railroad, a few people, who had felt that they must withdraw from their churches on account of their deadness and formal-

ity, requested us to come to them, and when we arrived they let us know they wanted to become Friends. So a meeting for worship was set up under care of our monthly meeting.

Calls are coming from several places in Matthews, Gloucester and surrounding counties. We feel that these doors ought to be entered, and that some of the Lord's stewards would like to make us financially able to do so.

We need a place to hold children's meetings. Our meeting house is a large one-roomed building, 48x72, and room enough for a small room to be partitioned off. My daughter had a distinct call from God to leave business and preach to children. Since coming here we have been holding children's meetings in our dining room, and children are being converted nearly every meeting. The attendance is increasing, until our rooms are too small to do the most efficient work.

I write these things to Friends generally, believing God will lead some of his stewards to invest means in this very needy field. I know of no place where so little means will do as much as in this South land. If any one is moved to send help they can send to the writer or to O. P. Live, treasurer, 727 Clifford Street, Portsmouth, Va.

Your brother in Christ and His service,

LEWIS I. HADLEY,

1017 Green Street, Portsmouth, Va.

Things of Interest Among Ourselves.

Guilford College and grounds are now lighted by electricity.

We received a small remittance from John P. Baker last week, and will be grateful to any one who can furnish his address.

Willis R. Hotchkiss recently gave two lectures in Blue River Quarterly Meeting, Indiana, one at Blue River and one at Paoli.

The labors of Truman C. Kenworthy in the meeting at Damascus, Ohio, are highly valued and are being blessed to many souls.

George Barton gave an interesting lecture on "The Country East of the Jordan" before the Friends' Lyceum of Philadelphia the evening of the 4th instant.

Edmund Hill, who for a number of years has been a resident minister at Newberry Meeting, near Paoli, Ind., has recently located at Stanton Meeting, near St. Joseph, Ill.

Edwin McGrew visited Friends and meetings in Southern Virginia during Thanksgiving week. His coming was much appreciated, and the Church was edified thereby.

President Isaac Sharpless lectured at Twelfth Street Meeting, Philadelphia, the evening of the 30th ult. on "Pennsylvania Politics Under Friendly and Non-Friendly Rule."

Professor John W. Woody gave an interesting lecture in Memorial Hall, Guilford College, on the 21st ult. concerning his recent visit to Egypt. He showed why the Egyptians had pyramids and mummies.

Morton Brattain, of Lapel, Ind., is conducting a series of meetings at Lick Creek. This is the mother meeting of Western Yearly Meeting. Friends have largely left there, but a strong effort is being made to maintain the meeting.

Amos Cook and wife spent four weeks recently with their daughter, wife of J. M. Thompson, at Cherokee, Okla. T., and while there lovingly administered the gospel to Cherokee and Stella Particular Meetings. They expect to spend the winter in California.

H. Grattan Guinness, the venerable evangelist from London, who is known throughout Christendom, attended Haverford meeting on Fifth-day, the 3d instant, and preached a remarkable sermon on the text "Jesus Christ Came into the World to Save Sinners."

Nixon Rush and wife, of Fairmount, Ind., have just finished visiting some of the meetings of Stella Quarter, Okla. T., and are now visiting some of the meetings in Indian Territory and Southeast Kansas. They attended Thanksgiving services at Cherokee Particular Meeting.

The religious meeting of Guilford College and vicinity, on the evening of the 22d ult. observed the World's Temperance Day, and Professor Thomas Newlin spoke from the text, "Be not deceived; God is not mocked," and closed with the last words of John B. Gough, "Young man, keep your record clean."

Friends of Paoli, Ind., recently purchased a good residence property near their meeting house, and their minister, George H. Moore, and wife, now occupy the same. On the evening of the 14th ult. the membership called on them en masse and left many substantial tokens of their appreciation of their services.

Effie Murray, missionary from Nanking, China, attended Adrian Quarterly Meeting, held at Tecumseh, Mich., Eleventh month 7th-8th. Her address First-day afternoon was very interesting. I. G. Lee, of Damascus Quarter, Ohio, and Thomas Hodgkin, of Short Creek Quarter, Ohio, were also present and preached to the edification of all.

Blue River Quarterly Meeting (Western Yearly Meeting) was held at Paoli, Ind., Tenth month 31st. J. Waldo Woody, of Blue River, had acceptable service on Seventh- and First-days. Martha E. Newlin, of Westfield, Ind., spoke on "Our Mission Work in Mexico" on First-day evening, and during the week she presented the same subject at each of the other meetings in the quarter.

John Snively, of Cherokee, and Melissa S. Fellow, of Alva, are members of the Central Committee for securing prohibition statehood for Oklahoma and Indian Territories. M. S. Fellow is secretary, and is to send letters to each congregation of the different denominations explaining the plans for raising means for the campaign fund, viz.: To assess each congregation one per cent. of the minister's salary. This makes it light on all, yet furnishes sufficient money and interests all church members in the cause.

On Tenth month 15th Emma Phillips de Martinez and her husband, Juan Francisco Martinez, sailed from Gibara to Puerto Padre, a port of Cuba, some thirty miles westward from Gibara, to open there the mission station of Wilmington Yearly Meeting. Thus Emma Phillips, who was for seven years a missionary at Matamoras, Mexico, and has given three years of very valuable service at Gibara, Cuba, begins her eleventh year of missionary work at Puerto Padre, with, as we rejoice to learn, a very propitious opening.

The new Flower Mission Hospital for Incurables in Indianapolis has claimed the interest of Friends there. The institution will provide care free to the poor either in or out of the city. Two Friends have furnished two rooms at a cost of \$65 each, and the Christian Endeavor Society has furnished one bed, table and chair for one of the large wards. The Endeavorers will take special interest in the one who may occupy the bed furnished by them, will send their flowers there and render all assistance possible to this worthy institution.

Hannah J. Bailey, national and international superintendent of the Peace Department of the Woman's Christian Temperance Union, after attending the National Convention at Cincinnati, spent several days with Friends at Oskaloosa, Iowa. On the morning of the 23d ult. she delivered an able and very instructive address before the students and professors of Penn College on "Frances E. Willard, the Woman of Widest Influence in the Nineteenth Century." On the afternoon of the 25th she led a large and interesting meeting of the Young Women's Christian Association in the college.

Pleasant Valley Monthly Meeting of Friends met at Antioch, Kan., the 28th ult. Marion Ricinger and Mary, his wife, of Iowa Yearly Meeting, are laboring in the meetings, where their ministry has been inspiring to all. Delegates to attend Haviland Quarterly Meeting, to be held at Pleasant Plain the 12th instant, were appointed, i. e.: George Lutes, Bert Hoskinson, Albert Davis, L. P. Bond and Emma Spickard. Jane E. Titus, who is very ill at her home near Antioch, was greatly missed from the meeting. In the evening following the monthly meeting a very interesting gospel meeting was held. Sixty-nine have signed the temperance pledge during the last year.

Eulalia Soler, a young woman who is a member of Gibara Monthly Meeting, Cuba, recently spent several weeks in the country with the family of an uncle, who is very much interested in the gospel, and was privileged to let her light shine among the friends and neighbors. Many an evening, after the day's work was done, she and her uncle would ride several miles on horseback, carrying the Bible and books and tracts to read to the simple-minded people of a neighboring village. Sometimes as many as thirty people would come together and listen until midnight, praising God for His word. "Pilgrim's Progress" and Moody's "Way to God," translated into Spanish, were especially enjoyed.

These items from "Alaska Missions" are of interest: "Eleventh month 18th, we were glad to welcome Annie Peebles to our working force. The native school will begin next week. . . . The recent regular meetings in the native church have been times of refreshing. Several have been converted and others have taken a more determined stand for Christ. Five requests for membership are before the monthly meeting. . . . Charles and Gertrude Bodwell request their membership to be transferred to Los Angeles Monthly Meeting. They intend to go as missionaries to Guatemala, Central America. Friends here united in prayer at the monthly meeting that God's richest blessings may accompany them."

Over forty relatives assembled on Thanksgiving Day at the home of S. Adelbert Wood, near Adrian, Mich., to celebrate the ninetieth birthday of his mother, Angelina Wood. There were present her only remaining brother, William Derbyshire; three sons and her daughter, with their families, and a number of grandchildren and great-grandchildren. A letter of regret was read from her oldest son, James D. Wood, of Lupton, Mich., who was not able to be there; also one from E. G. Wood's son, Herbert, of Maine. A short program was carried out, consisting in part of a history of this aged mother, who, though her life has been humble and obscure, raised three sons to preach the gospel and her other children to be useful members of the Church. A short poem was read by a daughter-in-law, and prayer and thanksgiving were offered for such a mother.

A series of seventeen sessions of meetings closed at Alva the 23d ult. Leanna Hobson, of Indiana, and Lida Lyon, of Wichita, were in charge. The gospel was presented in purity and power. Prejudice against woman's ministry was broken down in the minds of some individuals in the city, and an interest in Friends' work intensified by the practical teaching given on Christian living. Many from other denominations were blessed and were helpful in the meetings. Eighteen persons applied for membership by request and letter. Friends will immediately begin to raise money to build a house for worship. They are praying for a minister to locate in the meeting. The Northwestern Territorial Normal School, with over six hundred pupils, is located there, and Friends feel a deep concern for the gospel to be preached in all its fullness. Anyone wishing to assist or correspond about the work should address Professor H. C. Fellow or Professor J. K. Jenkins, Alva, O. T.

BORN.

COZEN.—To William and Alcena Cozen, of Antioch, Kan., Eleventh month 8th, 1903, a boy.

DE VOL.—To Drs. George F. and Isabella French De Vol, at Luh Hoh, China, on Tenth month 2d, 1903, a son, Charles Edward.

MARRIED.

FIELDS—FERGUSON.—At the home of J. Henry and Ruth Ellen Guyer, Monrovia, Ind., Eleventh month 11th, 1903, Ollie Mae Ferguson and Alonzo L. Fields, both members of Friends. Their home will be in Plainfield, Ind.

HAINS—HAINS.—At Lowell, Kan., Eleventh month 27th, 1903, Edwin A. Hains, of Timbered Hills Monthly Meeting, Kansas, and Louisa Hains, of Clinton, Ohio. They will reside at his home in Kansas.

MARTINEZ—PHILLIPS.—In Friends' Meeting-house, in Gibara, Cuba, at the close of the regular meeting on Tenth month 11th, 1903, Emma Phillips, missionary, from Fairmount, Ind., and Juan Francisco Martinez, of Matamoras, Mexico.

WHEELER—SMITH.—At the home of the bridegroom, in Timbered Hills Monthly Meeting, Kansas, Eleventh month 27th, 1903, Horace Wheeler and Viola Smith, of Chicago, Ill.

DIED.

NEWBY.—At Maryville, Tenn., Eleventh month 27th, 1903, Mary Moore Newby, the wife of James W. Newby (deceased), in her 63d year. She was an elder in the Friends' Church, with a pure and devoted life.

PIKE.—At the home of her son, John Pike, near Monrovia, Ind., Eleventh month 16th, 1903, Talitha C., wife of the late George W. Pike, aged over 70 years. She was a member of West Union Monthly Meeting of Friends.

Events and Comments.

The condition of Herbert Spencer, the famous writer, who has been ill for some time, is causing grave anxiety.

A cablegram received by the American Board of Commissioners for Foreign Missions at Boston last week indicates great destitution among Macedonians.

The Reichstag was formally opened the 3d instant by Chancellor von Buelow, as representative of Emperor William, whose illness prevented his presence.

The \$300,000,000 or more of Pennsylvania Railroad stock outstanding is divided among 41,794 persons, of whom nearly one-half, or 19,528, are women. This is a noteworthy fact, very complimentary to the reputation of the stock as a secure investment.

One of the largest firms of cotton spinners at Bradford, England, is preparing to erect mills in the United States, to which they will transfer hundreds of looms, with their complement of combing, drawing and spinning machinery, the dismounting of which has already commenced.

It is a welcome announcement which the United States Secretary of Agriculture makes in his annual report, that "the physiologists of the bureau of plant industry have now developed a cheap and effective method of exterminating algae," which contaminates the water supply of so many cities. Extensive tests are be-

ABOUT FEAR.

Often Comes from Lack of Right Food.

Napoleon said that the best fed soldiers were his best soldiers, for fear and nervousness come quickly when the stomach is not nourished. Nervous fear is a sure sign that the body is not supplied with the right food.

A Connecticut lady says: "For many years I had been a sufferer from indigestion and heart trouble, and in almost constant fear of sudden death, the most acute suffering possible. Dieting brought on weakness, emaciation and nervous exhaustion, and I was a complete wreck physically and almost a wreck mentally.

"I tried many foods, but could not avoid the terrible nausea, followed by vomiting, that came after eating, until I tried Grape-Nuts. This food agreed with my palate and stomach from the start. This was about a year ago. Steadily and surely a change from sickness to health came until now I have no symptoms of dyspepsia, and can walk 10 miles a day without being greatly fatigued. I have not taken a drop of medicine since I began the use of Grape-Nuts, and people say I look many years younger than I really am.

"My poor old sick body has been made over, and I feel as though my head has been too. Life is worth living now, and I expect to enjoy it for many years to come if I can keep away from bad foods and have Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

ing made with extremely satisfactory results so far, and when they are ended the method will be disclosed.

The Secretary of Agriculture has approved plans for the construction at Washington of three laboratory buildings for the Department of Agriculture, at a maximum cost of \$1,500,000. The actual operations will begin soon. These structures form part of the general scheme for ten new buildings for the department. Only the money for the three laboratory buildings thus far has been appropriated.

The greatest excitement exists over the new gold field in Apache Canyon in the Cibola mountains, east of Hillsboro, N. M. Within a week after the find 500 people were on the ground, and they are going in faster every day. Some Mexicans, guided by an old Mexican chart, have been prospecting the locality for some time, and struck what proved to be the bonanza. They secured a bottle of gold nuggets as the result of a few hours' work in cleaning bed rock and blowing the dirt away with their breath.

The awakening throughout the United States of a popular sentiment, which it is hoped will develop into a national demand for an arbitration treaty between the United States and Great Britain, was the object of a gathering one day last week at the residence of John W. Foster, formerly Secretary of State. It is understood the movement has the hearty approval of the President. Arrangements will be made for a meeting of the National Arbitration Committee at Washington on First month 12th, next.

On Sabbath, Eleventh month 15th, the Church News Association of New York took a census showing the attendance of men, women and children at all the churches on the upper section of Manhattan Island. The result indicates that about one-quarter of the population are to be found in the churches on the Sabbath. It was found that women were in a great majority among the attendants. In the Roman Catholic churches they were two-thirds of the whole; in the Protestant, 56.6 per cent. Women and children, together, made up 73.4 per cent. of the Roman Catholic attendance and 67 per cent. of the Protestant.

The peaceful settlement of the Acre dispute by Brazil and Bolivia is very creditable to both countries. Acre is an exceedingly valuable strip of territory because of its rubber trees, which are the richest in the world. Both powers had claims upon the district owing to uncertain boundaries, and nothing was easier than to fight for possession. The two governments, however, have compromised, Brazil taking the larger portion of the territory, but paying \$10,000,000 to Bolivia, besides building a railroad in the region that will prove beneficial to the Bolivian people and granting to them free commercial access to the sea by way of the Amazon River. A peaceful settlement of such a controversy is a credit to all Latin America.

Before the Medical Society of the District of Columbia, at the Georgetown University, recently, Dr. J. H. Metzgerott said that in experimenting with radium he had discovered that the new element seemed to have a most beneficial effect on injuries to the flesh—wounds, burns, suppurations—and cancer. In a majority of

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

the cases the effect was a complete cure, but the speaker observed that during the course of his experiments radium seemed to have a peculiar effect on other cases, and in some instances had failed to effect a cure. Owing to the inexplicable failure of the element in such cases, the speaker said, he was not able to lay down a rule that it would effect a cure in every case, nor was he able to state just what principle was the base of the element's operations.

RESUMPTION OF SUNSET LIMITED SERVICE BETWEEN NEW YORK, PHILADELPHIA AND PACIFIC COAST.

Improved Service to Florida, Season 1903-1904, Via Southern Railway.

Commencing November 29th, the Washington and Southwestern Limited, composed of Pullman drawing-room, sleeping, observation-library, club and dining cars, operated daily between New York, Philadelphia and New Orleans, via the Pennsylvania Railroad and the Southern Railway, leaving Philadelphia at 6.50 p.m., in addition will carry a special Sunset Limited Annex Pullman drawing-room sleeping car to connect with the Sunset Limited, which will be operated daily this season between New Orleans, Los Angeles and San Francisco.

The celebrated trans-continental service afforded by these luxurious trains, makes a trip to the Pacific Coast not only very quick, but most delightful; also on November 29th, additional and improved service to Florida will be established. On January 11th, Southern's Palm Limited, solid Pullman vestibuled train between New York, Philadelphia and St. Augustine, Fla., will be inaugurated. Commencing December 14th, special Pullman drawing-room sleeping cars will be operated between Washington and Pinehurst, N. C.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

Interesting Books for Friends

Roots of Christian Teaching

AS FOUND IN THE OLD TESTAMENT

By GEORGE AARON BARTON, A.M., PH.D., author of
"A Sketch of Semitic Origins," etc.

"It contains fifty-eight chapters stating briefly the Old Testament situation, character or idea, and showing what Christian truth it illustrates. The book begins with a few chapters on God, His Unity and Nature; a few more about Christ, the Holy Spirit, Man's Sins and Redemption; and then follows the body of the book covered by the characters of the Old Testament. So clearly and concisely is the book written that it contains much more than would seem to be possible in its number of pages. Its lessons are not forced, but stand, as its title suggests, rooted in the text."—*The Biblical World*, Chicago.

"The tone of the book will prove exceedingly helpful."—*The Friend* London.

"To the majority of young Christians, Dr. Barton brings timely and valuable aid."—*The Christian Work and Evangelist*, New York.

"The Old Testament loses none of its spiritual significance and force when treated in this manner."—*The Church Standard*, Philadelphia.

"The book is stimulating and helpful."—*Epworth Herald*.

12mo. 275 pages. Cloth, Gilt Top, Uncut Edges. Price, \$1.25 postpaid.

Practical Christianity

By RUFUS M. JONES, LITT.D.

This is a selection of short, practical articles on important religious subjects. It deals with questions which every thinking man must meet in a practical way, and it contains a positive message for the times. In these fifty-three essays many of the most important phases of the spiritual life receive consideration, and the notes of hope, and victory, and faith in the overcoming life, are everywhere manifest. The book also contains a suggestive chapter on "The Message of Quakerism."

12mo. 208 pages. Oxford laid paper. Bound in silk cloth, gilt top. Price, \$1.00 post-paid.

Quaker Poems

A collection of verses relating to the Society of Friends, gathered from all sources and edited with Introduction and Notes,

By CHARLES FRANCIS JENKINS.

About sixty poems on a great variety of subjects, from about fifty authors illustrative of the principles of the Society.

Nearly 300 pages, 12mo, well printed on good paper, with forty illustrations made expressly for this work. Neatly bound in cloth, gold side-lettering and design. Price, \$1.50 post-paid.

THE "INTERNATIONAL" BIBLES

"INTERNATIONAL" Bibles have become the standard for Bible making. They represent the highest grade in best bindings, best paper, best printing, clearest type, and most convenient sizes. These are the lines in which perfection is found. You can to-day buy a better-made and more useful Bible, with more choice of styles, for half the money your father had to pay for as good a book, if you get the "INTERNATIONAL." Nearly 500 styles of Bibles and Testaments.

India Paper Reference Bibles

The thinnest large-and-clear-type Bibles made. With and without Helps. Serviceable, handsome and convenient.

Interleaved India Paper Bibles

With blank ruled leaf facing each printed leaf—for notes in ink. Large-and-clear type edition. Handsomely bound in flexible leather-lined seal, divinity circuit.

Fine Art Bibles

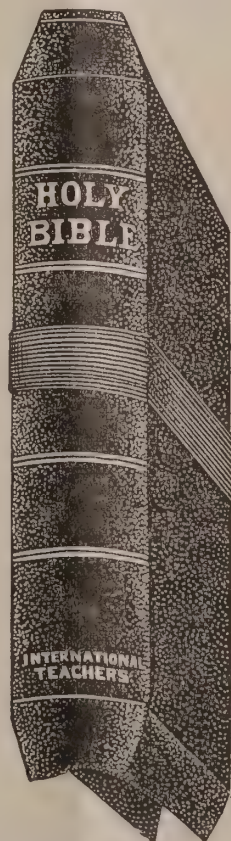
Printed on fine paper. Profusely illustrated with fine half-tone reproductions of great masters. Large and clear type. With and without Helps.

Sunday-School Scholars' Bible

Beautifully illustrated and elegantly bound, convenient in size. With Maps and Special Helps. An attractive Bible for young people.

Red Letter Testament

With words of Jesus printed in red; on extra thin Bible paper. Flexible bindings. Convenient in size.



Christian Workers' Testament

Indexed and marked on all subjects connected with the theme of salvation, to enable any person to turn rapidly to verses on these subjects, and give Bible readings at a moment's notice. All Bible workers want it.

SPECIAL BIBLES FOR TEACHERS AND WORKERS

Revised Bibles

Divided into verses. With references. With Helps and without Helps. Very convenient for responsive reading.

Teachers' Bibles

In Ruby, Emerald, Minion, Bourgeois, Long Primer and Pica types. Divinity circuit (with overlapping edges). Newest copyright Helps, Maps and Combination Concordance, prepared by eminent English and American scholars.

Self-Pronouncing Feature. The "International" Bibles have all difficult names divided into syllables and accented, making pronunciation easy.

The Largest and Most Complete Lines of Bibles and Testaments to select from. We also are the publishers of a large and varied line of Juvenile and Holiday Books. Send for catalogue of Bibles and books, showing styles and prices.

The John C. Winston Co., PUBLISHERS AND MANUFACTURERS 718-724 Arch St., Phila.

BOOK REVIEW.

"The Land of War, and Other Poems."
By W. Phillips Thompson. Headley
Brothers, London, 1903.

The translator of "Athalie" gives us a readable volume, in which a surprisingly varied assortment of characters, animal, and even vegetable, meet with adventures in which they find the fate they deserve. Cats, rats and mice; dogs, owls, quarrelsome persons; beavers, one of them love-smitten; robins, sparrows, an old springbok, a worm, ducks and geese; a snake, a foolish fellow; two grubs, wandering philosophically; a cocoanut, lonely and voluble; clubmoss reproved by a fairy; a haystack infatuated a pony. Who could make a story of a bee, and ass and a butterfly? The author gives us a good one.

The book takes its title from a narrative poem of thirty-four pages, but the short fables seem more congenial to the author's method of versification. Children will delight in them. The humorous poems, in the American vein, are also successful.

Quite apart, in careful blank verse, is a poem entitled, "A Scientific Religion," designed clearly with a difficult text.

Ella: "Bella told me that you told her that secret I told you not to tell her."

Stella: "She's a mean thing—I told her not to tell you I told her."

Ella: "Well, I told her I wouldn't tell you she told me—so don't tell her I did."
—"Brooklyn Life."

THE OLD CAMPER

has for forty-five years had one article in his supply—Borden's Eagle Brand Condensed Milk. It gives to soldiers, sailors, hunters, campers and miners a daily comfort, "like the old home." Delicious in coffee, tea and chocolate.

THE IRON MOUNTAIN ROUTE

TO
TEXAS, MEXICO, AND
CALIFORNIA.

Dining Cars Through Sleepers

Rates, information and
pamphlets upon application

W. E. HOYT, G. E. P. A.,
335 Broadway, N. Y.

H. C. TOWNSEND, G. P. & T. A.,
St. Louis, Mo.

DIRECT LINE TO HOT SPRINGS, ARK.

INTERESTING BOOKS

SKETCHES FROM THE DARK CONTINENT

By WILLIS R. HOTCHKISS.

English Edition. Portrait and Nine Illustrations. Cloth. Postage Paid, \$1.00.

LIGHT AND SHADE—FROM THE LAND OF THE MIDNIGHT SUN

By JOHN F. HANSON.

229 Pages, Cloth. Postage Paid, \$1.25.

A CHINESE QUAKER.

By NELLIE B. EYSTER.

An account of a young Chinese boy becoming a Friend and now a Mandarin in China.

377 Pages, Cloth. Postage Paid, \$1.60.

HISTORY OF THE ADULT SCHOOL MOVEMENT IN ENGLAND

By J. WILHELM ROWNTREE and HENRY BRYAN BINNS.

Designed to throw light upon a little understood, but deeply interesting phase of Religious Work.

Board Covers. Postage Paid, \$1.00.

FOR SALE BY

FRIENDS' BOOK AND TRACT COMMITTEE 51 Fifth Avenue
NEW YORK

There never can be a loss in a Christian's life out of which a gain may not come, as a plant from a buried seed. There never can be a sorrow out of which a blessing may not be born. There never can be a discouragement which may not be made to yield some fruit of strength.—J. R. Miller, D.D.

Acker has them—your
Christmas Groceries.

Penn's Treaty with the Indians

on India paper; engraving 23 inches by 18 inches, on sheets 30 inches by 24 inches; from the original Boydell engraved plate made in 1775 from the original painting of Benjamin West. \$3.00 by mail.

A. L. SMITH

29 E. Penn St., Germantown, Phila., Pa.

OSTEOPATHY

EDWARD D. BURLIGH
ALEXANDER STETSON

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Bell Telephone Consultation free.

S. F. BALDERSTON'S SON

Wall Paper and
Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

10 BEAUTIFUL PICTURES FREE

In order to introduce our **QUAKER OINTMENT** into every home where **THE AMERICAN FRIEND** is read, we have decided to make the following liberal offer. To every person sending us 25 cents for one box of **QUAKER OINTMENT**, and 4 cents extra to pay postage, we will send absolutely free the following 10 pictures. These pictures are gems of art. For picture study, art collections, gifts and home decoration, they are of great value. The Last Supper, Christ in Gethsemane, Christ Taken Captive, Christ Before Pilate, Christ Bearing the Cross, The Crucifixion, Entombment, In the Sepulchre, The Ascension, Transfiguration. It is costing us a great deal of money to advertise in this way, but we trust you will be pleased with our liberality, and will favor us with an order for a box of our ointment, and get these 10 beautiful pictures free. **QUAKER OINTMENT** is the best known remedy for catarrh, eczema, and all skin diseases. Rev. Asa Woodard, pastor Friends' Meeting at Butlerville, Ind., says: "I am using **QUAKER OINTMENT**, and find it an excellent remedy." Mrs. Clara Chaney, Rural Route No. 3, Warren, Ind., says: "I have never found anything as good as **QUAKER OINTMENT** for catarrh, sores and skin diseases." Send us your order to-day. Quaker Ointment sent to any address upon receipt of 25 cents.

DAVIS MFG. CO., Butlerville, Ind.

Only those are crowned and sainted
Who with griefs have been acquainted.
—H. W. Longfellow.

SHORTHAND TAUGHT BY MAIL

or in school. Each student receives personal attention. Moderate rates. Write for full information

PROVIDENT SCHOOL OF SHORTHAND
805 Provident Building Philadelphia, Pa.

STENOGRAPHER GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

New Archdale St. James Place

ATLANTIC CITY, N. J.

Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.

JESSE M. BUNDY, Prop.

THE AMERICAN FRIEND PREMIUMS

A BOY'S RELIGION, FROM MEMORY

By RUFUS M. JONES

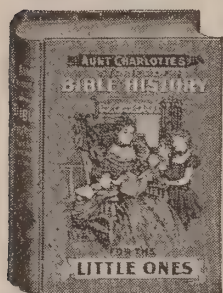
NO subject teems with greater interest, or is fraught with greater issues than the religious development of early childhood. It is the foundation work of character, yet it is little understood by parents and less by children. Here is a most helpful work for young and old alike. It is the simple narrative of the **religious awakening in a young soul which strikes a responsive chord in every heart.** The work is beautifully printed on deckle-edged paper, and bound in a striking and original design. It is handsomely furnished with illustrations of places and persons mentioned in the text. Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Aunt Charlotte's Stories of Bible History

By CHARLOTTE M. YONGE



CONTAINS over 100 stories from the Holy Book, richly embellished with 19 full-page Color Plates and Photo-Engravings, together with nearly 100 other illustrations. Beginning with the dawn of creation, **every important historical event in the Bible** is brought out in the order of their happening, thus leading the little ones along the most pleasant ways from Genesis to Revelation.

This book will give the Bible a new charm for children, and they will read it with a new understanding. Price \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00

Size 7½ x 10 inches. Handsomely bound in cloth. Printed in gold and many colors. 250 pages. Over 100 illustrations.

The New Child's Life of Christ

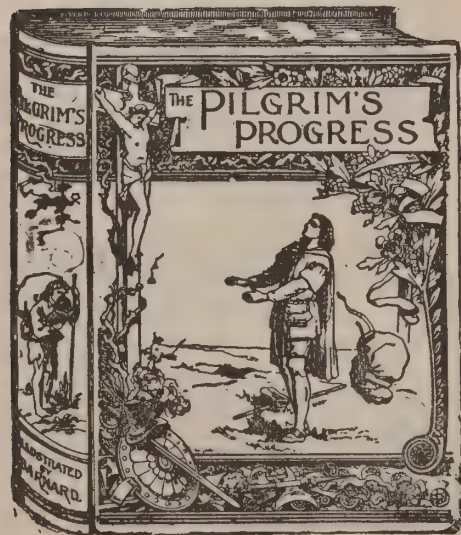
By HESBA STRETTON

CONTAINS choice Biblical Pictures from the world's leading artists, thirty-two of which are full-page illustrations. The book presents the Life of Jesus as it is understood by the most devout and careful students of His Life. The **graphic descriptions** and the **accurate and beautiful illustrations** take one into the very midst of the sacred scenes and subjects. **This volume throws a flood of light on the sacred pages, and leads the tender reader to the foot of the cross.** Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Size 7½ x 9½ inches. Rich cloth binding. Stamped in gold and colors. 250 pages. Profusely illustrated.



THE BARNARD EDITION

—OF—

The Pilgrim's Progress

By JOHN BUNYAN

PROBABLY no book, except the Bible, has been printed in such immense numbers, and has had so wide a circulation among readers of all ages. It should be in every home where children live. The Barnard Edition of "The Pilgrim's Progress" is the only edition containing nearly sixty full-page pictures and fifty portrait and character illustrations, by Barnard and others; **four full-page chromo-lithographs**; the beautiful poem "The Little Pilgrim"; also, 388 Bible references, making in all 327 quarto pages, 8 x 10 inches, printed on double thick, extra quality, super-calendered paper. It is tastily and elegantly bound with extra silk cloth.

It is the cheapest finely illustrated book published. Price, \$1.50.

THIS BOOK with ONE NEW Subscription. Both for \$1.50
THIS BOOK with a RENEWAL Subscription. Both for \$2.00
 (For The Pilgrim's Progress add 20 cents for postage.)

Any one of the above books sent on receipt of price.

THE AMERICAN FRIEND, 718 ARCH ST., PHILADELPHIA, PA.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or, rather, in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

The best evidence of a happy heart is in turning a happy face toward God.

GUILFORD COLLEGE

Location in the mild and healthful Piedmont Section of North Carolina.

Five Brick Buildings well equipped, supplied with abundance of pure water, and lighted with electricity.

Eleven Members of the Faculty. Good Library and Chemical and Biological Laboratories.

Next Term will begin on the 18th of January, 1904.

Catalogue Sent on Application

L. L. HOBBS, President

SCHOOLS IN CAPE MAY COLONY.

In a recent article by Andrew Murray for one of the Dutch papers in South Africa, he makes a plea for the education of the orphan children in the Transvaal and Orange River Colony. The closing paragraphs of his article regarding the value of such training as seen in the history of the Huguenot Seminary in Wellington, Cape Colony, will be of interest: "It is rather more than thirty years ago that the movement began to start Christian boarding schools in the Cape Colony. At the twenty-fifth anniversary of the first of these (the Huguenot Seminary), in the sermon preached on that occasion, I began by saying, 'I remember well how I was once led in the beginning of our work to speak on the words "the glory of this latter house shall be greater than the former." Under the impression of something that I had read about the influence which a Christian education can exert, I took the liberty of applying this word to the boarding school as compared with the Church. I have sometimes been surprised that I dared to do it, the boarding school seems so much less important than the Church. And yet I am more than ever convinced that half unknowingly I expressed a deep truth. When I think of the more than 1,600 pupils who have passed through our schools during the past twenty-five years, so many of whom found the Lord there, I ask myself the question, 'Have as many been converted here in the Church during these years?' I very much doubt it. When I think of the opportunity which godly teachers have used so faithfully in training young Christians day by day to regular Bible reading and prayer, to obedience and all godliness, and I ask whether I, as a minister of the Church, have been able to exercise the same influence, I am obliged to answer, 'Certainly not.' When I think of the hundreds of teachers who were trained there, and inspired with enthusiasm in their work for the souls of the young, to win them for the Lord, I ask myself whether in this, too, the Church has done what the school has, and my answer is once again, 'Certainly not.' In all these respects this word has proved true to a degree I had not expected, the glory of the second house, though it may seem less, shall be greater. I leave these thoughts with you to consider prayerfully, and then to ask the Lord, 'What wilt thou have me to do?'"

Lord, let me not be too content
With life in trifling service spent.

Make me aspire!

When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher!

Help me to long for mental grace,
To struggle with the commonplace
I daily find.

May little deeds not bring to fruit
A crop of little thought to suit
A shriveled mind.

—Selected.

Among the answers recently received to advertisement for a nurse to attend an "invalid gentleman" was one giving the usual particulars, and concluding: "I think I shall suit. My last patient is dead."—"London Globe."

If you have any
trouble with lamps—
any trouble whatever
—send for my Index.

I know of no lamp-
disease that it does not
cure immediately.

Costs nothing.

MACBETH, Pittsburgh.

Bacon: "When a fly gets on a man's bald head it seems to tickle the man."

Egbert: "Yes; and when a fly gets on the sticky fly paper it seems to tickle the man with the bald head also."—"Yonkers Statesman."

**Stenography, Typewriting,
Mimeographing and Reporting**

LYDIA ARETE CONN,
805 Provident Building, Philadelphia, Pa.

Waists of Mohair and Flannel



One of these would make a very practical Christmas gift — inexpensive, too, though so stylish and warm and well made:

At \$1.00 Waists of all-wool flannel, in black, red, navy, tan or gray; broad-stitched plaits to bust, full blouse below, French back.

At \$1.75 Waists of flannel, in black, navy, red, green or gray; full blouse, with tucks front and back.

At \$2.00 Waists of Mohair, in black or white; tucked yoke, full blouse, vertical tucks in back; lined throughout.

At \$2.25 Waists of fine French flannel, in black, white, navy or green; full blouse, tucked front and back.



STRAWBRIDGE & CLOTHIER

PHILADELPHIA

Mortgages Net 6% in North Dakota.

I place mortgages on land covering about one-third its value. The value of this land is constantly increasing.

I know every mortgagor personally, know his land, his integrity, his habits and his ability to pay.

These combine to make me certain that these mortgages are as safe as GOVERNMENT BONDS.

Investigate me. You can't make the investigation too rigid to suit me. I'll stand it. I've been in this business for 18 years, and never lost a cent for a customer, nor foreclosed a mortgage.

I collect the interest and principal without charge and remit in New York exchange. Write to me for further information.

WALTER L. WILLIAMSON

Investment Banker

Lisbon

North Dakota

FREE HOMES IN CANADA

Friends desiring to locate in the wheat belt of the Canadian Northwest on free grant lands should communicate with Wm. I. Moore, 60 Bleecker Street, Toronto, Ont., with a view to joining the Friends' Colony.

See article in *The American Friend* of Tenth month 22, page 721, entitled "Canada Yearly Meeting and the Canadian Northwest."

6% Net First GOLD MORTGAGES

on improved RED RIVER VALLEY FARMS. Loans to actual settlers ONLY. 21 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over \$400,000 invested. None but SAFE, PROMPT-PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent
309, 310, 311 Century Bldg., Minneapolis, Minn.

6% NET Sound, conservative first mortgages on improved realty. We examine every security and know every borrower. We make our loans with our own money and turn them over complete. In 23 years we have learned how to select the best. No one now handling western mortgages has had more experience. We give you the benefit of that experience. The quality of the securities now on hand has never been surpassed. Highest references. Write for circulars and full information free.

PERKINS & COMPANY Lawrence, Kan.

CHRISTMAS HOLIDAY EXCURSION FARES VIA SOUTHERN RAILWAY.

On December 23d, 24th, 25th, 30th, 31st and January 1st, the Southern Railway will sell round-trip tickets from Washington, D. C., to points south and southwest at rate of one and one-third one way fares, plus twenty-five cents, final limit January 4th, 1904.

Tickets will be sold to students and teachers of schools and colleges at the above rate on December 16th to 22d, inclusive, with final limit January 8th, 1904, upon presentation of certificates signed by the superintendents, principals or presidents thereof.

Charles L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia, will furnish all information.

In the highest civilization the book is still the highest delight.—Emerson.

6% to 7% Choice First Mortgage Loans, Seattle and vicinity. Local and N. Y. references. Established 1887. Correspondence Solicited.
JAMES BOTHWELL, Seattle, Washington.

INVESTORS, ATTENTION

The Rock County State Bank

Newport, Nebraska, offers small farm mortgages for sale; 6 per cent. interest payable semi-annually. We conduct a conservative banking business and offer no loans except the regular customers of our own bank. We personally know every man and his land and we make no loan that we are unwilling to carry ourselves.

7% Net TO LENDER.
FIRST MORTGAGES on Improved Real Estate, producing income which would liquidate loan in three years. No loan above one-third actual valuation. Write for descriptive reports, made on personal examination of the securities. Satisfactory references furnished.

THE AMERICAN INVESTMENT CO., Atoka, I. T.

Bulbs at Bargain Prices

SACRED LILIES. Extra large bulbs. 8c each. 3 for 20c.
NARCISSUS. Finest mixed. 20c per dozen. 2 dozen for 30c.
HYACINTHS. Any color, single or double. 25c. per dozen.
TULIPS. Finest varieties grown. 20c per dozen 2 dozen for 30c.
CROCUS. Fine mixed. 25c per 100.
IRIS. 5c per dozen.
FREESIAS. 10c per dozen.
CANDIDUM LILY. Extra fine. 10c each.

ALL BULBS SENT POSTPAID at above prices. Extras with every order.

AGENTS WANTED for a General Line of Nursery Stock. Write for terms

WANTED—A steady industrious boy who desires to learn gardening and nursery work. Give age, experience, references, etc.

T. C. FURNAS & CO.
Indianapolis, Ind.

"How savagely that cow looks at me," said the typewriter boarder from the city. "I reckon as heow it be on account uv that air red waist yew've got on, miss," answered the old farmer. "Dear me!" exclaimed the key-toying maid. "Of course it isn't quite up to date, but I had no idea a country cow would notice it."—*Chicago Daily News.*

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed." Don't you be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as **EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc.**

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.
ASA S. WING, Vice-President.
JOS. ASHBROOK, Man. Ins. Dept.
SAMUEL H. TROTH, Treasurer.

J. R. FOULKE, Trust Officer.
DAVID G. ALSOP, Actuary.
J. BARTON TOWNSEND, Assistant Trust Officer
C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

We Should Like

to hear from any of our readers who may be considering the subject of advertising. It is not hard to demonstrate the value of space in *THE AMERICAN FRIEND*, and we are particularly desirous of having the advertising patronage of our own members. It is an excellent way to support the denominational paper, and we can present some facts which make it a strong business proposition. Write for rates and full information.

THE AMERICAN FRIEND,
718 Arch Street,
PHILADELPHIA, PA.

EDUCATIONAL.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Winter term begins First month 5, 1904

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community,—morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

WABAN SCHOOL, WABAN, MASS.

A Superior Preparatory School for Boys.

J. H. PILLSBURY, A. M., Principal.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

SPECIAL OFFER.—To any one sending us 25c. and 20 names of heads of families, we will send one box Salve by return mail. **UNCLE JERRY HUBBARD SALVE CO.,** Miami, Ind. Ter. Please mention this paper when writing.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

FROM SALOON TO PULPIT. 138 pages, illustrated. 12 cents postpaid. We have 10,000 fine books to give away. Address, Howard Book House, Elwood, Ind.

FRIENDS WISHING TO LOCATE in the great wheat, corn and alfalfa belt, of Oklahoma, should write us for information. Well-improved farms sell for from \$25 to \$50 per acre, and ranches from \$5 to \$10. This is a Friends' community, the land is rich, and opportunities are excellent. Congenial surroundings are assured, educational facilities are excellent, and in every particular the means for establishing a comfortable home are far above the average. References gladly given. Votaw & Setzer, Cherokee, Woods Co., Oklahoma.

THE PUBLISHING ASSOCIATION OF FRIENDS is in need of a man who can take charge of Cylinder and Job Presses, Folding Machines, Wire Stitcher, Gasoline Engine and such other machinery as is used in a first-class Printing Office. The man employed must be married, and a member of the Friends' Church, and come well recommended. Plainfield is only 14 miles from the State House at Indianapolis, and we are connected by trolley line and steam cars. The town is a beautiful and healthful village; the Friends have a large Meeting, Sabbath School and Christian Endeavor Society here, and the Western Yearly Meeting meets at this place every year. We have all the advantages of the city of Indianapolis, and half the expense of living in the city. I would be pleased to correspond with any one capable in this line and free for an engagement. Address P. W. RAIDABAUGH, Plainfield, Indiana.

WANTED.—A good man with some capital, in a new water-power flour mill. H. C. SMITH, Cottonwood Falls, Kans.

FRIENDS' LIBRARY.

142 North Sixteenth Street.

Open on week-days from 11.30 a.m. to 2 p.m., and from 3 p.m. to 6 p.m. Also on evenings in which Friends' Institute Lyceum meetings are held from 7 to 7.45 p.m.

Recent additions to the Library include the following:

Babcock, Bernie.—"An Uncrowned Queen, Frances E. Willard."

Marden, O. S.—"The Young Man Entering Business."

Matthews, William.—"Conquering Success."

Means, Stewart.—"St. Paul and the Ante-Nicene Church."

Morley, John.—"Life of William Ewart Gladstone" (3 vols.).

Peabody, F. G.—"Religion of an Educated Man."

Stevens, G. B.—"Messages of Paul."

Stevens, G. B.—"Messages of the Apostles."

Trevelyan, G. O.—"American Revolution," Part 2 (2 vols.).

Woodberry, G. E.—"Makers of Literature."

THE "DAVID HARUM" OF CONGRESS.

Speaker Cannon is the "David Harum" of the American House of Representatives. He knows the foibles and the weaknesses of human nature. He is "up to" the tricks of all the legislative horse-traders and appropriation log-rollers. He watches everybody else and is thorough master of himself. All that goes on about him is a game which he very well understands at every turn and play, but he doesn't preach or moralize about it, or imagine himself so much better than any one else. It amuses him, and he likes to see the wheels go round, but you may be sure he takes good care they do not go too fast or too slow. To act as a sort of governor upon the big, unwieldy machine of the House of Representatives is nothing new for "Uncle Joe." This has been his role for lo! these many years.—From "Speaker Cannon: A Character Sketch," by "Mentor," in the "American Monthly Review of Reviews" for Twelfth month.

"My word, Fitznoodle," said the War Office clerk to a colleague who sat at the next desk, "just look at that workman on the roof of that building over the way!"

"What's the matter with him?" inquired Fitz, glancing through the window at the individual indicated.

"Matter," retorted the other, "why, I've been watching the lazy beggar for the last twenty-five minutes, and he hasn't done a stroke of work all the time."

At the precise moment at which the above conversation occurred a British workman was addressing his "mate."

"Sy, Bill," he remarked in a tone of deep disgust, "d'ye see that 'ere loafin' War Offis clerk in that room down there? S'help me, if Hi ain't bin a-watchin' 'im fur nigh on arf a hower an' the bloomer's done nothin' but stare hout o' th' winder the 'ole blessed tyme. That's the sort o' chap as we pys taxes ter keep!"

—"London Express."

GIVE YOUR STOMACH

A NICE VACATION.

Don't Do it by Starving it Either—Let a Substitute Do the Work.

The old adage, "All work and no play makes Jack a dull boy," applies just as well to the stomach, one of the most important organs of the human system, as it does to the man himself.

If your stomach is worn out and rebels against being further taxed beyond its limit, the only sensible thing you can do is to give it a rest. Employ a substitute for a short time, and see if it will not more than repay you in results.

Stuart's Dyspepsia Tablets are a willing and most efficient substitute. They themselves digest every bit of food in the stomach in just the same way that the stomach itself would, were it well. They contain all the essential elements that the gastric juice and other digestive fluids of the stomach contain, and actually act just the same and do just the same work as the natural fluids would do, were the stomach well and sound. They therefore relieve the stomach, just as one workman relieves another, and permit it to rest and recuperate and regain its normal health and strength.

This "vacation" idea was suggested by the letter of a prominent lawyer in Chicago. Read what he says: "I was engaged in the most momentous undertaking of my life in bringing about the coalition of certain great interests that meant much to me as well as my clients. It was not the work of days, but of months. I was working night and day almost, when at a very critical time my stomach went clear back on me. The undue mental strain brought it about, and hurried up what would have happened later on.

"What I ate I had to literally force down and that was a source of misery, as I had a sour stomach much of the time. My head ached, I was sluggish and began to lose my ambition to carry out my undertaking. It looked pretty gloomy for me, and I confided my plight to one of my clients. He had been cured by Stuart's Dyspepsia Tablets, and at once went down to a drug store and brought a box up to the office.

"I had not taken a quarter of that box before I found that they would do all the work my stomach ever did; and as a rest or vacation was out of the question for me, I determined to give my stomach a vacation. I kept right on taking the tablets and braced up, and went ahead with my work with renewed vigor, ate just as much as I ever did, and carried out that undertaking to a successful issue. I feel that I have Stuart's Dyspepsia Tablets to thank for saving me the handsomest fee I ever received, as well as my reputation, and last, but not least, my stomach."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box.

Professor (discussing organic and inorganic kingdoms).—"Now, if I should shut my eyes—so—and drop my head—so—and remain perfectly still, you would say I was a clod. But I move, I leap. Then what do you call me?" Voice from the rear—"A clodhopper."



Good Cheer

Reigns in the Home
Protected by Life Insurance
in
THE PRUDENTIAL
Insurance Company of America

JOHN F. DRYDEN,
President.

Without committing myself to any action, I shall be glad to receive, free,
particulars and rates of policies for \$_____

Name _____ Age _____

Address _____

Occupation _____

SEND THIS COUPON. Dep. 67.

Home Office:
NEWARK, N. J.

It is not hard for the lips to speak
when the heart gives the message.

**YOUNG PEOPLE'S
SONGS OF PRAISE**

By IRA D. SANKEY.

REGULAR EDITION
270 SONGS—100 NEW with the SELECT of the
OLD. SEPARATE EDITION for
Christian Endeavor Societies
Handsomely bound in silk finish cloths.
Each 25 cts. a copy, or \$25.00 per 100.
Returnable sample sent on request.
THE BIGLOW & MAIN CO., New York & Chicago

Y. F. A. Building, 140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone Spruce 33-55. Clerk.

The minister called at a certain West Philadelphia home just after he had come to his new pastorate. The small boy was present long before his mother came down stairs to greet the domine. Trying to be cordial, the minister said: "How old are you, my little man?" "I'm five at home, six in school and three on the cars," was the delightful reply.

PENNSYLVANIA RAILROAD'S WINTER EXCURSION ROUTE BOOK.

In pursuance of its annual custom, the Passenger Department of the Pennsylvania Railroad Company has just issued an attractive and comprehensive book descriptive of the leading winter resorts of the East and South, and giving the rates and various routes and combinations of routes of travel. Like all the publications of the Pennsylvania Railroad Company, this "Winter Excursion Book" is a model of typographical and pictorial work. It is bound in a handsome and artistic cover in colors, and contains much valuable information for winter tourists and travelers in general. It can be had free of charge at the principal ticket offices of the Pennsylvania Railroad Company, or will be sent post-paid upon application to George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

FLORIDA AND SOUTHERN WINTER RESORTS

are best reached via the through trains of the Seaboard Air Line Railway. Resort literature on Pinehurst, Camden, American Riviera and West Coast of Florida mailed on application to W. E. Conklyn, General Agent, 1411 Chestnut Street, Philadelphia, Pa.

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.
BELL TELEPHONE.

SAVE 1/2 YOUR FUEL

or get all the heat you pay for. When you use a Rochester Radiator you do.

Rochester Radiator Co.,
77 Furnace St., Rochester, N. Y.

Fully Guaranteed.
EASY Write for booklet on heating houses.

JOSEPH G. FOGG UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.

Phone Spruce 44-38-W. PHILADELPHIA.

Suburban orders promptly attended.

The Waste Basket is Waiting

for the poorly printed booklets. If you want to keep yours out of it let us do your printing.

THE LEEDS & BIDDLE CO.

Makers of the Better Kind of Printing
1019-21 Market Street Philadelphia

BREAD MACHINE

FOR HOUSEHOLD USE.
Sifts the flour and mixes 20 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted.

Scientific Bread Mach. Co.
(CYRUS CHAMBERS, Jr.)
524 & Media Sts., Philadelphia

Substantial Presents

Chafing Dishes, \$2.50 to \$10.00

Fire Fenders, \$2.00 to \$15.00

Bellows, 50c. to \$20.00

Candle Shades

Coffee Urns

Carpet Sweepers

Scrap Baskets

J. FRANKLIN MILLER

1626 CHESTNUT STREET

LIFE OF STEPHEN GRELLET

BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street Germantown, Pa.

WILLIAM S. YARNALL Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

Earlham College Library

American Friend

Vol. X

TWELFTH MONTH 17, 1903

No. 51

	PAGE
POEM.—Christmas Morn	863
<i>M. E. S. Charles.</i>	
EDITORIALS.—Bearing Witness to the Spirit.—H. Clay Trumbull.—The President's Message.—Editorial Note	863
HISTORICAL SKETCHES.—The Negro and the Quaker	865
<i>Amelia Mott Gummere.</i>	
Christmas	867
<i>A. J. S.</i>	
Should We Relegate Religious Instruc- tion in the College to the Christian Associations?	868
<i>C. L. Michener.</i>	
THE INTERNATIONAL LESSON	870
Lesson for Twelfth month 27, 1903.	
CHRISTIAN ENDEAVOR	870
Topic for Twelfth month 27, 1903.	
CORRESPONDENCE	871
THINGS OF INTEREST AMONG OURSELVES,	871
DIED	872
EVENTS AND COMMENTS	873

TRUTH FINDS GRASS OUTSIDE THY Paddock.

*Pray God to keep thee from a narrow soul
And its dear mate, a controversial mind:
Of all the things that melt, subdue, console,
Lo, these have tossed the heart upon the wind:
They feed on husks, and go content and fed,
And gather dust to make the living bread.*

—FREDERICK LANGBRIDGE.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

The Most Welcome Christmas Presents ATTRACTIVE BOOKS

George Fox: *An Autobiography.* New Illustrated Edition, edited, with notes and an Introduction, by RUFUS M. JONES. Cloth, 2 volumes \$4.00

The Quaker: *A Study in Costume.* By AMELIA M. GUMMERE. Beautifully Illustrated, \$3.00

Sally Wister's Journal. Being a Quaker Maiden's Account of the Experiences with Officers of the Continental Army—1777-1778. Edited by ALBERT COOK MYERS. Profusely Illustrated \$2.00
Gift Edition, three-quarters levant, . . . \$4.00

In Quest of the Quaint. Charming Romances of the Quaint Corners of Canada. Written and illustrated by ELIZA B. CHASE, \$1.50

A Boy's Religion, from Memory. By RUFUS M. JONES. An idyllic picture of a Quaker Home. Illustrated \$.75

A Quaker Experiment in Government. (History of Quaker Government in Pennsylvania.) By ISAAC SHARPLESS, LL. D., President of Haverford College. Popular Edition, two volumes in one. Cloth \$1.50

Haverford Edition. Profusely illustrated, two volumes, royal octavo, half morocco, gilt top, with special preface and additional chapter on Friends in Public Life since the Revolution \$7.50

Ruskin's Sesame and Lilies. With an Introduction by W. HUDSON SHAW, M. A. Illustrated. Bound in sage green ooze sheep, silk lined, gilt top. A beautiful holiday gift \$1.50

Penn's Greene Country Towne. Pen and Pencil Sketches of Early Philadelphia and its Prominent Characters. By REV. S. F. HOTCHKIN. Illustrated \$1.00

Any of the above sent to any address, CARRIAGE PREPAID, on receipt of the price.

In No Other Way Will Your Money Buy
So Many Sumptuous Gifts as in Our

BOOK BARGAINS

For \$3.00 We will send, *carriage prepaid*, to one or separate addresses, (your card enclosed if you wish)—

SALLY WISTER'S JOURNAL—Cloth.
A QUAKER EXPERIMENT IN GOVERNMENT
Popular Edition.
A BOY'S RELIGION.

For \$8.00 We will send, *carriage prepaid*, to one or separate addresses, (your card enclosed if you wish)—

THE QUAKER.
SALLY WISTER'S JOURNAL—Gift Edition.
IN QUEST OF THE QUAIN.
PENN'S GREENE COUNTRY TOWNE.
A BOY'S RELIGION.

For \$5.00 We will send, *carriage prepaid*, to one or separate addresses, (your card enclosed if you wish)—

THE QUAKER.
A QUAKER EXPERIMENT IN GOVERNMENT—
Popular Edition.
PENN'S GREENE COUNTRY TOWNE.
A BOY'S RELIGION.

For \$10.00 We will send, *carriage prepaid*, to one or separate addresses, (your card enclosed if you wish)—

GEORGE FOX: AN AUTOBIOGRAPHY.
THE QUAKER.
SALLY WISTER'S JOURNAL—Gift Edition.
A QUAKER EXPERIMENT IN GOVERNMENT—
Popular Edition.
A BOY'S RELIGION.

For \$7.00 We will send, *carriage prepaid*, to one or separate addresses, (your card enclosed if you wish)—

THE QUAKER.
SALLY WISTER'S JOURNAL—Cloth.
A QUAKER EXPERIMENT IN GOVERNMENT—
Popular Edition.
IN QUEST OF THE QUAIN.
A BOY'S RELIGION.

For \$12.00 We will send, *carriage prepaid*, to one or separate addresses, (your card enclosed if you wish)—

HISTORY OF QUAKER GOVERNMENT IN
PENNSYLVANIA—Haverford Edition.
GEORGE FOX: AN AUTOBIOGRAPHY.
SALLY WISTER'S JOURNAL—Cloth.
IN QUEST OF THE QUAIN.
PENN'S GREENE COUNTRY TOWNE.
A BOY'S RELIGION.

FERRIS & LEACH, Publishers,

29 - 31 North Seventh St., PHILADELPHIA

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. X.

PHILADELPHIA, TWELFTH MONTH 17, 1903.

No. 51.

FOR THE AMERICAN FRIEND.

CHRISTMAS MORN.

BY M. E. S. CHARLES.

My heart is glad this Christmas morn,
When chime of bells floats on the air,
And song of bird exultant swells,
And love is pulsing everywhere;
When underneath the snowdrift white
The violet and daffodil
Are sleeping through the long, dark night,
Unmindful of the storm wind's chill.

Within my heart a new hope springs,
A hope that life from death is born;
My soul is filled with rest and peace
Upon this happy Christmas morn.
Let joy-bells ring and praises rise;
My heart is glad this natal day,
For Christ was born on Christmas morn,
And Death hath lost his mighty sway.

Spiceland, Ind.

BEARING WITNESS TO THE SPIRIT.

IN a striking article in the current number of "The Atlantic Monthly," Theodore Munger has this to say of the Friends: "The Friends found peaceful lodging in Pennsylvania, where they multiplied—dividing at last into two bands—but they have nearly run their race, having borne clear witness to the eternal truth of the Spirit." This is one more prophecy, of which there have been many, that the work of Friends is well-nigh done. Such prophecies from thoughtful men are not to be treated lightly. It is always wise to take a solemn look at the situation when the doctors say that death is near.

In reply we can say, if we wish to, that there are more persons now enrolled in membership as Friends than in any other period in history. As far as numbers go there is no indication that the race is nearly run. Statistics do not furnish ground for the above prophecy. Is it possible that there are some other grounds which warrant such a prophecy? Let us look, for the doctors say that we are dying!

We are quite willing to accept Theodore Munger's statement of our mission, namely, to bear "clear witness to the eternal truth of the Spirit." It was for that purpose that we first organized as a branch of the Church—to bear clear witness to the eternal truth of the Spirit. Quakerism is an attempt, an experiment, to show that a body of Christians in this world can actually know the will of the Spirit, and can work that will out in deed and fact. The ulti-

mate authority is the living Spirit of Christ manifesting Himself through the spiritual fellowship of believers. That is the central fact of Quakerism. Give *that* up and the race is run. No counting of numbers will save us, if we have stopped witnessing clearly to the eternal truth of the Spirit.

The Friend exists to bear witness to the truth that *Christ lives now*, and that to be a Christian is to be an organ, an instrument, for Him to work through. If we are giving that up, either in theory or in practice, then we are approaching the end of the race. There is no independent place for us among the innumerable sects, if we give up witnessing that the human spirit and the Divine Spirit have a meeting place in the soul of man, and that God is progressively opening His truth to those who are responsive to Him. There are dozens of denominations which are better equipped for preaching the Gospel than we are. There are plenty of churches now that treat the ordinances as of no special importance. One can be enrolled in them without partaking of baptism or the supper. There are many churches in which the Gospel of Peace gets as clear an expression as with us.

The one thing we are needed for is to bear clear witness to the truth that the direct operation of the Divine Spirit upon man's soul is an actual present fact. Are we bearing such clear witness? It must be confessed that the witness is none too clear. Imagine Theodore Munger going into a slowly-dying silent meeting and looking for convincing evidence that the Spirit of the living God is actually manifesting Himself to the world through that group of Christians. He would say, "No, I cannot change the sentence I have written." Then imagine him going to a meeting where all the exercises are moving along by a cut-and-dried scheme, everything studiously prepared and delivered to the congregation as though their sole business in a meeting was to listen well to what some one, selected for the purpose, told them. Would he not say again, "No, I cannot change my sentence"?

Our task, however, is not done. Our witnessing is still needed. Our knell has not rung. However much we may have missed the mark, a chance still remains. The question is not so easily answered whether we are to live or to die. If those who

see what we ought to be doing would rise up and quit themselves like men the mission might even yet be fulfilled—we might yet bear a clear witness through this century to the eternal truth of the Spirit.

H. CLAY TRUMBULL.

"WE shall not soon see his like again," is the word on the lips of all who intimately knew H. Clay Trumbull. During the past twenty-five years, as editor of the "Sunday School Times," he has done more than any other single man to raise the standards of Bible study and to assist the Bible School teachers of this country. Broad-minded, welcoming new light, full of helpful suggestion, fertile in illustration, a passionate lover of the Bible, he has used all his rich resources in opening the Bible to his generation and in making its real messages stand forth. In the remarkable list of books which have come from his pen many are of permanent value and open for us what before were deep mysteries. "The Blood Covenant," "The Threshold Covenant," "The Salt Covenant," are books of this sort. Broken down in health, he went abroad for a rest and used this opportunity to discover and locate ancient Kadesh Barnea, and out of this visit came his great book on "Kadesh Barnea." One of the most beautiful of his many contributions is his book on "Friendship—the Master Passion." But it was neither as editor, nor as the writer of great books, that Clay Trumbull did his greatest work. He was one of the most remarkable instances in our time of the spirit-filled and spirit-led man. Nobody could be with him without feeling that he manifested Christ in an extraordinary degree. Those of us who as young men had the privilege of close friendship with him found in him a spiritual influence and power of a unique character. Few men in our day have so transformed the lives of young men. Christ was as real to him as to the disciples who walked with Him, and he made us feel at once that he knew Him. A person who could keep his doubts after a talk with Clay Trumbull was well-nigh hopeless, because his rich experience brought a perfect flood of light on every problem of the soul. We have personally never seen the true evangelical spirit more wonderfully exhibited than in him. He had a burning passion for Christ, and with it he had the same burning passion that others might find Him as he had done. That is the genuine evangelical spirit. His goodness, his bubbling humor, his optimism, his courage and faith, his power of love—all these great things can never be written about. Only those who knew them at first

hand can wholly appreciate what they were. But those who did know realize that a great soul has gone away.

THE PRESIDENT'S MESSAGE.

THE President's annual message to Congress is an able document, dealing with a range of topics as wide as the world. We can touch upon only two or three subjects which involve important moral issues. The review of the arbitration of the boundary between Alaska and Canada is very clear and enlightening, and is followed by a passage which heartily endorses the method of peaceful settlement. Here are his words:

There seems good ground for the belief that there has been a real growth among the civilized nations of a sentiment which will permit a gradual substitution of other methods than the method of war in the settlement of disputes. It is not pretended that as yet we are near a position in which it will be possible wholly to prevent war, or that a just regard for national interest and honor will in all cases permit of the settlement of international disputes by arbitration; but by a mixture of prudence and firmness with wisdom we think it is possible to do away with much of the provocation and excuse for war, and at least in many cases to substitute some other and more rational method for the settlement of disputes.

The Hague Court offers so good an example of what can be done in the direction of such settlement that it should be encouraged in every way.

He calls for a thorough investigation of the frauds and bribery which have brought deep disgrace upon some departments of the government, and there can be no question that he abhors every sign of dishonesty in the administration of public affairs. He comments upon the fact that the civil service rules have been extended so that more positions than ever before are being filled on examination instead of on favoritism, and he expresses his hearty sympathy with this reform. In all this we rejoice. The treatment of the Indian situation is extremely meagre.

The really crucial problem of the message is the attitude to Colombia and the Panama revolution. This part of the message is decidedly open to criticism, as it does not fairly face the whole moral issue involved. It is openly manifest that we are treating a weak and helpless State as we would never think of treating a great power which could defend itself, and we are doing for personal gain what we would never do on purely impartial grounds. The old world powers have often had one code of "justice" for strong nations and another for weak ones. We are now following that indefensible policy.

EDITORIAL NOTE.

THE students of Bryn Mawr College have organized "a League for the Service of Christ," which is a strong forward step. We give an article from the

constitution which has the right ring. It is as follows:

The purpose of every individual active member of this League shall be, (A) To declare her belief in Jesus Christ as God, and as only Saviour and Lord of her life, and to bring into personal relationship with Him as such the lives of others who do not so know Him.

(B) To invigorate the spiritual life of the League by learning to surrender the individual will to God the Father, and the individual life to the control of the Holy Spirit.

(C) To work for the extension of the kingdom of Christ throughout the whole world.

Historical Sketches.

THE NEGRO AND THE QUAKER.

BY AMELIA MOTT GUMMERE.

The negro question has been so prominently before the people of the United States of late, that one sometimes fears the fulfillment at no very distant day of recent predictions as to a race war. The negro did not come into the country of his own volition. He was brought here in captivity, and since the days of Las Casas, and the pioneers of America, he has been a slave. There is nothing whatever abnormal about the negro's increase in numbers since the Civil War and the abolition of slavery; and the fact that he is here in such numbers by the will of the white man, not his own, places a tremendous responsibility for his welfare, instruction and happiness upon the white man's shoulders, who has chosen to free this chattel, and to make of him a voting citizen, enjoying all the rights and privileges of the franchise.

The facts in the case regarding the negro must be studied. He has been differently treated by different bodies of men, and it may not be inappropriate to inquire as to the history of this question among the Quakers, whose philanthropic work has been so remarkable. The importance of their attitude upon the negro question will be found to be out of all proportion to their size as a society. The work of Elizabeth Fry in England started the first real efforts in the direction of prison reform in Great Britain. The question of the lawfulness of the institution of slavery was first raised in an English court in 1677, when the Africans were held to be slaves "by the custom of merchants and as being infidels." There were free negroes in Virginia as early as 1668,* and the Dutch employed slave labor in New Amsterdam as far back as 1628. As might have been expected of that kindly people, as well as of the Quakers, the position of the slave among the Dutch was not unpleasant. He was kindly treated and might work out his freedom. "He was a chattel, it is true, but he could still look forward to the hour when he too might become a free man." "The Documentary History of New York" gives in the census of 1698 two hundred and ninety-six slaves employed in King's County alone. They ought to have had a very happy time, for tradition has it that Dutch was spoken in the garden of

Eden! Yet while they were most kind, the Dutch did not part so readily with valuable slaves as did the Quakers. The Dutchman is always unwilling to take leave of his property. Liberty, however, was assured to slave children at a certain age. In New Jersey, where much of the population was Dutch, traces were for long found of this Dutch spirit. Brissôt de Warville, in 1788, notes that the western part of New Jersey was disposed to free the slaves, while the eastern portion was opposed to the idea.

It is said that the project to restore the negroes to Africa was first proposed by the eminent Quaker physician to the Royal family. Dr. John Fothergill associated with Franklin in his efforts to avert the American Revolution. The idea was later taken up by Dr. Thornton. A Province Law of Massachusetts, in 1712, prohibited the importation of slaves into that colony, but did not prevent their being sold as merchandise to supply other States. An Epistle of Pennsylvania Friends, in 1714, says: "A law was passed in Pennsylvania laying a duty of £20 on every slave imported there." The law, passed Second mo., 1710-1, was not long after disannulled by the Queen. From the above it will be seen that Massachusetts was in advance of Pennsylvania in her legislative action against slavery, but not in advance of the Quaker.

There has never been a body of people more active in the cause of the negro than the Quakers. While others were ignorant of, or indifferent to, his condition, the Quakers were making early efforts for his improvement. So far back as 1671 George Fox, who was in Barbadoes, advised the slaveholders there to treat their slaves more kindly and to set them free as soon as possible. In 1675, William Edmundson, who had accompanied Fox, revisited Barbadoes alone, and once more reiterated the same advice. For this interference, as it was deemed, he was brought before the Governor upon a charge of inciting to insurrection. His remonstrance, written at that time and sent to the Quakers of Maryland and Virginia, "is one of the first emphatic and decided testimonies on record against negro slavery, as incompatible with Christianity, if one except the Papal bulls of Urban and Leo X."*

This was thirteen years before the German Quakers, or Mennonites, of Pennsylvania, in 1688 sent a memorial to the yearly meeting at Philadelphia, which declined giving judgment. That body, however, in 1696, advised "against bringing in any more negroes." In 1714 the same people sent an "epistle" to London, desiring "Friends to be less concerned in selling or buying slaves." The meeting at Chester, Pa., took higher ground, and pressed the yearly meeting at Philadelphia to act with more decision. Before the end of the century there was no meeting of the Quakers in the North which countenanced the traffic in slaves. It was in 1742 that John Woolman felt his scruple about drawing up a deed of sale for the negro woman before him. He never

* S. B. Weeks: "The Southern Quakers and Slavery," p. 205.

* Whittier: Introduction to "Journal of John Woolman."

drew a paper in which human beings were disposed of as chattels, and from that time came upon him the sincere care for the welfare of the negro race which had such tremendous results. Through the Quakers came the abolition of the institution of slavery in England. Three Friends, in 1770, filed an affidavit in the King's Bench, that Charles Sommerset, a black man, who was in chains on board a ship, held as a slave, was unlawfully imprisoned, and based their claims upon the ground that slavery was not only inhuman, but unlawful. The proposition was carefully considered, and finally sustained, and the King's Bench liberated that slave, thereby abolishing slavery in Great Britain. More than fifty years afterward the same high court cited the Sommerset case, and declared the righteousness of the judgment.

Both Puritans and Quakers provided means of public worship for the negroes, and both occasionally admitted pious "blacks," as it became the fashion to call them, out of what was supposed to be consideration for their sensibilities, to actual church membership with themselves. Winthrop, Second month 13th, 1641, says in his Journal: "A negro maid to Mr. Stoughton of Dorchester being well approved by Divers years of experience for sound knowledge, and true godliness, was taken into the church and baptized." Early in the nineteenth century two negro men, named Richard Cooper and William Boen, who died at very advanced ages, were testified to as exemplary members of the Society of Friends, and the Friends of Mt. Holly, N. J., added of Boen, that "the deceased was one of those who had demonstrated the truth of that portion of Scripture that God is no respecter of persons; but in every nation they that fear Him and work righteousness are accepted of Him." William Penn had "a great concern for the blacks." In 1698, at Philadelphia, was circulated a paper of Pentecost Teague's objecting to the selling of negroes "at the publick Markett Place or Out-cry," while those same negroes were remarkable for their devotion to their masters during the several yellow fever epidemics in that city. It appears that the negroes were largely exempt.

Much literature had been published by the Quakers upon the subject before the beginning of active anti-slavery work in the United States, and Judge Sewal, of Massachusetts, that fine old Puritan, had published an anti-slavery treatise called "Joseph Sold by His Brethren," almost a century before John Woolman began his work.

The first time that the institution of slavery is mentioned by the Quakers in the South, in their official capacity, is in Virginia, when the yearly meeting of 1722 asks, "Are all Friends clear of being concerned in the importation of slaves or purchasing them for sale; do they use those well they are possessed of, and do they endeavor to restrain from vice and to instruct them in the principles of the Christian religion?" Weeks * cites a curious instance in which the yearly meeting of North Carolina in 1808,

practically became itself a slave-holder, in which a committee of seven Friends, acting as agents for the meeting received assignments of slaves from masters who wished to be rid of them. These agents had full power to hire out the negroes thus received, to take their wages, and to act also with discretionary power in regard to insubordinate negroes, who, if incorrigible, were "given up to a course of law," or subjected "by the most moderate means that will effectually reduce the object to industry for the benefit of himself or herself." This arrangement remained in force until the Civil War.

Fearing the instructed negro more than did the Quaker, who for years had been giving him all the teaching in his power, the North Carolina Legislature of 1835 disfranchised the free negro, and forbade him to preach or to teach. Slaves could only be taught figures, with a penalty for more of one to two hundred lashes if the teacher was white, and thirty-nine if a negro. Against this the Quakers fruitlessly protested. The first Manumission Society in the country was organized at Lost Creek Meeting House, Jefferson County, Tenn., Second month 25th, 1815, before the work of Benjamin Lundy or of William Lloyd Garrison. There were eight charter members of this society, probably all Quakers. The names of this remarkable eight, deserving of more fame than has ever fallen to their lot, are: Charles Osborn (founder), John Canaday, John Swain, John Underhill, Jesse Willis, David Mauleby, Elihu Swain and Thomas Morgan.

The abolition movement brought all philanthropic Quakers to the fore, in active sympathy with the leaders in the campaign; but as conservatism was too great to permit some of the sympathizers to break the bounds of convention and seek new remedies for a new problem, those names which are most before the reader of history as chief actors in the Abolition Society, from among the ranks of Quakerism, are the followers of Elias Hicks, who were more ready to make needed sacrifices in the cause. All philanthropic Quakers alike, however, aided the hunted negro in every possible way; and while less before the public by name, the Quakers of Philadelphia were actively employed in bestowing of their goods in every way to feed and help this dark brother.

So much for Quakerism and the negro. The entire history of their course for two hundred years, consistently held from the very beginning, would take a large volume to review. The literature extant upon the subject is salutary reading for to-day, particularly Woolman. The passage of the Fifteenth Amendment, of which we now hear so much, would itself not have been possible to the Quakers without more grave consideration than it received in the enthusiasm of the success of Northern arms. It was probably premature, in its present form, and its results place us to-day, nearly forty years after, in a position where we need a good deal of old-fashioned Quaker deliberation to cope with the situation. The inconsistencies of the question are many; one of them

* "Southern Quakers and Slavery," 224.

only is the fact that while Booker T. Washington is so wisely advising his race to learn the useful trades as their chief means of advancement, the Southern colored carpenter has all the employment he desires, while here in the North the feeling is so strong that he can not get the work he is fitted to do, even after the colored schools of industry have trained and fitted him, but he must be a porter, waiter or barber, and almost nothing else. Washington has no stronger supporters than the Quakers of Philadelphia. His course is the wise one, and that emphatically advised by the peaceable society which would at all hazards avoid so terrible a thing as a race war for these prosperous United States. The Quaker has his remedy for the present situation, and it is not one of lynching, crime or war.

Haverford, Pa.

CHRISTMAS.

Forty or more years ago the Christmas season was usually passed very quietly in Friends' families, the New Year being more looked to as a time of festivity and exchange of gifts. At any rate, such were the conditions that in my boyhood came under my own observation and probably they to a great extent yet prevail.

However, the passing months have again brought us close to the season called Christmas. We all know what it means; almost every child who has reached the age of intelligence knows the event it commemorates, and probably all will admit that it is right it should be commemorated.

Webster defines commemorate as "To celebrate with honor and solemnity, by some act of respect or affection; to preserve the memory of a person or event." Probably the only difference of opinion among Christian people will be as to the manner of observance. This will vary according to training and environment; but taken all in all, if Christmas were taken out of our lives the brightest day of the year would be gone.

As the Israelites of old set up piles of stones and pillars, so that the generations as they came might be kept in remembrance of the wonderful events of their history, so does the recurring Christmas keep continually alive the wonderful incidents of the birth at Bethlehem, and continue down the ages the melody of the song first sung by the angel choir. Having in mind the event commemorated, Christmas should undoubtedly be a time of reverent rejoicing. We know that much enters into the observance of the day that cannot be approved, but the lesson is learned; Christ was born to-day; therefore we rejoice; therefore Christians gather in public assembly and worship Him; therefore we exchange gifts of love; therefore the family gathers around the home fireside for a season, and those who have enough and to spare remember the poor. The spirit of love is in the day, and the spirit of love is the spirit of Christ.

If this be the case among those who live in a Christian community, educated and intelligent, how much of added interest attaches to the observance among a heathen people to whom Christ is almost unknown. This can best be realized by those who have experienced it, and who know that while Christianity may be very imperfectly comprehended as a whole, the fact of Christmas, with its good cheer and friendliness for all, is something that can be understood and so become a powerful element of good.

It was my lot many years ago to be one of a number instrumental in establishing the observance of Christmas among the wild tribes of the Indian Territory, who have now become as accustomed to celebrate the day as their white neighbors; the same being true also of Thanksgiving day and the Fourth of July.

On one occasion that now comes to my mind, when we were nearly three hundred miles from a railroad, or any considerable town, and the usual requisites for a Christmas celebration hard to get, we determined to do our best, if possible, to make the day one to be remembered. Accordingly a hunting party of Indian pupils was sent out from the school then under my care, who in due time returned with enough deer, wild turkeys and geese to insure a bountiful dinner for all. The parents of pupils and many other Indians were invited guests, and all the white population of the community were on hand as willing helpers or spectators.

A suitable program for the day was carried out; a Christmas tree provided and presents for all the latter, largely through the aid of Philadelphia friends of the Indian Aid Association; Chinese lanterns and evergreen decorations contributed to the brightness of the scene, and happiness for the time was shared by all. Henceforth Christmas had to these heathen people a tangible meaning it never had before, and its recurring season became something to be looked forward to and talked about by a people into whose lives very little that was above the earth entered, and inasmuch as the spirit of Christ was manifested in the observance of the day would His birth, life and teaching become realities to those who before were in ignorance. Doubtless there are many among the readers of the *FRIEND* who this very year have helped to provide Christmas cheer for some who are beyond the pale of Christian communities, and who have derived real pleasure from their efforts in this direction. Think, then, of the pleasure to the distant teacher or missionary in being able thus to provide a Christmas for those in whom they are interested, and of the happiness and teaching that Christmas observance brings to those who see but dimly the light that shines so brightly to those whose lives have been lived in the full radiance of gospel light. It is not alone by teaching or preaching that the heathen are won to Christ's kingdom, but also by those deeds of kindness that show the whole world to be of kin.

It came upon the midnight clear,
That glorious song of old,

From angels bending near the earth
To touch their harps of gold:
"Peace to the earth, good will to men
From Heaven's all-gracious King";
The world in solemn stillness lay
To hear the angels sing.

For lo! the days are hastening on,
By prophet bards foretold,
When, with the ever-circling years,
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing. —Sears.
A. J. S.

Some Views on Present Topics.

SHOULD WE RELEGATE RELIGIOUS INSTRUCTION IN THE COLLEGE TO THE CHRISTIAN ASSOCIATIONS ? *

BY C. L. MICHENER.

When my attention was first called to the question, "To what extent should we relegate religious instruction in the college to the Y. M. and Y. W. C. A.?" I was unfavorably impressed with the precise form the question assumed, especially with the word *relegate*. I knew that "to relegate" meant "to send off or consign as to an obscure position," and that quite in keeping with its derivation, the Romans used it, meaning "to banish." But, after some investigation of present conditions in colleges and Christian Association work, I am now convinced that the question in the form stated puts before college authorities very aptly, it not happily, from its too great suggestiveness, a vital problem in the religious education of the present day.

In the arrangement of courses or groups of study certain subjects are worthy of a particular emphasis, and in these little or no election should be allowed. Certain courses in psychology, philosophy, ethics, and kindred subjects are eminently adapted to produce in the student that thoughtfulness of mind and that appreciation of moral and spiritual ideas, which constitute a bulwark of the soul through which a prevalent and gross materialism cannot make captive of the reason, and without which the student can never be considered as rightly and completely educated.

Again, emphasis might be placed upon the allowing of liberal electives, in fields now but little known to college courses. I refer particularly to modern movements not only of an economic and sociologic character, but also of great religious movements both of the past and the present. What history is more important than that of the Reformation? of the early Christian Church? of modern missions?

But the time allowed this paper permits of the discussion of but a single topic of this great subject. Accordingly I have selected what I consider the most important point as affecting religious education in the college—Bible study, in its broadest sense.

In the discussion of this question, whatever references are made to the work of the Christian Associations, and whatever conclusions may be reached concerning Bible study in the colleges, are not to be interpreted as in any sense unfavorable to the work of the Y. M. C. A. I thoroughly believe in every department of their work—a work which, geographically, financially and spiritually, is making rapid progress. The greatest encouragement is due them from the colleges and universities.

One among the important lessons they have emphasized both for the churches and the schools is the importance of Bible study on the part of men and women of all classes and professions—and that, too, without lessening the theological value of the Bible.

It is true that the earnest spirit of religious liberty which has so generally prevailed in this country, and the careful avoidance of everything bearing any trace of State control have in many instances hindered our public schools in affording religious instruction to the children. State universities, however, usually have no legal restraints in arranging elective courses in whatever subjects they desire, and private universities, and especially denominational colleges, have no valid excuse for not offering suitable courses in the English Bible, biblical literature and history, in New Testament Greek, in Hebrew and allied subjects.

But the argument is often advanced that volunteer work in the Bible is the best, and in fact that required work of this sort often develops a lack of interest if not actual disrespect for the subject. Does it not seem quite proper to relegate all this work to the Christian Associations where it will be the better provided for in their Bible study classes? Y. M. C. A. men in the colleges, in the supposed interest of Association work, have also sometimes raised the question whether the Scripture courses required in the colleges do not reduce the number taking volunteer study in Association classes. Let us see what the facts in the case are.

Two questions are to be settled: 1. What proportion of the men in the colleges are enlisted in Y. M. C. A. Bible study? 2. What bearing, if any, does required or elective Bible work in the college have upon the number pursuing Y. M. C. A. Bible study? First, let the Iowa colleges be tested. The reports in the Y. M. C. A. Year Book for 1902-3 from Iowa show for the colleges of the State, including the State schools, 32 per cent. of the men are Y. M. C. A. members, and 8 per cent. of the men are in Y. M. C. A. Bible classes.

The denominational schools, taken alone, report 38 per cent. of the men as Association members and 10 per cent. of the men in Y. M. C. A. Bible study. The State schools, taken by themselves, report 24 per cent. of Association members and 5 per cent. in their Bible classes. Or, summarizing the three, the reports show respectively one in twelve in the Iowa schools, one in ten in the denominational schools, and one in twenty in the State schools, reported as engaged in volunteer Bible study.

* A paper read before the Iowa Fellowship of the American Society of Religious Education.

To show that these figures do not do Iowa schools an injustice, I have calculated the similar percentages in two other ways: First, by taking the six largest of our great universities, outside of the State universities, and counting the number of men in them and the number reported in Y. M. C. A. Bible study, the result shows one man in twenty-five in the Bible study classes; and, second, by taking the twenty largest State universities in the United States, the record is a little better than for the private universities, viz.: one man in twenty-one in Y. M. C. A. Bible study. But this latter is misleading, unless a further explanation is made. One of these twenty is either phenomenal in Y. M. C. A. Bible study or the figures in its report need correction. According to the figures this one university (Illinois) furnishes more than one-third of the total for the twenty universities. Taking the average for the other nineteen universities, it shows that one man in twenty-nine is in Y. M. C. A. Bible study.

It is fair to say by way of explanation that in referring to members of Y. M. C. A. Bible study classes I have used in every case the number continuing two months or more, which in many instances is somewhat smaller than the parallel column which gives the number entering the classes. The method employed the one which gives the more exact statement of the real situation; since a man entering upon work which he does not continue for two months can hardly be said to be doing that work.

In considering the relations existing between Bible study in the colleges and in the Young Men's Christian Associations three tests were made:

1. A test in representatives colleges.
2. In Iowa colleges.
3. In State universities.

Had other lists been used it is likely that slightly different percentages would have resulted, yet the three tests that were employed certainly give results that would not be materially changed if other or larger lists had been used. Limited time for investigation forbade more extensive tests than those given.

In making test 1 catalogues from over forty different colleges, representing sixteen different States, were examined. Those chosen ranged from small, not the smallest, to rather large colleges, both denominational and non-sectarian—and with few exceptions were well-known colleges. In gathering Y. M. C. A. statistics from which percentages were reckoned, the authority is the Y. M. C. A. Year Book before mentioned. It is fair to say that in some instances very likely the reports in the year book are incomplete, but I see no reason for supposing that differences would fall on one side of the account rather than the other.

Of the catalogues examined 56 per cent. show required Bible study, 20 per cent. show Bible work offered as an elective and 24 per cent. offer no Bible study. In the colleges which require Bible study, 60 per cent. report Y. M. C. A. Bible study classes.

Of the colleges not offering Bible study, 35 per cent. report Y. M. C. A. Bible classes.

In test 2 the Iowa colleges were taken—eleven only of the sixteen recognized colleges are included, since the other catalogues were not at hand. Forty-six per cent. show required Bible work, 27 per cent. elective Bible study, and 27 per cent. show none offered. In test 2 I further found the percentages of men in the Y. M. C. A. Bible study classes to the men in the colleges, taking the three groups of Iowa colleges as before mentioned.

In the Iowa colleges which require Bible study an average of sixteen and one-half per cent. of all men in the colleges are in Y. M. C. A. Bible study classes. In the Iowa colleges which offer Bible work but do not require it, 7 per cent. of the men are in Y. M. C. A. Bible classes. In the Iowa colleges not offering Bible courses, 5 per cent. of the men are in Y. M. C. A. Bible study.

In test 3 eight of the State universities in the Central West were considered. Of these 50 per cent. offer elective courses in Biblical subjects and 50 per cent., as far as could be ascertained, offer nothing of this kind. Of those offering courses in Biblical subjects as electives an average of $4\frac{1}{2}$ per cent. of the men in the university are reported in Y. M. C. A. Bible study. Of those universities which offer no work in Biblical subjects, 2 per cent. of the men enrolled are reported in Y. M. C. A. Bible study.

The particular significance of these figures results from this fact: they all point in the same direction. The more the college *relegates* its religious instruction the more the Y. M. C. A. does *not* take it up. Students in their sphere of voluntary study estimate values about as their faculties do in their official arrangement of courses of study. The figures show that where there is the most required Bible study there also the most volunteer work is done in the Bible. On the other hand, the conclusion is inevitably drawn that where college or university faculties see no sufficient reason for providing courses in Biblical literature, Biblical history, the English Bible, the Greek Testament, Hebrew or other subjects bearing upon the Bible, their students see no reason for bestirring themselves in Bible study as volunteer work.

The point then is not to *relegate*, but for the college to co-operate in the various religious movements of the present time. The college must recognize the importance of giving place in its curricula to subjects which bear the most important relations to the moral and spiritual life of the student—the Bible and those subjects which naturally cluster about it and the religion which it reveals. Each college must determine for itself what courses are to be required and what additional courses may be offered as electives; but for a denominational college to offer no Bible work seems to justify the saying of the late Dr. Gordon that "many Christians act like they are merely playing at religion."

Penn College, Oskaloosa, Iowa.

The International Lesson.

FOURTH QUARTER.

LESSON XIII.

TWELFTH MONTH 27, 1903.

REVIEW.

Read Psalm 103.

GOLDEN TEXT.—The mercy of the Lord is from everlasting to everlasting upon them that fear him.—Ps. 103: 17.

DAILY READINGS.

Second-day, Twelfth mo. 21.—David brings up the ark. 2 Sam. 6: 1-12.

Third-day, Twelfth mo. 22.—David's confession. Psa. 51.

Fourth-day, Twelfth mo. 23.—Forgiveness. Psa. 32.

Fifth-day, Twelfth mo. 24.—David's grief. 2 Sam. 18: 24-33.

Sixth-day, Twelfth mo. 25.—Trust in God. Psa. 23.

Seventh-day, Twelfth mo. 26.—David's charge. 1 Chron. 28: 1-10.

First-day, Twelfth mo. 27.—Solomon's choice. 1 Kings 3: 4-15.

The lessons of the quarter cover the history of the kingdom from the time which David brought the ark to Jerusalem (1004 B.C.) to the dedication of the Temple (965 B. C.). The lessons enforce the great teaching that faithfulness and obedience to the Lord bring happiness, prosperity, success, while disobedience brings sin, sorrow, failure. In the "bringing up of the ark" those that disobey suffer, while those who obey are rewarded. "God's Covenant with David" shows that the Lord honors those who trust in Him. "David's Confession" teaches that God's mercy is extended to all, and that He will create a clean heart in every one who honestly confesses his sin and longs for a pure heart. "David's Joy over Forgiveness" shows that those whom God forgives can rejoice, and that they are truly blessed. The sad incident of "David and Absalom" illustrates how sinful ambition leads to sin and crime. "David's Grief over Absalom" teaches that the results and effects are not restricted to the sinner, but often cause great sorrow and pain to others. The Twenty-third Psalm illustrates beautifully how the Lord will satisfy those who put their trust in Him. The lesson on the "Curse of Strong Drink," though written so long ago, enforces not only its special subject, but the truth that total abstinence is the only absolutely safe course. "David's Charge to Solomon" is another enforcement of the truth so often insisted upon, that obedience is better than sacrifice, and that God's blessing always follows obedience. "Solomon's Wise Choice" illustrates what is perhaps the greatest power we have—the power of choice. It is this which makes us free agents; it is this which enables us, though human beings, to become sons of God. "The Dedication of the Temple" is the culmination of David's wish and purpose though carried out by his son Solomon. To us God has offered the privilege of each one being a temple in which He can dwell through the Holy Spirit.

"O my God, grant me" (so they are taught to pray in some monasteries in France), "grant me that to-day I may be of some use to some one." If God, for our good, sees fit to deny us all else, may He, as His best gift of all, grant us this—to be of some real, of some deep use to our fellow-men, before we go hence and are no more seen.—Dean Farrar.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR TWELFTH MONTH TWENTY-SEVENTH.

AN OPTIMISTS' MISSIONARY MEETING.

Isaiah 60: 1-5.

Second-day, Twelfth mo. 21.—A cleansing fountain. Zech. 13: 1, 2.

Third-day, Twelfth mo. 22.—The nations see light. Isa. 42: 6-9.

Fourth-day, Twelfth mo. 23.—They come to Christ. Isa. 49: 18-21.

Fifth-day, Twelfth mo. 24.—Christ's kingdom enlarged. Ob. 18: 21.

Sixth-day, Twelfth mo. 25.—Christ drawing men. John 12: 20-24.

Seventh-day, Twelfth mo. 26.—The end of His kingdom. Rev. 21: 21-27.

Isaiah was not of that radical and unconvincing type of optimists who see only the good and are blind to all things else. He saw gross darkness, but he saw also a light that would prevail. It is easy to discover the wide prevalence of sin and folly, but the Christian optimist is none the less convinced that help is laid on One that is mighty, and that his Captain is invincible.

Faith lays hold of the word that declares these things, but outward proof is also given of widespread and continuing victory. Let us for this last Sabbath of the year consider the encouragements that come to us by the way, so that we may the more readily hold the exhortation which applies to every Christian soldier as truly as to the old Hebrew chieftain; "Be strong and very courageous."

For the work of our own Church, to seek no further, we may find in each of the last seven numbers of "The Friend" reports from our missionaries which we cannot read without feeling reassured that God is with them and is working through them to extend His kingdom.

In India during the last ten years, the Hindu community has decreased one-fourth of one per cent. The Mohammedan community, active in proselyting, has increased nine per cent., while the Christian community has increased fifty per cent.

A Korean missionary, speaking for a considerable portion of that peninsula, stated that twelve years ago there was not a Christian church in the whole region, where now there are between 65 and 70, with approximately 3,000 members.

In an Indian mission field of seventeen million people, there were 50 years ago fewer than 20 women who could read a line. Now there are scores of high schools and at least one college for women, while the university graduates women every year. One mission school alone has sent out more than 1,000 fairly-educated married women into every part of the province.

Within the Uganda British Protectorate, in which the first Christian baptism occurred 20 years ago, there are, by a recent census, 1,070 church buildings and an average Sabbath attendance of 52,471 persons.

More than 40 years ago a lady missionary found a baby girl in an old field near Shanghai, covered with smallpox, abandoned to die. She saved the child, who became and is to-day a most efficient Christian

worker. The foundling's daughter married a young Korean, who himself became a Christian in a mission school, and was afterward appointed Vice-Minister of Education of Korea. These young people are now prominent members of official society at Seoul, and have always maintained a loyal testimony for Christ.

Christianity lifts men above caste distinctions. The orphaned son of an ignorant Chinese coolie was taken into a mission school, and was afterward graduated with honors from one of the best New York medical colleges. He now has charge of a government hospital in Shanghai, visits the royal palace and the homes of high officials, being honored by all classes, and is in the midst of it all a humble, devoted Christian.

The First Church, of Ahmednagar, India, has on its rolls 1,143 names, 569 being those of communicants. A Sabbath School of three sections has 1,139 members and a Christian Endeavor Society of nine sections has 679 members. This church pays all its bills and contributes for outside work.

During a period of 81 years, ending with 1894, five and a half million copies of Dr. Morrison's Chinese Testament were distributed, largely by giving. In eight years since that date, more than four and a half million copies and portions have been distributed, all but about 100,000 of which were sold.

Correspondence.

TO THE AMERICAN FRIEND:

Stella Quarterly Meeting was held at Liberty, Okla., from the 4th to the 6th instant. Benjamin Huchin, a minister from Indiana; Joseph Winslow, a Christian worker from Tonganoxie, Kansas, and Perry Hadley, a minister and evangelist of the Christian Endeavor Union of Kansas Yearly Meeting from North Branch, Kan., were present with minutes.

A committee was appointed by the meeting of ministry and oversight to examine the New Testament and the history of early Friends to see if instrumental music was sanctioned as a part of public worship and to report to next meeting.

A request came from Friends at Alva and Sunnyside Meetings for a monthly meeting to be established at Alva, Okla. A committee was appointed to visit the two meetings, and if they think best, to grant the request and open the monthly meeting on the fourth Seventh-day in the month. A subscription of over \$200 was taken in the meeting to build a meeting house at Alva. Five hundred dollars or more had already been subscribed by the people of the town. Twelve or fifteen hundred dollars is the amount needed to build a suitable house. This leaves several hundred dollars yet to be raised, and contributions will be thankfully received. Such donations may be sent to Professor Henry Fellow or Professor John Jenkins, Alva, Okla. Eighteen names will be presented to Liberty Monthly Meeting this month for membership from Alva, and a few from Sunnyside, partly as the result of a series of meetings held at Alva by Leanna Hobson and at Sunnyside by Benjamin Huchin. Also several names will be presented to the same monthly meeting from Bethel, partly the result of a series of meetings held at Bethel by Fred T. Coppock.

The citizens of Cherokee, not satisfactorily meeting the conditions offered by Stella Quarterly Meeting last Third month, to move the Academy to Cherokee, the subject is dropped, and the Academy will remain where it now is.

A very satisfactory history and financial statement of the Academy was given to the meeting by the committee appointed some months ago for that purpose, showing the institution to be out of debt, with an enrollment of sixty-five pupils this term. The school is in the most prosperous condition that it has ever been.

All the sessions of the meeting were well attended. On First-

day the house was crowded to overflowing, and the gospel was preached with convincing power by Professor John W. Costo, of Stella Academy; Perry Hadley and Benjamin Huchin. The meeting closed with the humble acknowledgment of God's blessing, to meet in Third month at Ringwood, Okla.

JOSIAH DILLON, Quarterly Meeting Superintendent.

Things of Interest Among Ourselves.

HARRIET GREEN MEMORIAL FUND.

The following subscriptions have been received by J. Ellwood Cox for the Harriet Green Memorial Fund:

Joseph Potts, Westminster, N. C.	\$5.00
I. C. Blair, Raleigh, N. C.	5.00
W. H. Worth, Raleigh, N. C.	1.00
Grace M. Elliott, Carlisle, Ia.	1.00
S. H. Davis, High Point, N. C.	1.00
B. C. Jinnett, High Point, N. C.	1.00
Louis Reynolds, High Point, N. C.	1.00
Alice R. King, High Point, N. C.	2.00
Emma King, High Point, N. C.	1.00
A. Homer Ragan, Archdale, N. C.	2.00
Annie Ragan, Archdale, N. C.	.50
William Anderson, High Point, N. C.	.25
Ada Blair, High Point, N. C.	1.00
Martha Blair, High Point, N. C.	1.00
Emma Blair, High Point, N. C.	2.00
Nellie R. Jones, Shadeland, Ind.	1.00
James R. Jones, Shadeland, Ind.	5.00
E. D. Edgerton, Pinkney, N. C.	1.00
	\$31.75

Amounts received by THE AMERICAN FRIEND since last report:

Elma M. Jones	\$2.00
Joshua L. Bailly	100.00
S. B. Hoge	2.00
Oliver C. Gordon	200.00
Martha A. White	5.00
Moses C. Stevens	5.00
Sarah M. Stevens	5.00
Hannah Lewis Smith	5.00
R. P. Gifford	1.00
Hannah Pratt Jessup	2.00
Charles L. Jessup	2.00
Amos Stuart	50.00
On hand	10.00
Total	\$389.00
Forwarded to J. Elwood Cox	300.00
Balance on hand	\$89.00

Here is a letter well worth reading:

"To the Editor of THE AMERICAN FRIEND:

"I am a native of North Carolina, now in my 96th year, and thankful to my Heavenly Father for the possession of all my faculties, and that I was reared by Christian parents and received religious training and a fair education. I have ever held a deep interest in Guilford College, of which I was at one time a trustee, and which was attended by all my older children while it was still a boarding school, and in which my son Parker was for some time a teacher, and where he died in early manhood. I have been glad to see this boarding school advanced to the rank of college, and I enclose a draft for \$50 to be added to the Harriet Green Fund for the further advance of education in my native State.

"We are constant readers of THE AMERICAN FRIEND, enjoying it greatly and being benefited by it.

"AMOS STUART."

Clara L. Graves, of Beloit, O., is now located in the meeting at North Ferrisburg, Vt.

Wesley Chalfant, assisted by his son, is engaged in a series of meetings at Westville, O.

The Westfield Friends' Meeting-house, which has been closed for five months for repairs, will be re-opened and dedicated on the 20th instant.

Eunice Mendenhall, a minister, formerly of Winchester, Ind., is now living at Richmond, Ind.

Luke Woodard preached at South Eighth Street Meeting, Richmond, Ind., on the 6th instant.

Benjamin Hutchin and Joseph Winslow are conducting a series of meetings at Liberty, near Keith, Okla.

J. Perry Hadley recently visited the meetings in Stella Quarterly Meeting, Oklahoma, in the interest of the Yearly Meeting Christian Endeavor Union.

President R. L. Kelly delivered the address on the occasion of the dedication of the Alexandria, Ind., Carnegie Public Library on the evening of the 3d instant.

Alice A. Mendenhall located in the meeting at Bloomingdale, Ind., the first of this month. Friends are much pleased to have her accept this service, since she seems to be very influential with the younger members.

Charles Stalker and wife attended Westfield Monthly Meeting, Indiana, on the 3d instant. Their services were much appreciated. Charles Stalker asks for his right of membership to be transferred to Columbus, O. He and his wife expect to start for India next Second month.

The Women's Foreign Missionary Society of Bloomingdale, Ind., has one member, Elizabeth McCoy, who is 92 years old. The meetings are held regularly at the home of her daughter, Martha Hadley, that this aged Friend may be sure to be present. No other member is more interested.

Whitewater Quarterly Meeting was held at Richmond, Ind., on the 5th instant, and was largely attended. There were present fifteen ministers of the gospel, a number being from a distance. Luke Woodard, of Fountain City, Ind., delivered an earnest message in the power of the Spirit.

The sessions of Westfield Quarterly Mtg., Ind., which has just closed, were all well attended, and a spirit of harmony and love prevailed throughout. Thomas C. Brown, of Carmel; William P. Haworth, of Noblesville, and Cyrus Baldwin, of Wayne County, Ind., were acceptably in attendance.

E. Howard Brown, an evangelist, of New Sharon, Ia., is now working under the auspices of the yearly meeting's Peace Committee. He is visiting the different quarterly and monthly meetings throughout the yearly meeting. He is using four lines of argument in his presentation of the subject, that is, Biblical, historical, economical and scientific.

Danville Quarterly Meeting, Western Yearly Meeting, was held at Amo, Ind., the 4th to 6th instant. On First-day there was an unusually large attendance. President R. L. Kelly, of Earlham College, was present and preached on Seventh-day and First-day. He also lectured Seventh-day evening on "Graded Lessons in the Bible School."

Fred T. Coppock, of Des Moines, Ia., closed a twelve-days' meeting in the Bethel Meeting of Friends, near Keith, Okla., on the 30th ult. The gospel was forcibly presented, and many found peace. The evangelist was accompanied by his nephew, Stanley Coppock, who did valuable work in the meeting. Edna Hill, the local minister from the Liberty Friends' meeting, was present and sang the gospel with great power.

We have excellent accounts from J. J. Mills, who is spending the winter in Germany, in Berlin. He writes: "We are enjoying our residence in Berlin, even beyond our highest anticipations. I attend lectures at the university four days in each week, and have outside engagements which pretty closely occupy my time. It seems now as though the year which we have allowed ourselves on this side of the Atlantic will prove altogether too brief."

Thorntown Quarterly Meeting was held at Center, Ind., on the 26th to 28th ult. The meeting for ministry and oversight on Sixth-day was a favored time. The yearly meeting superintendent, Thomas C. Brown, also Clark Brown and all of the ministers belonging to the quarter, were present with helpful service. On Seventh-day morning, at half-past 9, the mission work was taken up. James R. Jones was the principal speaker. At 11 a.m. the quarterly meeting proper began. James R. and Carrie Reese Jones, J. F. and Emma Randolph and Charles Axton were used of the Lord to the edifying of the body. It was a time of unusual solemnity, as it was the last day meeting held in the old meeting house. The Endeavor Society met

there in the evening. Sabbath morning was a time of unusual interest. The meeting convened at Darlington to dedicate the new \$7,000 meeting house. A very large audience was present, and a very appropriate sermon was preached by Thomas C. Brown. Services were continued in the evening session.

Eastern Quarterly Meeting, subordinate to North Carolina Yearly Meeting, was held at Piney Woods, near Belvidere, Eleventh month 27th and 28th. A series of evening meetings began on Third-day preceding, conducted by David Sampson, Jeremiah Cox and Annie Worth, all of this State. These Friends, also Jabez Mendenhall, Priscilla B. Hackney and Lydia Blair, attended the quarterly meeting most acceptably, and their counsel was timely and edifying. Four of the visiting Friends were members of the yearly meeting's committee appointed to visit the meetings of this quarter on account of the division in Rich Square Monthly Meeting. The sessions of the quarterly meeting were held in much harmony. A few representatives were present from that Rich Square Monthly Meeting which remains in unity with North Carolina Yearly Meeting. That meeting is now small, owing to the withdrawal of a large portion of its members from North Carolina Yearly Meeting. The members who remain loyal are earnest and conscientious, and deserve much sympathy on account of the difficulties through which they are passing. An encouraging letter from Rufus P. King, addressed to our quarterly meeting, was read, and very much appreciated.

The North End Mission, Wichita, Kan., is located in a city of about 35,000 inhabitants. There are no church privileges within a distance of from one to three miles. Only three blocks away are two large packing houses, which employ about 600 men, most of whom have large families. Very few of these people make any profession of religion or possess a Bible. Within four blocks of the mission are eight places where drink is sold, and places of ill-repute abound. The Sabbath is not observed, and many children do not know what the day means in a Christian sense. Alvin George has taken charge of the mission work, and with the help of some of the Friends from the city has been conducting a vigorous evangelistic campaign the past few weeks. The meetings are increasing in interest and power. Invitations are being extended to all on the streets and in their homes by means of "dodgers." Fifty children besides adults attended Bible School 1st-day morning, the 5th instant. There are a few pressing needs which present themselves. First is a good supply of Bibles and small Testaments; also Friends' literature. Second, many need clothes. Children attend the Sabbath School whose feet are almost bare. Third, funds are needed for carrying on the work after this month. Alvin George, in writing about the work, says: "A little Catholic girl came to me one night after meeting and asked me to take five cents she had saved. She said she wanted to help what she could. She was poorly clad, and I think it was all she had in the world. Think of it! Where is the soul who would dare to do as much? She hath done what she could, and one who has not been taught about Jesus and the worth of immortal souls. All who wish to send contributions please send to the treasurer of the Mission Board, Ervin Stanly, 1826 Maple Avenue, Wichita, Kan."

DIED.

BOWERMAN.—At his home in Rollin, Lenawee County, Mich., Eighth month 2d, 1903, Willard B. Bowerman, eldest son of Benjamin and Polly Bowerman, aged 79 years. He was a life-long member of Friends, and showed his deep devotion and faith eloquently by his faithfulness to duty and his cheerfulness in suffering.

BRADSHAW.—At the home of her parents, Aidyl, Va., Eleventh month 30th, 1903, Anna Bernice Bradshaw, aged 23 years. She was a member of Black Creek Monthly Meeting, and was active in Bible School and Christian Endeavor Work.

BURGESS.—At North Branch, Kan., Eleventh month 10th, 1903, Eliza Ann, daughter of John and Ella Paxton and wife of Joseph Burgess, in her 63d year. She was a faithful member of Walnut Creek Monthly Meeting, Kan.

MILLS.—At her home in Plainfield, Ind., Ninth month 30th, 1903, Sallie A. Mills (née Hubbard), wife of Aaron Mills, at the age of 68 years. She was a Christian from childhood, faithful in church service and an earnest worker and officer of the W. C. T. U.

Events and Comments.

Herbert Spencer died at his home in Brighton, Eng., on the morning of the 8th instant.

The Empress Dowager of China has issued a decree ordering army reform, that is, uniformity of equipment and administration.

John Alexander Dowie is again in control of Zion City and all its industries. He succeeded in making satisfactory arrangements with all his creditors.

Under weather conditions which were regarded as perfect, the Langley airship or aeroplane was given a second trial one day last week, the result being the complete wreck of the flying machine.

The Standard and Producers' and Refiners' Oil Companies at Pittsburg, recently advanced the quotation of Pennsylvania oil three cents, bringing the price up to \$1.90, the highest since 1895.

Speaker Cannon led the House to a decisive victory over the arbitrary Senate respecting the adjournment of the extra session. The House thereby asserted its power, and, under the present Speaker, it is likely to remain a force to be regarded with greater respect by the Senate.

ON FOOD.

The Right Foundation of Health.

Proper food is the foundation of health. People can eat improper food for a time, and not feel any ill results until there is a sudden collapse of the digestive organs, and then all kinds of trouble follow.

The proper way out of the difficulty is to shift to the pure, scientific food, Grape-Nuts, for it rebuilds from the foundation up. A New Hampshire woman says: "Last summer I was suddenly taken with indigestion and severe stomach trouble, and could not eat food without great pain; my stomach was so sore I could hardly move about. This kept up until I was so miserable life was not worth living.

"Then a friend finally, after much argument, induced me to try Grape-Nuts food, and quit my regular food. Although I had but little faith I commenced to use it, and great was my surprise to find that I could eat it without the usual pain and distress in my stomach. So I kept on using Grape-Nuts, and soon a marked improvement was shown, for my stomach was performing its regular work in a normal way without pain or distress.

"Very soon the yellow coating disappeared from my tongue, the dull heavy feeling in my head disappeared, and my mind felt light and clear; the languid, tired feeling left, and altogether I felt as if I had been rebuilt. Strength and weight came back rapidly, and I went back to my work with renewed ambition. To-day I am a new woman in mind as well as body and I owe it all to this natural food Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

It is expected that the free rural delivery service next year will cost about \$14,000,000. No one pretends that it is anywhere near self-supporting, but no one pretends, either, that it has not come to stay.

Prominent officials say that China is concluding an agreement with Russia for the government of Manchuria. It is expected that the arrangement will include most of Russia's supplementary terms for the evacuation and will nominally confirm Chinese sovereignty, while giving Russia an advisory share in the government.

Emperor William made his first appearance in public since the operation on his throat, the 15th, at Hanover, where he reviewed the troops. The date of the emperor's departure for the South is now fixed, provisionally, for First month 5th. The slowness of the emperor's recovery appears to be due solely to his having been compelled by official work to overstrain his voice at the beginning of his illness.

A British military advance toward Thibet, and a naval demonstration in the Persian Gulf, accompanied by an important official statement concerning British paramountcy in that region by Lord Curzon, viceroy of India, involves a strong, if not aggressive, bearing. The affair in the Persian Gulf was the British answer, in behalf of India, to the Russian advance in Persia, while the expedition into Thibet is to offset Russia's designs at the Thibetan capital.

As a result of the mysterious disappearance of the young millionaire, Wentz, in Southwest Virginia, a bill has been introduced by a member of the Legislature of that State making the crime of kidnapping for a ransom punishable with death. The alternative, at the discretion of the jury, is confinement in the penitentiary for not less than eight nor more than eighteen years. Legislation of that sort may be expected now that the old-world bandit system has appeared in the United States.

The growing seriousness of the labor situation in the Colorado mining camps is forced upon the attention of the country by Governor Peabody's proclamation of martial law and suspension of the writ of habeas corpus in the Cripple Creek district. In going west the year's labor wars have not lost in acuteness or violence. Whatever happens out there, it is to be hoped that the State of Colorado will be able to control the situation without requiring the help of the Federal Government and the United States army.

There is one matter of particular interest touched on in the annual report of the controller of the currency. This is the recent astonishing growth of the banking power of the country. Taking national, State and private banks together, we have 18,230, with a combined capital of nearly \$1,500,000,000 and deposits of \$10,200,000,000. Twenty-one years ago there was in the country one bank for every 7,190 of population; now there is one for every 4,410 of population. Then banking capital amounted to \$13.60 per inhabitant; now it is \$18.30; then the deposits amounted to \$54.30 per capita; now they are \$126.90.

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

It appears that too broad an interpretation has been given to the decision of the Supreme Court of Nebraska against the reading of the Bible in the public schools of the State. The mandamus of the court refers only to the one school in controversy, where it was shown to the satisfaction of the court that the teacher taught sectarian doctrine. The continued use of the Bible in other schools is not a defiance of the law. The State superintendent of public instruction has ruled that the mandamus is local and that all other schools, in accordance with the decision of the court, are permitted to use the Bible within the limits of the law.

THE IRON MOUNTAIN ROUTE

TO
TEXAS, MEXICO, AND
CALIFORNIA.

Dining Cars Through Sleepers

Rates, information and
pamphlets upon application

W. E. HOYT, G. E. P. A.,
335 Broadway, N. Y.

H. C. TOWNSEND, G. P. & T. A.,
St. Louis, Mo.

DIRECT LINE TO HOT SPRINGS, ARK.

Interesting Books for Friends

Roots of Christian Teaching

AS FOUND IN THE OLD TESTAMENT

By GEORGE AARON BARTON, A.M., PH.D., author of
"A Sketch of Semitic Origins," etc.

"It contains fifty-eight chapters stating briefly the Old Testament situation, character or idea, and showing what Christian truth it illustrates. The book begins with a few chapters on God, His Unity and Nature; a few more about Christ, the Holy Spirit, Man's Sins and Redemption; and then follows the body of the book covered by the characters of the Old Testament. So clearly and concisely is the book written that it contains much more than would seem to be possible in its number of pages. Its lessons are not forced, but stand, as its title suggests, rooted in the text."—*The Biblical World*, Chicago.

"The tone of the book will prove exceedingly helpful."—*The Friend*, London.

"To the majority of young Christians, Dr. Barton brings timely and valuable aid."—*The Christian Work and Evangelist*, New York.

"The Old Testament loses none of its spiritual significance and force when treated in this manner."—*The Church Standard*, Philadelphia.

"The book is stimulating and helpful."—*Epworth Herald*.

12mo. 275 pages. Cloth, Gilt Top, Uncut Edges. Price, \$1.25 postpaid.

Practical Christianity

By RUFUS M. JONES, Litt.D.

This is a selection of short, practical articles on important religious subjects. It deals with questions which every thinking man must meet in a practical way, and it contains a positive message for the times. In these fifty-three essays many of the most important phases of the spiritual life receive consideration, and the notes of hope, and victory, and faith in the overcoming life, are everywhere manifest. The book also contains a suggestive chapter on "The Message of Quakerism."

12mo. 208 pages. Oxford laid paper. Bound in silk cloth, gilt top. Price, \$1.00 post-paid.

Quaker Poems

A collection of verses relating to the Society of Friends, gathered from all sources and edited with Introduction and Notes,

By CHARLES FRANCIS JENKINS.

About sixty poems on a great variety of subjects, from about fifty authors illustrative of the principles of the Society.

Nearly 300 pages, 12mo, well printed on good paper, with forty illustrations made expressly for this work. Neatly bound in cloth, gold side-lettering and design. Price, \$1.50 post-paid.

The Largest and Most Complete Lines of Bibles and Testaments to select from. We also are the publishers of a large and varied line of Juvenile and Holiday Books. Send for catalogue of Bibles and books, showing styles and prices.

The John C. Winston Co., PUBLISHERS AND MANUFACTURERS 718-724 Arch St., Phila.

6% to 7% Choice First Mortgage Loans, Seattle and vicinity. Local and N. Y. references. Established 1887. Correspondence Solicited. JAMES BOTHWELL, Seattle, Washington.

INVESTORS, ATTENTION

The Rock County State Bank

Newport, Nebraska, offers small farm mortgages for sale; 6 per cent. interest payable semi-annually. We conduct a conservative banking business and offer no loans except the regular customers of our own bank. We personally know every man and his land and we make no loan that we are unwilling to carry ourselves.

6% NET FIRST GOLD MORTGAGES on improved RED RIVER VALLEY FARMS. Loans to actual settlers ONLY. 21 years' experience in business. Send for formal applications, list of references and map showing location of lands.

Over \$400,000 invested. None but SAFE, PROMPT-PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent
309, 310, 311 Century Bldg., Minneapolis, Minn.

6% NET Sound, conservative first mortgages on improved realty. We examine every security and know every borrower. We make our loans with our own money and turn them over complete. In 28 years we have learned how to select the best. No one now handling western mortgages has had more experience. We give you the benefit of that experience. The quality of the securities now on hand has never been surpassed. Highest references. Write for circulars and full information free.

PERKINS & COMPANY Lawrence, Kan.

It seems to me we can never give up longing and wishing while we are thoroughly alive. There are certain things which we feel to be beautiful and good and we must hunger after them.—George Eliot.

THE MOST POPULAR IN USE
ESTERBROOK'S STEEL PENS.

150 STYLES TO SUIT ALL WRITERS. ALL STATIONERS HAVE THEM.
26 JOHN ST., NEW YORK—AND CAMDEN, N. J.

7% Net TO LENDER.

FIRST MORTGAGES on Improved Real Estate, producing income which would liquidate loan in three years. No loan above one-third actual valuation. Write for descriptive reports, made on personal examination of the securities. Satisfactory references furnished.

THE AMERICAN INVESTMENT CO., Atoka, I. T.

Our Subscribers are invited to use the column of Subscribers' Wants (See page 878). It will be found useful for many purposes—renting property, selling goods, securing help or positions, for advertising boarding-houses and hotels, and for almost everything where good results are expected at a small expenditure.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

T. WISTAR BROWN, Vice-Prest.
ASA S. WING, Vice-President.
JOS. ASHBROOK, Man. Ins. Dept.
SAMUEL H. TROTH, Treas-urer.

J. R. FOULKE, Trust Officer.
DAVID G. ALSOP, Actuary.
J. BARTON TOWNSEND, Assistant Trust Officer
C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

There are glimpses of glory in Paradise,
But they are all not so bright
As our own dear earth will be, if we
Can open the reign of right;
If we, as brothers, will love each other,
And work as best we can,
In the glorious labor of lifting our neighbor
And helping our fellow man.
—J. A. Edgerton, in "Advocate of Peace."

TWICE WON.

Wife Fell in Love With Husband "All Over Again."

The wife of a well-known attorney-at-law of Seward, Neb., tells the tale worth reading: "My husband was a soldier in the Civil War, and was, as he called himself, 'an old coffee cooler,' and had always drank very strong coffee.

"About a year ago he complained of a feeling of faintness every time after climbing his office stairs, and was also troubled by terrible headaches that almost drove him wild.

"He gradually grew weaker and weaker until his affliction culminated in nervous collapse, and for weeks he seemed to be fading away from us in spite of all our efforts.

"The physicians pronounced him strong and well, with no organic trouble whatever, and there seemed to be nothing the matter except the complete giving out of his nervous system.

"The doctors decided that coffee was at the bottom of all his trouble, and ordered Postum Cereal in its place. He improved daily since he quit coffee and began drinking Postum, and now says he feels better than he has felt for 20 years, headaches are gone, no more fainting spells and is gaining in flesh every day, and he seems so much younger and heartier and happier than he has for years that I have fallen in love with him over again.

"Now for my brother's case; a few years ago he had a peculiar trouble. His tongue was swollen and sore at the roots and covered underneath with festers.

"He thought his affliction was of a cancerous nature, and his doctor was of the same opinion. He could scarcely eat anything and became so poor and run down he was simply a nervous wreck. He consulted various physicians, but none were able to diagnose his case or help him in the least.

"At last a doctor to whom he applied said he believed my brother was coffee poisoned and advised him to quit coffee and drink Postum. He gave him no medicine, but told him to give Postum fair trial and return to him in six weeks. My brother had used Postum only about ten days when the festers disappeared from his tongue, and at the end of two weeks the soreness and swelling were gone, and he began to pick up in flesh and spirits.

"He has never touched coffee since, but drinks Postum all the time, and has never had the slightest return of the trouble.

"To look at my experience, is it any wonder I can write a heartfelt testimonial for Postum?" Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

WHERE THE SAVIOUR LEADETH ME.

When days are dark and dreary
And the light of hope is gone,
And my soul would fain grow weary
Ere the work of life be done,
Then speaks a voice to me,
"As thy day thy strength shall be."
And trusting, I will follow
Where the Saviour leadeth me.

When the way is filled with danger
And my heart grows faint with fear
I would wander forth a stranger,
His tender voice I hear,
"Come, put thy trust in Me;
I will be a shield to thee."
And, trusting, I will follow
Where the Saviour leadeth me.

When'er the sky is lowering,
And earth is filled with gloom;
And the mists of doubt o'erpowering
Hide all beyond the tomb,
Then the promise comes to me
Of pardon full and free,
And, trusting still, I follow
Where the Saviour leadeth me.

—M. V. Thomas.

Milesburg, Pa.

A SWINTON-DANA STORY.

The crux of the newspaper question was touched by a brilliant journalist, the late John Swinton, for many years managing editor of the "New York Sun," in a retort on his chief, Dana. "Swinton," said Dana, one day, "I need a first-class editorial writer. Have you one to recommend?"

"How much are you willing to pay?" asked Swinton. "For a first-class man \$125 a week," was the reply. "But you cannot get a first-class man for that," protested Swinton. "Why not?" asked Dana. "That is what I pay you, and don't you consider yourself a first-class man?" "No, Dana," rejoined Swinton. "If I were a 'first-class man' I should be paying you \$125 a week." That \$125 a week practically marked the limit of Swinton's opportunity, as it may be said to mark the limit of the same quality of brains in journalism to-day—and also the limit of something far more vital, for the difference between a Dana and a Swinton defines status.—Arthur R. Kimball, in the "December Atlantic."

CONRAD WEISER AND THE INDIAN POLICY OF COLONIAL PENNSYLVANIA.

One of the most interesting characters in the history of Colonial Pennsylvania was Conrad Weiser. The story of his life and the important part which he played in moulding the history of his times is admirably told by Joseph S. Walton, in an octavo volume of 400 pages. There are numerous illustrations taken from rare and valuable old sketches and paintings. The book is a contribution of real worth to the history of Colonial times, and is the only connected narrative of the Pennsylvania Indian policy and the famous peace conference at Easton. The price of the book, attractively bound in cloth, is \$2.50; by mail, \$2.75. George W. Jacobs & Co., publishers, 1216 Walnut Street, Philadelphia.

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and much had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets, and contain the active medicinal principle of sulphur in a highly-concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

An Irishman and a Frenchman were parting at the steamer. The Irishman, standing on the wharf waving his hand to his friend, shouted, "O reservoir!" The Frenchman, politely saluting, replied, "Tanks!"—"Boston Christian Register."

THE AMERICAN FRIEND PREMIUMS

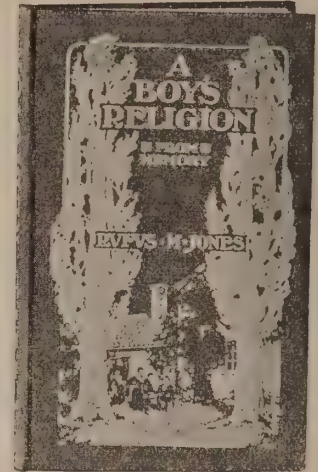
A BOY'S RELIGION, FROM MEMORY

By RUFUS M. JONES

NO subject teems with greater interest, or is fraught with greater issues than the religious development of early childhood. It is the foundation work of character, yet it is little understood by parents and less by children. Here is a most helpful work for young and old alike. It is the simple narrative of the religious awakening in a young soul which strikes a responsive chord in every heart. The work is beautifully printed on deckle-edged paper, and bound in a striking and original design. It is handsomely furnished with illustrations of places and persons mentioned in the text. Price, \$0.75.

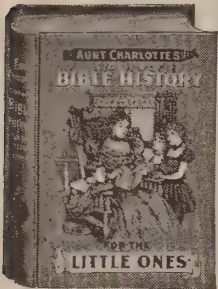
THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50

THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Aunt Charlotte's Stories of Bible History

By CHARLOTTE M. YONGE



CONTAINS over 100 stories from the Holy Book, richly embellished with 19 full-page Color Plates and Photo-Engravings, together with nearly 100 other illustrations. Beginning with the dawn of creation, every important historical event in the Bible is brought out in the order of their happening, thus leading the little ones along the most pleasant ways from Genesis to Revelation.

This book will give the Bible a new charm for children, and they will read it with a new understanding. Price \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50

THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00

Size $7\frac{1}{4} \times 10$ inches. Handsomely bound in cloth. Printed in gold and many colors. 250 pages. Over 100 illustrations.

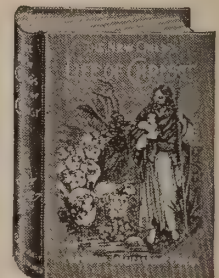
The New Child's Life of Christ

By HESBA STRETTON

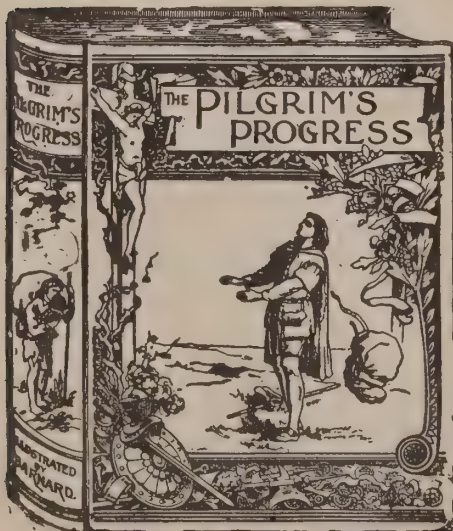
CONTAINS choice Biblical Pictures from the world's leading artists, thirty-two of which are full-page illustrations. The book presents the Life of Jesus as it is understood by the most devout and careful students of His Life. The graphic descriptions and the accurate and beautiful illustrations take one into the very midst of the sacred scenes and subjects. This volume throws a flood of light on the sacred pages, and leads the tender reader to the foot of the cross. Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50

THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Size $7\frac{1}{4} \times 9\frac{1}{4}$ inches. Rich cloth binding. Stamped in gold and colors. 250 pages. Profusely illustrated.



THE BARNARD EDITION

—OF—

The Pilgrim's Progress

By JOHN BUNYAN

PROBABLY no book, except the Bible, has been printed in such immense numbers, and has had so wide a circulation among readers of all ages. It should be in every home where children live. The Barnard Edition of "The Pilgrim's Progress" is the only edition containing nearly sixty full-page pictures and fifty portrait and character illustrations, by Barnard and others; four full-page chromo-lithographs; the beautiful poem "The Little Pilgrim"; also, 388 Bible references, making in all 327 quarto pages, 8 x 10 inches, printed on double thick, extra quality, super-calendered paper. It is tastily and elegantly bound with extra silk cloth.

It is the cheapest finely illustrated book published. Price, \$1.50.

THIS BOOK with ONE NEW Subscription. Both for \$1.50

THIS BOOK with a RENEWAL Subscription. Both for \$2.00

(For The Pilgrim's Progress add 20 cents for postage.)

Any one of the above books sent on receipt of price.

THE AMERICAN FRIEND, 718 ARCH ST., PHILADELPHIA, PA.

WASHINGTON.

Holiday Tour via Pennsylvania Railroad.

December 28th has been selected as the date for the Personally-Conducted Holiday Tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Rate, covering railroad transportation for the round trip and hotel accommodations, \$13.00 or \$10.50 from Trenton, \$11.50 or \$9.00 from Philadelphia, and proportionate rates from other points, according to hotel selected. Rates cover accommodations at hotel for two days. Special side trip to Mount Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to Ticket Agents, or address George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

A well-known English surgeon was imparting some clinical instruction to a half dozen students who accompanied him on his rounds the other day. Pausing at the bedside of a doubtful case, he said:

"Now, gentlemen, do you think this is or is not a case for operation?"

One by one the students made their diagnosis, and all of them answered in the negative.

"Well, gentlemen, you are all wrong," said the wielder of the free and flashing scalpel, "and I shall operate to-morrow."

"No, you won't," said the patient, as he rose in his bed; "six to one is a good majority; gimme my clothes."—*St. James's Gazette.*

This notion of taking everything as God's gifts which so robs life of sorrow! It is the everlasting feeling of the fountain behind the stream.—*Phillips Brooks.*

"The permanence of any kingdom on earth depends on the place it gives to the kingdom of heaven."

Springfield Massachusetts Republican

The Independent New England Newspaper.

Established in 1821 by Samuel Bowles.

DAILY (Morning). SUNDAY. WEEKLY.

"The Republican" in its 80th year of service is a strong, clean, able, attractive newspaper, better equipped than ever to defend the public interests. Although it is especially devoted to the publication of the news of Western Massachusetts and New England, it is truly National in its spirit, its outlook, and its exposition of the great concerns of the American people.

THE WEEKLY REPUBLICAN is perhaps the best news, political and literary weekly combined in the country. It offers for a small sum the leading editorials, literary and other distinctive features of the Daily editions, together with a complete review of the week's principal news, all carefully edited and harmoniously arranged.

SUBSCRIPTION RATES:

DAILY, \$8 a year, \$2 a quarter, 70 cents a month, 3 cents a copy. SUNDAY, \$2 a year, 50 cents a quarter, 5 cents a copy. WEEKLY, \$1 a year, 25 cents a quarter, 10 cents a month, 3 cents a copy. Specimen copies of either Edition sent free on application. "The Weekly Republican" will be sent free for one month to anyone who wishes to try it. All subscriptions are payable in advance. Address

THE REPUBLICAN, Springfield, Mass.

A Book of Real Worth

CONRAD WEISER

AND THE INDIAN POLICY
OF COLONIAL PENNSYLVANIA

By JOSEPH S. WALTON, Ph.D. 8vo. Cloth. With numerous full-page illustrations. Price, \$2.50, net; by mail, \$2.75.

The only connected history of the Pennsylvania Indian Policy and the famous Peace Conference at Easton

The author has been signally successful in reviving interest this sturdy, honest, strong-willed man of frontier diplomacy. The volume is a valuable contribution to the early history of our State.—*The Philadelphia Public Ledger.*

The volume is a classic, and I am sure it will have, as it deserves, a wide reading.—*Dr. Martin G. Brumbaugh.*

FOR SALE BY ALL BOOKSELLERS OR BY THE PUBLISHERS

GEORGE W. JACOBS & CO.

1216 Walnut Street

Philadelphia, Pa.

But when we go back in simple faith to the one great fact of our redemption, we shall be both brought into closer fellowship with each other, and stimulated to more tender regard for the salvation of men.—*Wm. M. Taylor.*

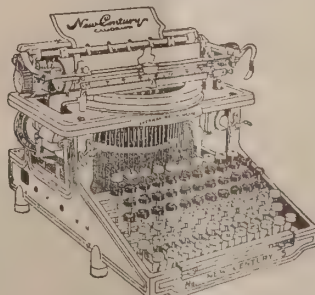
Acker has them—and they're always fresh.

The

New Century

TYPEWRITER

does the BEST WORK and lots of it, EASILY.



Strong, Thoroughly Built,
Superior in results to any other.

Write for

"THE BOOK OF THE NEW CENTURY."

AMERICAN WRITING MACHINE COMPANY,
1033 Chestnut Street, Philadelphia.

SEABOARD TOURIST TICKETS
SOUTH.

The Seaboard Air Line Railway is the quickest and shortest route to all Florida and Southern winter resorts. For descriptive booklet, excursion rates and general information, address W. E. Conklyn, General Agent, 1411 Chestnut Street, Philadelphia, Pa.

Penn's Treaty with the Indians

on India paper; engraving 23 inches by 18 inches, on sheets 30 inches by 24 inches; from the original Boydell engraved plate made in 1775 from the original painting of Benjamin West. \$3.00 by mail.

A. L. SMITH

29 E. Penn St., Germantown, Phila., Pa.

OSTEOPATHY

EDWARD D. BURLEIGH
ALEXANDER STETSON

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Bell Telephone Consultation free.

S. F. BALDERSTON'S SON

Wall Paper and
Decorations

Window Shades Made to Order

602 SPRING GARDEN ST., PHILA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

"SUPPOSE I DIE"

We have helped the people to answer that question for half a century or more; to make provision for their survivors. We do more; we assist men in making provision for their old age, when the money-producing power is waning. Get our free booklet, "The How and the Why." It brushes cobwebs from the brain

PENN MUTUAL LIFE INSURANCE CO.,
921-3-5 Chestnut Street,
Philadelphia.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

THE PUBLISHING ASSOCIATION OF FRIENDS is in need of a man who can take charge of Cylinder and Job Presses, Folding Machines, Wire Stitcher, Gasoline Engine and such other machinery as is used in a first-class Printing Office. The man employed must be married, and a member of the Friends' Church, and come well recommended. Plainfield is only 14 miles from the State House at Indianapolis, and we are connected by trolley line and steam cars. The town is a beautiful and healthful village; the Friends have a large Meeting, Sabbath School and Christian Endeavor Society here, and the Western Yearly Meeting meets at this place every year. We have all the advantages of the city of Indianapolis, and half the expense of living in the city. I would be pleased to correspond with any one capable in this line and free for an engagement. Address P. W. RAIDBAUGH, Plainfield, Indiana.

WANTED.—A position, by a young lady Friend, as companion. Willing to sew or assist in care of invalid. Moderate salary. Good references. S., THE AMERICAN FRIEND, 718 Arch Street, Phila.

LIVES OF THE TWELVE APOSTLES.—618 big pages; 318 illustrations; Best paper, print and cloth. 75 cents, postpaid. Catalogue free. Howard Book House, Elwood, Indiana.

WANTED.—A good man with some capital, in a new water-power flour mill. H. C. SMITH, Cottonwood Falls, Kans.

OKLAHOMA LAND

FRIENDS WISHING TO LOCATE in the great wheat, corn and alfalfa belt, of Oklahoma, should write us for information. Well-improved farms sell for from \$25 to \$50 per acre, and ranches from \$5 to \$10. This is a Friends' community, the land is rich, and opportunities are excellent. Congenial surroundings are assured, educational facilities are excellent, and in every particular the means for establishing a comfortable home are far above the average. References gladly given. Votaw & Setzer, Cherokee, Woods Co., Oklahoma.

"The world wants men who are willing to live for it, as well as those who wish they might die for it."

Fur Sets

And it need not be a very expensive Set, either, to make it acceptable. We are showing a fine assortment of popular-priced Furs—now at its best, so that it is advisable to make selections as early as possible. It would not be easy to match these values:

Brook Mink Scarfs—extra size; gracefully shaped and a good color; trimmed with six fluffy fox tails—\$6.00. Muffs to match—\$4.00.

Canadian Wolf Scarfs—soft and silky; broad in back, the long ends trimmed with tails—\$10.00. Large Pillow Muffs to match—\$15.00.

Sable Fox Scarfs—made from two choice skins, in a rich shade of sable brown; finished on ends with brush tails—\$12.00. Pillow Muff to match—\$12.00; large Round Muffs to match—\$10.00.

Genuine Marten Scarfs—natural skins; a straight model, with four tails—\$12.00. Round Muff to match, good lining and down bed—\$8.50.

Tie Scarfs of Natural Mink—straight band around neck, broad ends trimmed with chenille—\$13.50. Round Muffs to match—\$10.00.

Sable Fox Stoles—long and elegant; sable brown, with darker stripe through centre; trimmed with brush tails—\$25.00. Pillow Muffs to match—\$16.50.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

It is not by Thanksgiving proclamations or savory repasts that God is honored; but by suitable acknowledgement of all his benefits.

**Stenography, Typewriting,
Mimeographing and Reporting**
LYDIA ARETE CONN,

805 Provident Building, Philadelphia, Pa.



BREAD MACHINE

FOR HOUSEHOLD USE.
Sifts the flour and mixes 20 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted.
Scientific Bread Mach. Co.
(CYRUS CHAMBERS, Jr.)
524 & Media Sts., Philadelphia

EMINENT PHYSICIANS
throughout the world recommend

QUINA-LAROCHE

AS A SPECIFIC IN CASES OF
**ANAEMIA, COLDS, LA GRIPPE,
SLOW CONVALESCENCE,
STOMACH TROUBLES,
TYPHOID and MALARIAL
FEVERS.**

E. Fougere & Co., 30 N. William St., N. Y.

Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone Spruce 33-55. Clerk.

Substantial Presents

Chafing Dishes, \$2.50 to \$10.00

Fire Fenders, \$2.00 to \$15.00

Bellows, 50c. to \$20.00

Candle Shades

Coffee Urns

Carpet Sweepers

Scrap Baskets

J. FRANKLIN MILLER

1626 CHESTNUT STREET

Bargain Counter Printing

You cannot afford. A man is known by the stationery he uses.

THE LEEDS & BIDDLE CO.

Makers of the Better Kind of Printing
1019-21 Market Street Philadelphia

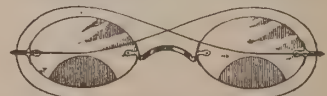
LIFE OF STEPHEN GRELLET

BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH
29 E. Penn Street Germantown, Pa.

WILLIAM S. YARNALL
Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.
BELL TELEPHONE.

When I go down to the grave, I can say, like so many others, "I have finished my day's work," but I cannot say, "I have finished my life." . . . My work will begin again next morning.—Victor Hugo.

EDUCATIONAL.

GUILFORD COLLEGE

Location in the mild and healthful Piedmont Section of North Carolina.

Five Brick Buildings well equipped, supplied with abundance of pure water, and lighted with electricity.

Eleven Members of the Faculty. Good Library and Chemical and Biological Laboratories.

Next Term will begin on the 18th of January, 1904.

Catalogue Sent on Application

L. L. HOBBS, President

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Winter term begins First month 5, 1904

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

WABAN SCHOOL, WABAN, MASS.

A Superior Preparatory School for Boys.

J. H. PILLSBURY, A. M., Principal.

FRIENDS' HISTORICAL SOCIETY.

President :

THOMAS HODGKIN, D.C.L., Litt.D.

OBJECT: To encourage historical study and to publish historical matter.

Subscribers of \$1.25 and upwards will receive a copy of "The Journal," as published, free, and any Supplements issued, at cost price. Rufus M. Jones will act as American Agent of the Society, and Friends who wish to become members are requested to send their subscriptions to him.

Address 718 ARCH STREET,
PHILADELPHIA

REDUCED RATES TO NEW ORLEANS AND RETURN VIA PENNSYLVANIA RAILROAD.

On account of the meetings of the American Economic Society and the American Historical Society, at New Orleans, La., December 28th to January 1st, the Pennsylvania Railroad Company will sell round-trip tickets to New Orleans and return from all stations on its lines, December 24th, 25th and 26th, good for return passage until January 5th, inclusive, at reduced rates. For specific information consult Ticket Agents.

Bulbs at Bargain Prices

SACRED LILIES. Extra large bulbs. 8c each. 3 for 20c.

NARCISSUS. Finest mixed. 20c per dozen. 2 dozen for 30c.

HYACINTHS. Any color, single or double. 25c. per dozen.

TULIPS. Finest varieties grown. 20c per dozen. 2 dozen for 30c.

CROCUS. Fine mixed. 25c per 100.

IRIS. 5c per dozen.

FREESIAS. 10c per dozen.

CANDIDUM LILY. Extra fine. 10c each.

ALL BULBS SENT POSTPAID at above prices. Extras with every order.

Send for our Bargain List of bulbs and plants. New varieties of bulbs and plants at low prices.

NORTHERN GRAIN SEED POTATOES OUR SPECIALTY
Send list of Nursery Stock, etc., wanted for special prices.

AGENTS WANTED for a General Line of Nursery Stock. Write for terms

WANTED—A steady industrious boy who desires to learn gardening and nursery work. Give age, experience, references, etc.

T. C. FURNAS & CO.
Indianapolis, Ind.



PITTSBURGH BANK SAVINGS
ESTD. 1862

Safe Bind Safe Find

Your money deposited with this bank is absolutely safe, does not fluctuate in value and earns Four per cent. Compound Interest.

Deposits of \$1.00 up received in person or by mail. Write for explanatory Booklet 42

Assets \$14,000,000.00

517 MARKET ST. PHILADELPHIA, PA.

SHORTHAND TAUGHT BY MAIL

or in school. Each student receives personal attention. Moderate rates. Write for full information.

PROVIDENT SCHOOL OF SHORTHAND
805 Provident Building Philadelphia, Pa.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.
Telephones.

New Archdale

St. James Place
ATLANTIC CITY, N. J.

Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.

JESSE M. BUNDY, Prop.

Mortgages Net 6% in North Dakota

THEY are the best, gilt-edged, rock-ribbed, guaranteed 6% investment in America. Safe as government bonds and pay better.

I have been selling these mortgages for 18 years, and have never had to foreclose, and never lost a cent of principal or interest for a single customer.

I personally know every farm covered by the mortgages, as well as the farmers giving them. I know them both to be right, or I have nothing to do with them. Their land is increasing in value every day, thus increasing the value of the security.

I collect both the interest and principal free, and remit in New York exchange, without the least trouble or bother of the customer.

I will be pleased to put you in the way of finding out all about me. Write me for further information.

WALTER L. WILLIAMSON
Investment Banker

LISBON, NORTH DAKOTA

The American Friend Premiums



"GEORGE FOX REFUSING THE OATH at HOLKER HALL"
Detail from the Painting by J. Pettie, R. A.

GEORGE FOX

AN AUTOBIOGRAPHY

A Story of His Life, and

A Statement of His Message

By

RUFUS M. JONES

THE religious message of George Fox is especially suited to the present age. It is a revelation of the inner personal spiritual life. In "Fox's Journal" this message is obscured by irrelevant detail which, in the present work, is set aside by concise explanatory notes, while the pure original message is culled out, logically arranged, and set forth in a clear and modern style. The force of the message is emphasized by the editor's introduction, which epitomizes and interprets the complicated religious situation which fostered the rise of Quakerism. The work will greatly aid in understanding the principles of Friends, and is invaluable to all classes, especially to the young and new members.

Moreover, the work is "An Autobiography," full of dramatic episodes. The narrative is fascinating and throws a flood of light upon English history during the seventeenth century, and also upon early Colonial life in America. The incidents are carefully selected and arranged with sufficient explanatory matter to enable the reader to gain a comprehensive view of the situations.

There are four distinguishing characteristics which mark the utility and beauty of the work :

FIRST—Twenty-four full-page illustrations, which include all the authentic as well as the best imaginative portraits of Fox, together with a number of familiar scenes and places.

SECOND—Two convenient double-page maps, one showing the outline of Fox's Travels in England, the other his travels in America.

THIRD—A scholarly and comprehensive introduction, and numerous explanatory notes; and

FOURTH—A careful editing of the original matter from George Fox.

Two Volumes, 600 Pages, Extra Cloth, Gilt Top, Postpaid, \$4.00

THIS WORK (postpaid), with **ONE NEW** Subscription. Both for \$4.00

THIS WORK (postpaid), with a **RENEWAL** Subscription. Both for \$4.50



A POPULAR EDITION
of

GEORGE FOX, An Autobiography

Is being prepared. It contains the text of the above described work unabridged. The whole is bound in one volume with neat cloth covers. It will be ready for delivery shortly after the first of the new year. Price, postpaid, \$1.50.

THIS BOOK (postpaid), with **ONE NEW** Subscription. Both for \$2.00

THIS BOOK (postpaid), with a **RENEWAL** Subscription. Both for \$2.50



LANCASTER CASTLE

THE AMERICAN FRIEND, 718 Arch St., Philadelphia, Pa.

The American Friend

Vol. X

TWELFTH MONTH 24, 1903

EARLHAM COLLEGE
LIBRARY No. 52

	PAGE
EDITORIALS.—The Miracle of the Ages. —The York Conference on Ministry. —Editorial Notes	883
In the Kaiser's Capital J. J. Mills.	885
A New Spiritual Impulse F. E. Marble.	887
THE INTERNATIONAL LESSON Lesson for First month 3, 1904.	888
CHRISTIAN ENDEAVOR Topic for First month 3, 1904.	889
MISSIONARY DEPARTMENT: The Africa Industrial Mission . . . Edgar T. Hole. Santa Claus Expresses His Opinion,	890
CORRESPONDENCE	891
THINGS OF INTEREST AMONG OURSELVES,	891
BORN.—DIED	892
EVENTS AND COMMENTS	893

LIGHTEN THOU MINE EYES.

*When the drowsy wings of Death
Rustle at my chamber-door;
When the Spirit, which is Breath,
Breathes upon me evermore;*

*When the tarrying Soul delays
In its stricken house below,
Lord, through Thy lofty ways,
Whither shall my spirit go?*

*Lighten Thou mine eyes lest they,
Knowing that which is not Thee,
Lead the wayward Soul astray,
Hopeless through Eternity.*

—FRED G. BOWLES.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. **W. L. Berry,** Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. **W. L. Berry,** 22 South Second Street, Philadelphia.

THE PUBLISHING ASSOCIATION OF FRIENDS is in need of a man who can take charge of Cylinder and Job Presses, Folding Machines, Wire Stitcher, Gasoline Engine and such other machinery as is used in a first-class Printing Office. The man employed must be married, and a member of the Friends' Church, and come well recommended. Plainfield is only 14 miles from the State House at Indianapolis, and we are connected by trolley line and steam cars. The town is a beautiful and healthful village; the Friends have a large Meeting, Sabbath School and Christian Endeavor Society here, and the Western Yearly Meeting meets at this place every year. We have all the advantages of the city of Indianapolis, and half the expense of living in the city. I would be pleased to correspond with any one capable in this line and free for an engagement. Address **P. W. RAIDABAUGH,** Plainfield, Indiana.

WANTED.—A position, by a young lady Friend, as companion. Willing to sew or assist in care of invalid. Moderate salary. Good references. **S., THE AMERICAN FRIEND,** 718 Arch Street, Phila.

WANTED.—A good man with some capital, in a new water-power flour mill. **H. C. SMITH,** Cottonwood Falls, Kans.

FOR RENT.—One of the best stock and dairy farms in Nebraska. On term of years, with purchase option and on terms that, with industry and good management, the entire property can be paid for within ten years. \$2000.00 required to purchase cattle, hogs, horses and machinery on the farm, 920 acres. Running water in each pasture. 300 acres in cultivation. Meadow, alfalfa land and timber. Address, Nebraska, Care of **THE AMERICAN FRIEND.**

FOR CHRISTMAS GIFT.—"From Saloon to Pulpit," 138 pages, 10 cents postpaid. Sunday School Lessons for 1904, cloth, 10 cents, postpaid. **HOWARD BOOK HOUSE,** Ellwood, Ind.

OKLAHOMA LAND

FRIENDS WISHING TO LOCATE in the great wheat, corn and alfalfa belt, of Oklahoma, should write us for information. Well-improved farms sell for from \$25 to \$50 per acre, and ranches from \$5 to \$10. This is a Friends' community, the land is rich, and opportunities are excellent. Congenial surroundings are assured, educational facilities are excellent, and in every particular the means for establishing a comfortable home are far above the average. References gladly given. **Votaw & Setzer,** Cherokee, Woods Co., Oklahoma.

SEABOARD TOURIST TICKETS SOUTH.

The Seaboard Air Line Railway is the quickest and shortest route to all Florida and Southern winter resorts. For descriptive booklet, excursion rates and general information, address **W. E. Conklyn,** General Agent, 1411 Chestnut Street, Philadelphia, Pa.

Penn's Treaty with the Indians

on India paper; engraving 23 inches by 18 inches, on sheets 30 inches by 24 inches; from the original Boydell engraved plate made in 1775 from the original painting of Benjamin West. \$3.00 by mail.

A. L. SMITH
29 E. Penn St., Germantown, Phila, Pa.



The Laundry Class.

In many of the schools of domestic science, laundry work is now taught in a thorough and scientific manner. In the laundry classroom Ivory Soap is always used to wash the articles that require special care and it is frequently used to the exclusion of all other soaps. It is as important to know the best materials for domestic use as to know the best methods for using them, and Ivory Soap is very generally recognized by those who have carefully investigated the subject as the safest and purest soap.

If God writes "opportunity" on one side of open doors, He writes "responsibility" on the other side.—**J. T. Gracey.**

It is not our doing that which is good simply that pleaseth God, but that good which He willeth us to do.—"The Friend."

New Archdale

ATLANTIC CITY, N. J.

Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.
JESSE M. BUNDY, Prop.

St. James Place

STENOGRAPHER

GEO. B. COCK

Oliver Building and 216 W. Coulter Street.
Telephones.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. X.

PHILADELPHIA, TWELFTH MONTH 24, 1903.

No. 52.

THE MIRACLE OF THE AGES.

ARE you astonished at the star which guided the Magi from the far East to Bethlehem? Do you wonder how water from a jar could be made wine at a word? Do you stop perplexed over the account of the blind man made whole? Are you amazed that He who lay in a new-hewn tomb rose and lived again? Do not stand gazing in question at these wonders, for there is a greater marvel which confronts you. Nineteen hundred years ago a little child was born in a manger. His family was that of a peasant carpenter. His parents possessed no wealth, no social influence, no means of winning notice. He grew up in the workshop with no chances even of gaining that subtle power which education often confers on a poor boy who has no other resources. He went out from Nazareth at thirty with nothing except His inward conviction that His life belonged to God. „Humanly speaking, His chance of making the world hear Him was zero.

But this is the real fact: No other person has changed the world as He has. He declared a message about God which swept as far as the heavens, beyond the highest things which seers and prophets had hinted in their loftiest moments. His words were then, and still are, a *revelation* of God. All we know of the nature of God has come through Him. Blot His words out and we should grope in darkness. No less wonderful is His revelation of man. He saw what man needed as no other revealer or philosopher ever did. He pointed man straight to the source of life, and told him his possibilities here and hereafter as no other lips have ever told him. Instead of giving a scheme for human improvement, as all reformers have done, He proclaimed a "kingdom" which is entered by a new birth, and in which love becomes the principle and law. He showed that the new society for which good men pray and labor can come only by the creation of new persons who are born from above and who live by the attraction of Divine love. The kingdom of God was realized in Him, and was propagated through Him.

He gathered a little band of fishermen and tax-gatherers about Him. His life and love worked miracles of transformation upon these followers.

Suddenly, after less than three years of teaching, He was seized by His enemies and nailed to a Roman cross. His little following was scattered, and their fond hopes were broken. "We had hoped that this was He who should have delivered Israel"—but alas!

But they were wrong. On this cross He triumphed. A little later these followers were thoroughly convinced that He was still alive. They soon discovered that He was present with them now in a more wonderful way than when they walked the Syrian roads together. A boldness and power, unknown before, came upon them. When they witnessed, others who had not seen and heard Him believed in Him. His greatest persecutor suddenly saw His face, and in it he saw the light of the knowledge of the glory of God, and became His greatest apostle. He carried the good news across into Europe, and wherever he went men and women dropped their old pagan life and customs to live for this Person who had loved them and given Himself for them. Churches sprang up in wicked Corinth, in idolatrous Ephesus, in imperial Rome. The ancient religions and the great philosophies of the world proved powerless before Him. "Thou conquerest, O Galilean," was the cry of the Emperor who fought hardest to stem the new faith.

At length Rome fell into the hands of barbarian races, and the old civilization was swept under by these untamed children of the forest, whose creed was slaughter and pillage. Slowly the Galilean began to win them and change them into followers of Himself. Churches rose as by magic all over France and Spain and Italy and Germany and England. New manners and aspirations were born in these crude peoples. New habits were formed. A new national life developed. Great literature sprang up. Cathedrals were built, under the power of inspiration, which still astonish the world. A new hemisphere was discovered and new nations grew to power, still under the sway of the Galilean.

Darkness and error have at times seemed to settle over men's minds, and the clear light has burned low, but again and again some prophet, mighty in word and deed through faith in the Galilean, has turned the scale, and set the world Godward again. Every

year, as the centuries roll, more persons live for Him than ever before. His kingdom widens. His sway advances. More hearts burn with love. The number increases of those who count sacrifices for Him a joy. This is the miracle of the ages. No man ever spake like this man. No man ever loved like this man. No man ever affected lives like this man. No man was ever a king like this man. No man ever drew the world to himself like this man. This was Jesus of Nazareth, the Son of Man and Son of God.

THE YORK CONFERENCE ON MINISTRY.

WE have occasionally alluded in these columns to the conference on ministry which was called by London Yearly Meeting last spring. The conference met in the city of York from the 23d to 25th of Eleventh month. We have through personal letters received much information about its sessions and its significance, but we have delayed our comments upon it until we had before us a continuous and detailed report of its exercises.

It was attended by 277 delegates, only eleven of those who were appointed being absent. It goes without saying that it was a profoundly important gathering, and the earnest considerations which the problems of the Christian ministry received will assuredly leave permanent results behind. In all such gatherings the spirit of the occasion, the atmosphere produced, the clearing of the vision is the thing which mainly counts, and leaves its influence. Those of us who were three thousand miles away cannot get that. We have only a condensed report of the words which were spoken. In the bare report we do not discover as much as one could desire which indicates profound insight into the real problems of the ministry, or which is prophetic of a new epoch, though the addresses during the last day on "ministry and young Friends" abound in good things and in splendid suggestive passages.

The main discussion of the conference was upon the subject of "Recording" ministers. Should the custom of "recording" those possessed of gifts be given up, or continued, or possibly might the entire system be modified? Four sessions were devoted to this question. Without doubt there are difficulties and imperfections in the present system of acknowledging gifts. Mistakes *are* made. We should all like to see an ideal condition realized in which "all the saints would prophesy," and none should be recognized as above or over anybody else. But this discussion fails to present any indication that spiritual advancement could be won by giving up the only meth-

od we have by which the united Church puts its approval upon the ministry of an individual and lays solemnly upon him the responsibility for the exercise of the gift which Almighty God has conferred upon him. When the question of an effective transforming, illuminative ministry is the most vital issue before the Church to-day, it seems strange that the attention should be turned from the problem which involves life or death to a discussion of recording or non-recording. The tremendous question is, how can we get a living ministry to flow through our meetings, how can we make the Gospel affect in a practical way the life of our entire membership? Christ's message *must come through somebody*. The mere possession of a gift to reveal Christ, necessarily sets a man apart. On no basis of actuality can all the members be thought of as equal atoms. Some, by their gifts and insight, will always be debtors to the rest. The great question which swallows up all the others is, how can gifts and spiritual insight and effective utterance be developed?

One practical suggestion, which met general approval, was made that monthly meetings should appoint "ministry committees," composed of Friends who take part in vocal ministry, but are not recorded, and who should by such appointment become members of the meeting on ministry and oversight. This plan has for some years been practiced in New England and in other yearly meetings under the name of "associate members to the meetings on ministry and oversight," and it has worked very well. But we insist that the whole question of the function and development of ministry needs deeper study than it has yet received.

EDITORIAL NOTES.

THE first number of the JOURNAL of "Friends' Historical Society" is now before us. It is very gratifying to see such a good piece of work and to have the promise of an equally good thing every three months. Every Friend who is interested in the historical and dramatic side of Quakerism will heartily welcome the contributions which this new society has begun to give us. Among other things this first number contains an important article on the first recording clerk of London Yearly Meeting, Ellis Hookes. It is a touching story, and not only gives us a clear look at this patient, hard-working Friend; it reveals also a side of the work of early Friends quite unknown to most persons. "The Study of George Fox's Hand-writing" is an excellent contribution. Other articles of general interest are: "William

Dewsbury and John Whitehead to George Fox, 1654," "The Case of William Gibson" and the "Two Quotations in the London Yearly Meeting's Epistle, 1903." There is a valuable "Foreword" by John S. Rowntree, and many interesting notes and comments by the editors.

We trust American Friends will continue to send in applications for membership in the Historical Society.

A FRIEND in Philadelphia Yearly Meeting has sent us the following inscription copied from the fly-leaf of a Bible, with the date 1791:

This Book belongs to the Preparative Meeting of Women Friends, held at Chester, and designed to be lent occasionally to such of their members as may be thought proper: requesting those into whose Hands it may come, to use it with care.

It implies that many Friends did not possess Bibles in their homes at this time. The fact that this Bible is in excellent state of preservation means either that it was very carefully handled or not often used.

FOR THE AMERICAN FRIEND.

IN THE KAISER'S CAPITAL.

BY J. J. MILLS.

On a recent Sabbath, at high noon, the statues of the present German Emperor's father and mother, Emperor Frederick III., and Empress Victoria, were unveiled in the Thiergarten, a magnificent 600-acre forest park, almost in the heart of the city of Berlin. Kaiser Wilhelm presided over the ceremonies, accompanied by Empress Augusta Victoria, and at the close there was a great military display. Altogether the occasion was one which offered unusual attractions to the sightseer. But we have not yet become sufficiently Teutonized to feel comfortable in joining a secular demonstration, even of such an imperial character as this one, on the first day of the week. So we went to church in the Kaiser Wilhelm Gedächtniss Kirche.

This is regarded as the finest Protestant church in Germany. It was erected, at a cost of about a million dollars, by the people of Berlin, aided by a liberal gift from the present Kaiser, in memory of his illustrious grandfather, Emperor William I. All the external influences that art in its various and highest expressions can exert to awaken religious feelings, were found there. The architecture of the church is worthy of its royal name and purpose.

The interior is impressive with its massive stone columns supporting the vaulted ceiling, which is richly embellished with mosaics; its rare statuary, including a life-size figure of the Christ in the purest of white marble above the high candle-lighted altar; its dim religious light stealing in through great stained windows of most artistic designs, and its lofty pulpit from which the white-robed minister looks out upon seats for nearly two thousand people.

In the most conspicuous part of the church, on the

right of the altar, are the pews always held in reserve for the Kaiser and Empress, their six young princes and the little princess.

On this occasion, as has been stated, the royal family were at the unveiling, but notwithstanding the fact that Berliners are not, as a rule, church-going people, and despite the tremendous counter attraction in the park, a multitude of His Majesty's subjects were in attendance at the church.

Apparently they fairly represented the population of the city generally, but to one familiar with the typical wealthy church congregation in the United States, the number of those who evidently belonged to the humbler classes was noticeable. As is the case on every Sabbath morning, they not only filled every available seat, but they crowded the standing room in the wide, long aisles and in the spacious galleries. Many had come an hour in advance of the opening of the services, in order to secure places. Nevertheless, the manner of all throughout the exercises was that of a most reverent gathering of worshipers. The music was worthy of Berlin's world-wide fame in that regard. The great congregation, with cultivated voices, joined in the hymns with a unanimity that was noteworthy, and in the responsive portions of the service with a heartiness that was inspiring. During the prayer, especially, the stillness was profound, and there was an almost universal manifestation of devoutness over the whole church. The sermon, which was upon the necessity of the new birth, and based upon our Lord's conversation with Nicodemus, was listened to with a concentration of attention too rarely commanded by preachers in American metropolitan pulpits.

From the viewpoint of Quaker ideals, the paradoxes of character and customs which prevail here grow upon one more and more as acquaintance with the people advances.

Less than two blocks from the church which we have just attended is a theater. It, like the church, is a splendid and costly stone building. Aloft, across its broad front, which is elaborately decorated with sculpture in marble and bronze, is carved in bold characters a Latin inscription announcing that the building is dedicated to the promotion of art. One passing its great portals at six o'clock on any Sabbath evening at the close of a play may see a throng, probably quite as large as the congregation of the morning in the neighboring church, and composed, so it is said, of many of the same people, pouring out into the street. On both occasions, whether entering the church on Sabbath morning or leaving the theatre on Sabbath evening the crowds are, for the most part, alike, well dressed, intelligent and refined in appearance, notably polished in manner and giving the impression of high-minded people with forceful characters and worthy ideals.

Just across the street from the church and hard by the theater are located, respectively, two immense restaurants, which compare favorably in the elegance of their appointments with the kirche and the play-house. Each restaurant has seats arranged around

little tables, for hundreds of people. In the evening of any day in the week—the Sabbath being no exception—they, too, may both be found crowded with well-dressed and conspicuously-polite men and women—many of them again frequenters alike of the church and the theater—seated under the blaze of electric lights and served by a bevy of hurrying white-aproned waiters, drinking beer while engaged in animated conversation, and, to all appearances, getting an extraordinarily large share of enjoyment out of life.

In coming to Germany one expects to find it a land flowing with beer. But the fact quite outdistances the anticipation. Beer abounds at all hours of the day and night, and on all sides. The bank clerk has his beer glass, usually drained, beside him upon the desk at which he works. The salespeople in the retail stores brace up from time to time throughout their long day of service with a glass of beer. The bricklayers, without leaving the wall of the building upon which they are at work, are served with the same foaming refreshment. The cab drivers leave their "droskies" standing at the curb to join the crowd who are guzzling beer in the corner drink-hall. The woman in charge of a fish stand on the market makes room for her glass of beer in the midst of the fish piled upon the table before her. The Imperial University maintains within its main building, and more convenient to the front entrance than any room devoted to educational purposes, a refreshment stand, whereat the spectacled student, possibly with a sabre scar on his cheek, stops for a glass of beer and a rye-bread sandwich on his way to the lecture room of his professor. Now and then one hears of a family in which none of the national beverage is used, but these are rare exceptions in Berlin's population of about two million souls.

Perhaps it may not be wholly irrelevant, in connection with this universal prevalence of the beer habit, to mention the announcement recently made upon reputable authority that the proportion of men in the German army having weak or disordered hearts has risen within the last twenty years from less than two per cent. to over fourteen per cent. This, however, has been accounted for by the same authority, on the ground of the great prevalence of la grippe in recent years. But in an address before a body of representative physicians of Germany, held at Cassel last Ninth month, a distinguished member of the profession advocated governmental restraint of the use of alcoholic liquors as an absolute necessity for the future physical welfare of the German people.

In striking contrast to its appetite for beer stands Berlin's remarkable devotion to the fine arts. Here, possibly, as in no other city, can be seen the modern revival of the love for the beautiful which characterized the ancient Greeks.

This is to be seen notably in the statuary with which the city abounds. Here, for instance, is Sieges Allée, or Avenue of Victory, a broad and most popular promenade in the Thiergarten. It is less than a thousand yards in length. At one end stands a great fountain, cast in bronze from designs by an eminent

sculptor. At the other end stands the monument of Victory. This is a fluted stone column, resting upon a massive base and rising to a height of 152 feet. Upon the four sides of the pedestal are immense bronze reliefs of the Battle of Sedan and other great engagements in which the German arms have been victorious, while the column is surmounted by a winged female figure burnished with gold, forty-eight feet in height. Between these two monuments and at regular intervals on either side of the broad allée are thirty-two great groups of white marble statuary, each the work of a distinguished artist.

Each group consists of a statue, heroic in size, of some ruler, distinguished in Prussian history, surrounded by smaller busts of eminent statesmen, field-marshal, scholars or reformers who have shed luster upon his reign.

The entire series is a gift of the present Kaiser to the people of Berlin. When seen in the soft sunlight of an autumn day this colossal gallery of art, set in the borders of the forest, under the open dome of the blue sky, is worthy of an empire's capital.

In a neighboring portion of the park, but hidden from distant view by the forest trees that thickly surround it, stands the monument of Wagner, the musician, also executed in the finest of marble, at a cost of one hundred thousand dollars, the unveiling of which, only six weeks ago, was followed by a musical festival in the city, lasting a whole week, and participated in by a galaxy of the first musicians of Europe. And this is but a mere introduction to the wealth of statuary with which the streets and numerous bridges and parks of Berlin are adorned.

This love for plastic art exhibits itself strikingly in the architecture of the houses. Especially in the newer districts of the city are the buildings eminently artistic in design. Approximately the whole population of Berlin live in flats uniformly five stories in height (the limit fixed by law for structures of every kind), joined one to another so as to form a compact mass of homes traversed by mile after mile of wide, well-paved and beautifully-shaded streets. The houses are of brick, but the walls are covered externally with gray-colored stucco, which has the durability and appearance of stone. One may walk for hours through the streets and find the fronts of practically all the houses in the solid wall on either hand adorned with attractive relief work and frescoes, in classic designs. Often their regular and continuous skyline is surmounted by statuary, and, as a rule, they have tasteful balconies at the windows, story above story, filled with a profusion of blooming plants.

Now and then, at intervals of a five minutes walk, one comes upon a little park or "platz" a few rods in diameter, covered with the greenest of swards and the rarest of flowers and shrubs. It is crossed by smooth, winding walks, and provided with inviting seats here and there in cozy nooks. Here again classical statuary finds place, often in the center of the park a great fountain throws its silver spray high into the air. There are over one hundred such "platzen" in the city.

Much of the enjoyment of existence, which is so

apparent a trait of the German character, may be ascribed to an innate love of music. Here devotion to music and the drama supplant, in no inconsiderable degree, the greater earnestness in religious matters which prevails in England and America. The state Church has comparatively little hold upon the people of Berlin, but the encouragement of music on the part of the Emperor meets a well-nigh universal response in the hearts of his subjects. The largest opera house in the city is under government ownership and management, and offers nightly and on Sabbath afternoons entertainments by the foremost musicians of the age. Its capacity is always insufficient for the crowds that seek admission. But so elaborate is the scale upon which it is conducted that a large financial deficit is annually incurred, which is defrayed out of the imperial treasury. Great music schools flourish under royal and private auspices and attract students from all parts of the civilized world.

But this passion for harmony does not always manifest itself in all phases of German character. In the light of Quaker moral standards it would be incredible, for instance, that men should be found among the earnest followers of Martin Luther, who would look with any degree of allowance upon the practice of duelling. Yet in a late session of the national synod of the German Church a heated discussion was aroused by the introduction of a resolution condemning that mediæval method of settling private grievances. The presiding officer spoke vigorously in defense of the custom and affirmed that if he were to receive a personal insult for which he could obtain satisfactory redress in no other way he would defend his honor by a challenge to a duel. It is interesting, however, to learn that the chaplain of the Kaiser's court replied to him in a speech expressing his deep regret that a course so antagonistic to the spirit of Christianity should find advocacy among religious leaders of the German people.

But this sketch shall conclude with a reference to another religious incident. Recently the Emperor delivered a speech at a dinner given in his palace on the occasion of the confirmation of two of his young sons, Prince Friederich Wilhelm and Prince Oscar. In the course of it he said, as reported by a Berlin newspaper: "All the world's greatest philosophers, statesmen, kings and poets have in no case the value of a single word of our Saviour. The explanation of the power of the words of Christ is that they are the words of the living God, which can awaken life and will continue to live to all ages when the words of the wisest of men have been long forgotten." His Majesty went on to say that the whole of human life hinges simply and solely upon our attitude towards Jesus Christ. The Saviour remains the one Helper and Deliverer. Addressing his two sons, he said: "Whatever may be your pursuits, whatever your talents, let each of you do his very best in his own sphere. Let him be absorbed in his tasks, always busied with them and carrying them forward according to the example of Christ. Then will you grow to be good Germans, able princes of our house, and fit

to take part in the great work to which we are called. In the wish that you may successfully accomplish this work, and that you may therein never lack the help of God and the Saviour, we now drain our glasses."

Berlin.

A NEW SPIRITUAL IMPULSE.

BY F. E. MARBLE.

Of all the great matters before us to-day none compare in importance and interest to the fresh spiritual impulse coming to the kingdom of God.

The imperative need of this is seen on every hand. The lower strata of society are alienated from our churches and the upper strata are indifferent. A gross practical materialism pervades our civilization. Hordes of foreigners are pouring in from every quarter, to say nothing of the unsettled condition of religious thought and feeling. We are distressed. These conditions cannot be endured. We long for a moral earthquake, a revival of religion, a new spiritual impulse to carry us on toward the realization of the kingdom.

Each of the great revivals had its own messages, while its methods and machinery grew out of the conditions and needs of the times. From whatever source the new spiritual impulse is coming it will not be produced by repealing either the messages or the method of other days. We have fallen upon later times. Our needs are different; there has been a great advance in the physical sciences, a wonderful increase in material possessions, an industrial and social revolution, the discovery of a scientific method and a critical inquiry into the grounds of belief. All of which has changed the attitude of men toward the world of things, toward each other and toward God Himself.

The new temper is suggested by such phrases as "the social consciousness," "the sense of humanity." It is expressed in labor unions, fraternal orders and a thousand and one missionary, charitable and beneficent organizations. This groping is toward a new social order, and the truth, long neglected, which fits into the condition is that of the kingdom of God. A kingdom in which love of God expresses itself in love to man. A kingdom in which truth, love and righteousness prevail. A kingdom that insures the future through the redemption of the present. This is the great truth to be discovered and incarnated by the present age.

As to this kingdom, repentance and faith is the door of entrance. Love is its informing principle, and service the form of its expression. The method of the kingdom is for each to find his own brother, neighbor, friend, and to bring him to Christ. Education and sanitation are good, but regeneration is necessary. The result of the kingdom is a new social order.

The signs of its coming are seen in the change from destructive criticism to reconstructive faith, from materialism to idealism, from individualism to altruism,

from division to unity, from a future heaven to a present kingdom.

It is this that should fill our hearts with gratitude in this wonderful time. Even though financial depression looms large on the horizon, there are evidences that we are about to witness one of these mighty birth-throes of the spiritual world which will usher in a new era of faith and love.

I have a vision of our churches thronged with worshippers, our members fired with a new zeal for service, our denominational differences lost in the larger interests of the kingdom, the foul places of the earth cleansed and the dark places discovering the light which lighteth every man that cometh into the world. Be thankful for things, but more thankful for the coming kingdom of God.—“The Watchman.”

The International Lesson.

FIRST QUARTER.

LESSON I.

FIRST MONTH 3, 1904.

THE BOYHOOD OF JESUS.

Luke 2: 40-52.

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2: 52.

DAILY READINGS.

Second-day, Twelfth mo. 28.—Boyhood of Jesus. Luke 2: 40-52.

Third-day, Twelfth mo. 29.—Feast of the Passover. Deut. 16: 1-8.

Fourth-day, Twelfth mo. 30.—Christ's wisdom. Matt. 13: 53-58.

Fifth-day, Twelfth mo. 31.—Obedience to parents.—Col. 3: 12-20.

Sixth-day, First mo. 1, 1904.—Wisdom the principal thing. Prov. 4: 1-9.

Seventh-day, First mo. 2.—God giveth wisdom.—Prov. 2: 1-9.

First-day, First mo. 3.—Favor with God and men. Prov. 3: 1-6.

The lessons the past six months have been chiefly about the life and work of David, King of Israel. We begin now with the boyhood of “great David's greater son.” The lessons open with the life of Christ at Nazareth. The visit of the Wise Men, the adoration of the shepherds, the presentation in the Temple with the blessings of Simeon and Anna, had all taken place, and Joseph and Mary and the infant Christ had returned to Galilee. No account of the home life or of its incidents have been recorded, but there is no reason to suppose that, in any important respects, there was any difference from the home training of any Jewish boy who was the child of God-fearing parents. The influence of the mother was often great. (Compare 2 Tim. 3: 15; 1: 5.) As soon as a Jewish boy began to speak his religious instruction began. At the age of six the Jewish boy was sent to one of the schools attached to the synagogue. So we can reasonably picture to ourselves Christ as going through the course of a typical Jewish boy.

Nazareth was delightfully situated in one of the most fertile parts of Palestine, and was not far from one of the regular routes between Rome and the East, so that there was ample opportunity for a Nazarene to see all sorts and conditions of men. There is hardly the shadow of doubt that our Lord understood Hebrew, Greek and Aramaic—the latter being the language used in every-day life.

Time.—Jesus was born probably in the latter part of B.C. 5, or four years before the date of what is

usually reckoned the Christian era. That is, 1904 really should be 1909. The Christian era was not used as a starting point for several centuries after the birth of Christ, and when the calculations were made on which our present reckoning is based an error of four years was made.

Places.—Nazareth and Jerusalem.

40. “And the child grew.” The silences of the Gospel narrative are very instructive; it is doubtless wise that no record should have been preserved of the childhood of Christ. “Waxed strong.” Increased in strength. The Revised Version omits “in spirit.” He developed physically, mentally, spiritually. “Grace of God.” Favor of God. Isa. 11: 2, 3; John 1: 14.

41. Women were not required to go to the Passover, but it was considered praiseworthy. It shows they were deeply religious.

42. “Twelve years old.” At this age the Jewish boy was to take part in religious duties, and one of these was to go to the greatest of the feasts, the Passover. This was doubtless Christ's first visit to Jerusalem.

43. “Fulfilled the days.” Exodus 12: 15. “The boy Jesus.” R. V. Luke is very particular. He says “the babe,” 2: 16; the “little child,” 2: 40; “the boy” here; and elsewhere, “the man.” “Tarried behind.” In the great crowds that attended the Passover, possibly a million people, it would be easy for the party to be separated.

44. “A day's journey.” About twenty miles; tradition, however, says that the first day's journey from Jerusalem was ten miles. It was probably at the evening stopping place that He was missed.

46. “After three days.” According to the Jewish manner of reckoning, this would mean one day out, one day for the return, and one day in the city. “In the Temple.” The most natural place to find Him. He was doubtless in one of the many rooms or porches of the Temple area. The name was applied to the whole enclosure. “Doctors.” The rabbis. It was the custom of pupils to ask questions of the teachers or rabbis. It was not an unusual thing—the unusual thing was the wisdom He displayed. The usual attitude of the pupils was to sit at the feet of the teachers, and there is no reason to doubt that the youthful Christ took this attitude; any other would have been disrespectful and the rabbis would have had nothing to do with Him had He taken the attitude which is depicted in some of the ideal paintings representing the scene. Compare Acts 22: 3.

47. He spoke as one upon whom the favor of God rested, and in whom the Holy Spirit directed thought and word.

48. “Son.” Better, “My child.” “Sorrowing.” A strong word—aching. Compare Mark 3: 21; John 2: 4.

49. This is the first recorded saying of our Lord. “Sought.” The emphasis is on this word, as if to say, “You might have known where I would be.” “Wist ye not that I must be about my Father's

business?" In the Greek the word "business" does not occur; a word has to be supplied by the translators; in the Authorized Version the word supplied is "business"; in the Revised and American Revised the translators have supplied "house" as being more in accord with the context. Whichever word is used the essential meaning is the same. To be in His Father's house was to be about his Father's business; to be about His Father's business was to be in His Father's house, with all its privileges and all its duties. Compare John 3: 34; 8: 29; 9: 4; 17: 4.

50. "Understood not." Did not take in the spiritual import.

51. "Was subject." For eighteen years more Jesus lived in Nazareth. History is silent concerning these years. We only know that He continued to advance in all that goes to make up a perfect man. He is spoken of as "the carpenter" (Mark 6: 3), so we may reasonably suppose that He learned that trade.

52. "In favor with God and man." He pleased not only God, but men also. The two are not incompatible, as some men think. He commended God's grace by His daily life.

PRACTICAL THOUGHT.

"About my Father's business." "In my Father's house." This was the keynote of Christ's life, and should be that of every child of God. John 20: 21.

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIRST MONTH THIRD, 1904.

THE KIND OF GROWTH I NEED IN 1904.

Eph. 4: 11-16.

Second-day, Twelfth mo. 28.—Birth before growth. John 3: 1-8.
Third-day, Twelfth mo. 29.—Growth by feeding. 1 Peter 2: 1-5.
Fourth-day, Twelfth mo. 30.—Growth by exercise. Phil. 2: 12-16.
Fifth-day, Twelfth mo. 31.—Growth by trust. Matt. 6: 27-34.
Sixth-day, First mo. 1, 1904.—Growth in grace. 2 Pet. 3: 14-18.
Seventh-day, First mo. 2.—Growth in His likeness. Ps. 17: 1-15.

The growth that we all need is the kind that is spoken of in Romans 8: 29, a growth into the likeness of Christ. People sometimes try to attain this by their own efforts and choices, by trying to leave off bad habits and choosing courses of conduct that they think are commendable, all in their own strength and wisdom. This is not growth, for it is without life; it is an undertaking in which Christ is given no part, and "He that hath not the Son of God hath not life."

In Him is life, and where life is we may expect growth; for which our portion of Scripture gives us a measure and a means of attaining. Soil and surroundings may differ; the varieties of fruitage will minister to diverse needs, but a common purpose is achieved because He is all and in all.

The conception of the human being whose spiritual stature and robustness measure up to the Christ standard is saved from irreverence only by the fact that it is made in all things dependent on Him for

its realization. And the method of attaining is by working in His spirit along the lines that He marked out—not of being ministered unto, but of ministering.

The gifts named in the eleventh verse are the great gifts; but no one by apostleship or prophecy or evangelism ever attained any solitary height of greatness. The gift is given that we may serve, and it is by the way of service that growth comes—not for him only who serves, nor for him only who is served, but that all may attain.

Christian Endeavor stands for distributed and reciprocal service, so that each may give and each receive. We can praise God that the idea no longer holds sway that young people had made the complete round of necessary duties when they had gone like so many bearers of empty pitchers to the Sunday School and the meeting for worship. "The working in due measure of each several part" gives scope of action for all; and the unity of faith and the supremacy of love are bond and rule that know neither youth nor age.

The Church, which is the body of Christ, is weakened when any member fails or is restricted in service. Those who go out of unity with it uproot themselves and go to their own probable ruin.

If our growth shall lead to similitude we must study our model—"Looking unto Jesus."

The idea of growth involves that of permanent improvement, something more and better this year than last.

Progress is the one safeguard against retrogression.

How better can we prove life than by growth?

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

THE AFRICA INDUSTRIAL MISSION.

[Extracts from the Quarterly Report of the Friends' Africa Industrial Mission.]

Kaimosi, B. E., Africa, Tenth month 1st, 1903.

We are building a thatch roof about 12x22 feet, one-half of which shelters Edgar T. Hole's tent, used for office and storage, and the other half providing shade and shelter for Adelaide W. Hole's school.

Since our last report one thatch house, 10x14 feet has been built, and another, 10x24 feet, is under way for the accommodation of our employees. We are still short of quarters for our men, and are very desirous to have all the men removed from the orphanage. We fully realize the impropriety of having our men and boys crowded in together.

The additional missionaries who arrived here nearly three months ago are settling down into their places. As time goes on we feel more and more that each one here has been called and sent forth by the Lord of the harvest.

Eighth mo. 30th marked our first anniversary at Kaimosi. On this day one year ago, after having been

to Kisumu, to arrange for settling, we returned, pitched our camp and set to work endeavoring to bring order out of chaos. We would ascribe all praise to our heavenly Father for what He has enabled us to accomplish during our first year in this place.

We have recut our boundary line and cleared around the surveyor's stakes, which are spaced every one hundred feet. This equatorial vegetation is so luxuriant that we would soon entirely lose our line if we did not keep going over it from time to time. We have a path cut about six feet wide, which not only preserves the line, but helps to keep the outside natives reminded what land belongs to us as they cross our line on the various native paths day after day.

One man has been making walks about the yard, front and back. He hauls gravel for the walk and lines the edges with white quartz stone. The effect is very pleasing.

We are extending one road into the forest and another toward the falls, where we hope to have our saw mill.

Since the government has established an outpost between here and Kisumu, the Swahili in charge has been authorized to cut both ways from his station. He has the chiefs along the way set their people to work, and a fine showing is being made. They are doing no grading, but are cutting a wide road through the bush. By winding around considerable and grading some it would not be very difficult, with a few exceptions, to get a cart road to Kisumu. Our road to the falls is intended to be the permanent road leading from our station to Kisumu. We hope soon to commence a bridge across the river above the falls.

We continue our daily morning gospel services with those living on the station. This means that about forty people hear the gospel message every day. We rejoice in the belief that several of our employees are thinking more seriously than ever before. We believe some are beginning to hunger and thirst after righteousness and are not far from the kingdom. Oh, for wisdom to rightly lead them in as soon as they are ready and at the same time not crowd them unduly. We want strong, intelligent converts when they do come. We ask you to pray for us often and for the work to this end.

Our Sabbath services for the past three months have not averaged nearly so large as for the three previous months. We account for this, in part, by the fact that they have been very busy with their crops. Possibly, in part, because we have not been doing much itinerating lately. Several times we found the villages so nearly deserted that we felt it hardly worth while going until they were not quite so busy. We have commenced the weekly itinerating again.

The school work is progressing nicely, being now under the direction of Adelaide W. Hole. The nineteen scholars are being thoroughly drilled, some on letters, some on syllables, some on words, and others on sentences.

The dispensary work under the care of Dr. Blackburn, ably assisted by his wife, is a great satisfaction to us and a real blessing to the work. Seven hundred and forty-two cases have been treated in three months.

Two minor operations have been performed under anesthesia, viz.: 1 viper bite on thumb, and 1 festered toe.

One case of poisoning by natives with intent to kill has been successfully treated.

Medical fees from natives received as follows: Man, 3 eggs; woman, 1 bunch bananas; man, 1 stick sugar cane; boy, 6 eggs.

Under the direction of Virginia L. Blackburn, our native cook is learning many accomplishments pertaining to the culinary art.

Our orphan boys are much more presentable in appearance and cleanly in person since Adelaide W. Hole has undertaken to bestow upon them something of a mother's care. They look very neat in their new knee trousers and short-sleeved shirts, and we are sure that both boys and clothes are benefited by more frequent contact with soap and water.

We are glad to note that Onduso, our boy chief, and his associates are working a part of each day for us. When they first came they appeared to feel far above working, as they are all royal blood; but we think the constant object lesson of seeing us and our employees busily engaged day after day is having its effect upon them. They took to it entirely of their own accord. We pay them once a month in proportion to what they have done.

We are all in splendid health and rejoicing that it is our privilege to labor here for our Master. The lines are indeed fallen unto us in pleasant places.

Sincerely, in His Name,

EDGAR T. HOLE,
On behalf of the Mission.

SANTA CLAUS EXPRESSES HIS OPINION.

Old Santa sat down by my fireside last night and talked as follows: "Well, I'm just back from quite a tour. Some of my American children wished to send Christmas boxes to orphans in Turkey and India, and Miss Wheeler, the secretary of the Armenia and India Relief Committee, was so afraid the boxes would not get there in time that she called me down to Worcester and asked if I would not be willing to start a bit earlier than usual and take a look at these Industrial Orphan Homes for which she is working so hard, and leave the gifts there all ready to be marked in those foreign tongues, so there need be no delay when I finally appear, for distribution.

"Having plenty of time, I agreed to go, and I'm glad I went. It has given me a new idea, for you see I had time to look over the work that is being done for those poor little massacre and famine orphans.

"God bless the children, these poor orphan lads and lassies and all who give for their support; they are a lesson to us all. Every one of them, from the

babies up, is learning to like work, and it's a wonder to see the animals and dishes they can make from clay, and the carts, chairs, violins, fountain pens, bicycles and other toys they have made from wood with their cheap jack-knives. Then, as I watched the older ones at their trades, building houses, raising sheep, making looms, chairs and tables, carving, designing tiles and draperies, hammering copper and brass, making rugs and embroidery, clothing and shoes—as I examined their nice, clean homes and learned that they themselves weave all the sheets and towels, dresses and jackets that are not sent from outside, I declare I was amazed!

"I visited the schools where most of them study, either half a day or in the evening, and it was good to hear these teachers and missionaries tell of the good scholarship and good behavior of these dear children. No wonder Emily C. Wheeler advocates the teaching of cooking and trades in our public schools here, when she knows how much better work her orphan boys and girls are doing than is done by children who study books all day. I had time to visit some who have left the homes, and it was fine to see what good teachers, housekeepers and weavers the girls are making and to notice what an honorable position most of the boys are taking in the community.

"These thousands of children are going to be a power for good one of these days in Turkey and India. Now, my idea is that these children are surely a paying investment, and nothing would so please me as to get a lot of our good people to send in Christmas offerings for them, though it is too late for boxes. Then will they have a truly happy New Year; for there are about nine hundred of these orphans who will have to go to the streets unless money can be secured for their support before February.

"You see the younger ones must be cared for till they are old enough to learn their trades, and if you realized what streets are in the Orient, you would not want a dog to sleep there, not to mention children, though alas! there are many now who live there, for only a part have been saved. We must not turn out those who are now so happy in the cheery homes, to wander again and be lost.

"Can't we all have a hand? It's a Christmas gift to Christ to care for His children. As we save them we give them back to Him. I for one shall send a check right off to 'Mister' Brown Bros. & Co., 59 Wall Street, New York, N. Y., for they are the treasurers, and will notify the secretary; and I shall get a glowing letter of thanks from her. I don't feel as though I could give those children toys when right after Christmas they are in danger of being turned away." Just then Santa Claus rose to write his check. "Go thou and do likewise"; and don't forget that if you are not rich enough to send a check, "every little counts," and a post office money order will carry a gift to Christ almost as well as a check.

Some temptations come to the industrious, but all temptations attack the idle.—Spurgeon.

Correspondence.

"PEACE SUNDAY"—TWELFTH MONTH 27TH, 1903.

The Peace Association of Friends in America takes this opportunity to remind ministers and Christian workers generally of the fact that at this season of the year the Christian Church has united in turning its attention to the subject of peace. We feel strongly that the message of Peace with God and with man—peace in our hearts and peace with our neighbors, peace between races, between nations, between different sections of society, peace in the home, in the social circle, in business relations and in international relations—is part of the glad tidings that have come to us through Jesus Christ. A full gospel must include these things. We do not ask that a special sermon on "Peace" be given at any date, but we would ask all who are in any way teaching the gospel to allow their minds to rest upon the matter and seek for guidance as to when and how to present it.

We would suggest that in Bible Schools and in congregations, or wherever collections are taken up—as nearly at the time of Peace Sunday as possible—a collection for the cause of peace be made, of which one half might go to the local work, and one-half to the Peace Association of Friends in America.

Attention is also called to the Bible School lesson on "Peace" in the current issue of "The Messenger of Peace."

Literature bearing upon the subject of peace may be obtained at the office of the secretary, at East Main and Sixteenth Streets, Richmond, Ind., with whom correspondence on matters concerning the work should be had.

RICHARD HENRY THOMAS, M.D., President.
H. LAVINIA BAILY, Secretary.

Things of Interest Among Ourselves.

Anna May Pemberton has been spending some weeks at her home at West Milton, Ohio.

A. Edward Kelsey and family, also Rosa E. Lee, reached Ramallah the 5th instant.

The Harriet Green Memorial Fund has just received from English Friends a check for \$2,415.

John K. Howell, minister from Wilmington Yearly Meeting, is conducting a series of meetings at Deep River Meeting, North Carolina.

President A. Rosenberger has an interesting article in the Oskaloosa "Saturday Globe" on "A Debt We Owe," in which he presents some striking facts on heredity.

A Friend who has been laboring in Virginia writes: "I wish Friends generally knew how much good the Corinth Academy is doing for the young Friends in Southern Virginia."

T. Hanson, of Pasadena, Cal., is busy in union a spell meetings with George Simpson and wife. They recently closed meetings at Lompoc and Santa Maria, where over one hundred confessed Christ.

Spiceland Quarterly Meeting, Indiana, held the 11th to 13th instant, was largely attended, all delegates being present but three. An epistle of love and greeting from Rufus P. King was received and read, to the edification of the quarterly meeting.

The junior annual oratorical exercises of Guilford College occurred on the evening of the 12th instant. The large and attentive audience met in Memorial Hall, which has recently been lighted by electricity. Eight orations were delivered, and were interspersed with music.

On the invitation of David Gregg, Rufus M. Jones delivered an address in the First Presbyterian Church, Brooklyn, on "Some Contributions of the Quakers." The occasion of the address was "Forefathers' Day," the anniversary of the landing of the Pilgrim Fathers.

By direction of Indiana Yearly Meeting, the proceedings of the Five Years Meeting, a book of over 400 pages, containing more than twenty papers and interesting discussions upon the most vital questions pertaining to our denomination, will be sold to its members for forty cents and ten cents postage for those in cloth binding, and for twenty-five cents, postpaid, for those in paper binding. Orders may be sent to Charles A. Francisco, Richmond, Ind.

The new meeting house at Earlham, Ia., was dedicated the 13th instant. The service was conducted by Ellyson R. Purdy, of Oskaloosa, assisted by Charles W. Sweet, of Des Moines, and General Superintendent W. J. Hadley. The cost of the building was \$3,600, \$1,500 of which was raised at the dedication.

A colony of thirty-six Friends from Iowa has settled near Agra, Oklahoma. Twenty-one more are expected to emigrate soon. They are all firm believers in temperance, and will help Oklahoma secure constitutional prohibition when the time comes to decide that issue. Deborah Smith King, formerly of Richland, Ia., is located in the meeting at Agra.

Marion Quarterly Meeting was held 11th to 13th instant. On Sixth-day Gurney H. Dicks, of Fairmount, Ind., admonished the meeting not to consider that all of the opposing forces are behind. On Seventh-day he spoke of the Comforter who was sent. Parker Moon, of Missouri, was present; also William West, from Jonesboro. Both were exercised with the same theme. The attendance was little more than one-third the usual number on account of the inclemency of the weather.

Rose Hill Quarterly Meeting, Kan., was held at Argonia the 4th to 6th instant. Besides the resident workers of quarterly meeting, Leannah Hobson, of Indiana, was in attendance. Her presence and labors were of special interest. On account of the revival going forward at the time, both the temperance and missionary sessions were given up. Anna Newton, a native student from the Alaska Mission, was used of God in song, both English and native, and in her testimony to the saving grace of God.

West Branch Quarterly Meeting was held Eleventh month 20th to 22d, at West Milton, Ohio. Joseph O. Binford, yearly meeting superintendent; Clark Hosier, Phariba Stephens, yearly meeting secretary for Foreign Missions, and Professor Cyrus W. Hodgkin, of Earlham College, were present. The preaching was in the Spirit and in power. More than fifty dollars was raised for the Mexican Mission on Seventh-day, and it was augmented by a large collection Sabbath morning. On Sabbath afternoon Professor Hodgkin delivered a lecture on "Peace," which was much appreciated.

John E. Snavelly, the local minister from Cherokee, Okla., Meeting, has been helping in a series of meetings five miles north of the Stella Academy, an outpost of mission work carried on by the Monthly Meeting's Evangelistic Committee. The neighborhood is much aroused with a number of renewals and conversions, and the result is the organization of a Bible School and a request for Friends to organize a meeting. James L. Welch and wife and others from Stella have stood faithful to the work and carried on the services for over three weeks continuously. Many fields like this one are open for Friends in Oklahoma.

Leannah Hobson, of Indiana, and Lida Lyons, of Wichita, held a two weeks' meeting at Argonia, Kan., closing the 8th instant. twenty-five sessions in all, including the quarterly meeting. Several conversions and renewals are a part of the results. The meeting was strengthened and a general uplift to the Christian sentiment of the town resulted, but cannot be measured statistically. The meetings held at Wichita by Leannah Hobson were greatly blessed to the Church and in the conversion of souls. Wichita, Kan.; Alva, Okla., and Argonia, Kan., were the only points where her limited time in Kansas Yearly Meeting enabled her to labor. Yet her services were of incalculable value.

Lewiston Monthly Meeting has been greatly blessed lately by the labors of George G. Williams, of Newport, R. I., who labored in the meeting for nearly two weeks, services being held every evening. His teaching was clear, his reasonings logical and several have been seeking the blessing of entire sanctification. The membership were awakened by his interpretation of the great Bible truths to the need of a more active, consistent Christian life, and the deep interest shown proves the work to have been real. Alfred T. Ware, a minister, who was formerly located in the meeting, and who is greatly beloved by Lewiston Friends, was present the Sabbath following the protracted effort of George Williams, and the services during the day were most helpful.

We have received an encouraging letter from Nixon and Louisa Rush, who are visiting meetings in the Indian Territory. They write concerning the work at the Wyandotte Mission, where Franklin and Mary Moon Meredith have been laboring for the past three years. The school there has about two hundred students. On Sabbath mornings Franklin Meredith teaches a class of large girls, while his wife teaches a class of

boys. In the Sabbath evening services all are under their instruction. There are very few full-blood Indians or whites among the students. Many of the students seem very bright. The missionaries are doing a good work in setting a worthy example of thrift and humane treatment of domestic animals before the Indians.

White Oak Monthly Meeting was held the 12th instant at North Point, Ind. There was a fair attendance, considering the inclemency of the weather. Isaac H. Hollingsworth, the local minister in the meeting at North Point, was present, and preached an interesting and instructive sermon. At the close of the service he made a strong plea for Friends to take their own religious paper, and thereby know where many of their foremost workers were; also something of their success. He said that he had been very slow to learn the lesson, but now he could see the advantage in the weekly religious paper. In it were some of the brightest and best thoughts of the leaders in the work of the Lord.

New Garden Quarterly Meeting, North Carolina, was held at the usual place, Guilford College, on the 12th instant. In the meeting for worship John K. Howell, a minister from Wilmington Yearly Meeting, had satisfactory service, as did Rufus P. King and John S. Tilman, of North Carolina. The clerk was directed to furnish John K. Howell with a returning minute. The report of New Garden Monthly Meeting recommending John Shaw Tilman, of McAdenville, N. C., as a minister of the gospel, was presented, and the meeting heartily concurred. The Committee on Evangelistic and Church Extension Work presented a scheme for raising funds with which to build meeting houses. This was discussed and referred to the monthly meetings for action. A general discussion of the call, qualifications and provisions for ministers was had. It appeared to be interesting and profitable.

The Oak St. Meeting, Portland, Me., has again been visited by death, and a very highly-respected and useful member of the Church, has been summoned to a higher and better service. On Thanksgiving morning T. Albert Moore died very suddenly at his home at the age of 61 years. The news of his death came as a shock to his many friends. He was the oldest son of Charles H. and Marcia Moore, of Milton, Ind. After his marriage, in 1879, to Martha Reed, of Windham, Me., he settled in his native town, remaining there for about seven years, after which time he and his wife went to Indian Territory and located at Afton. They resided there till the year 1892, when they moved to Portland, Me. He was an elder in the Oak Street Meeting, and will be greatly missed. The funeral service was held at his late residence on the 29th day of Eleventh month, and was conducted by Alfred T. Ware, superintendent of evangelistic work of New England Yearly Meeting.

English Friends have just been bequeathed a valuable collection of documents. It consists of a miscellaneous assortment of papers preserved by a Quaker family during the last two centuries, which has for many years been allowed to lie unexamined in the cellar of a provincial bank. During an inspection Norman Penney, the librarian of Devonshire House, has discovered that one of the documents contains a signature of George Fox. This is, the "Christian Commonwealth" believes, the only known autograph of the founder of Quakerism. It was his invariable custom to attach his initials only, and the familiar "G. Ff." appears upon hundreds of the manuscripts preserved in the Friends' library at Devonshire House. The document referred to is an appeal to Charles II., on behalf of imprisoned and suffering Quakers; hence probably the fuller signature, "Georg Ffox."

BORN.

DIXON.—To Emery J. and Ethel Dixon, Cherokee, Okla., Eleventh month 7th, 1903, a girl, Mildred Mary.

HOSKINSON.—To Walter and Mary Hoskinson, Antioch, Kan., Twelfth month 12th, 1903, a girl.

DIED.

GRIFFIN.—At the home of her daughter, Sarah Ann Pleas, Dunreith, Ind., Eleventh month 22d, 1903, Rebecca, wife of Joseph Griffin, aged almost 93 years. She became a Friend by conviction and was active in Christian service.

TITUS.—At her home near Antioch, Kan., Twelfth month 4th, 1903, Jane E. Titus, aged nearly 51. The deceased has been a member of Friends for fourteen years, and at the time of her death was an elder.

Events and Comments.

The next national convention of the Prohibition party will be held in Kansas City on Fourth-day, Sixth month 29th.

The question of the admission of Arizona, New Mexico and Oklahoma into the Union promises to become prominent again before this session of Congress ends.

Bethlehem, the home of Christmas, enjoys three Christmas celebrations—Latin, Greek and Armenian, the first on Twelfth month 24th, the second twelve days after that, the third twelve days later still.

On the 17th instant the Senate concurred in the action of the House in passing the Cuban Reciprocity Treaty bill. The following day it was signed by the President. The treaty is to go into effect the 27th instant.

Helen Miller Gould has offered prizes of \$1,000, \$500 and \$250 for the best essays on the double topic: I., "The Origin and History of the Version of the Bible Approved by the Roman Catholic Church"; II., "The Origin and History of the American Revised Version of the English Bible."

It is reported that a successful trial has been given an airship at Kitty Hawk, N. C., by Wilbur and Orville Wright, of Dayton, O. The machine is said to have risen gracefully to a height of sixty feet,

MEMORY MENDING.

What Food Alone Can Do for the Memory.

The influence of food upon the brain and memory is so little understood that people are inclined to marvel at it.

Take a person who has been living on improperly selected food, and put him upon a scientific diet in which the food Grape-Nuts is largely used, and the increase of the mental power that follows is truly remarkable.

A Canadian, who was sent to Colorado for his health, illustrates this point in a most convincing manner: "One year ago I came from Canada a nervous wreck, so my physician said, and reduced in weight to almost a skeleton, and my memory was so poor that conversations had to be repeated that had taken place only a few hours before. I was unable to rest day or night, for my nervous system was shattered.

"The change of climate helped me a little, but it was soon seen that this was not all that I needed. I required the proper selection of food, although I did not realize it until a friend recommended Grape-Nuts to me, and I gave this food a thorough trial. Then I realized what the right food could do, and I began to change in my feelings and bodily condition. This kept up until now after six months' use of Grape-Nuts all my nervous trouble has entirely disappeared, I have gained in flesh all that I had lost and what is more wonderful to me than anything else my memory is as good as it ever was. Truly Grape-Nuts has remade me all over, mind and body, when I never expected to be well and happy again." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

and then to have covered three miles in the face of a wind blowing twenty-one miles an hour, finally landing in a spot chosen by the navigator.

The Missouri Supreme Court has now undone the work of District Attorney Folk in his warfare against the king boodler of St. Louis, Edward Butler, who was convicted of bribery in a jury trial several months ago and sentenced to three years in prison. The action of the court is a severe disappointment to all friends of good government in the State.

The condition of the petroleum supply of Pennsylvania and West Virginia leads to the belief that at last the springs of the precious and useful fluid have begun to fail. There has been a steady decline in the yield of this old established region during the past year, and the production of Eleventh month, as shown by the pipe line runs, was the smallest of any month for over eight years past.

Much effort is being expended in California for the purchase of the Calaveras grove of big trees by the nation, and its setting aside as a national reservation or park. The San Francisco Chamber of Commerce has taken part in the appeal to Congress; so has the California Club of that city, and the Society of Native Daughters. Twice the Senate has passed the bill, but it has been checked in the House.

The recent election in Dulwich and Lewisham, England, was a victory for the Chamberlain candidates. They did not, it is true, win by quite such majorities as were formerly given to Conservative candidates in these suburbs of London, but they did succeed in holding approximately five-sixths of the normal Conservative vote—a result sufficient, if it were to be matched throughout the kingdom, to seat a strong protection Parliament.

Florence Kelley, secretary of the National Consumers' League, and at one time State inspector of factories for Illinois, declares that the business rush of the Christmas season is robbing the lives of many child-workers of the significant Christmas cheer and good-will. For thousands of men, women and children the holiday season has come to mean chiefly weariness, due to excessive work, followed often by illness, and still oftener by an enforced holiday without pay, a bitter inversion of the order of holiday cheer.

Commerce between Canada and the United States shows a rapid gain both in the figures of the year about to end and in those of the decennial period which ends with the present year. The year's commerce with Canada will aggregate nearly \$200,000,000, against less than \$100,000,000 in 1893. The increase occurs both in imports into the United States from Canada and exports from the United States to Canada. On the import side the increase has been much more rapid proportionately than from other parts of the world.

The great steel trust is carrying out a retrenchment policy of extraordinary extent and severity. Its employees number some 165,000 men, and 90 per cent. of these, or 148,500, will have their wages reduced from 5 to 20 per cent. on January 1st. As the company paid out last year \$120,000,000 in wages and salaries,

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

an average 10 per cent. reduction would cut away \$12,000,000 from the employees and compel a corresponding contraction in their expenditures. Additional to this, the company is discharging many employees and closing a number of its mills or putting them on reduced time.

The sorrow of Calvary is the dark side of the cloud; the redemption of the world is the bright side. That was the "lifting up," since then He has been drawing all men unto Him.

REDUCED RATES TO NEW ORLEANS AND RETURN VIA PENNSYLVANIA RAILROAD.

On account of the meetings of the American Economic Society and the American Historical Society, at New Orleans, La., December 28th to January 1st, the Pennsylvania Railroad Company will sell round-trip tickets to New Orleans and return from all stations on its lines, December 24th, 25th and 26th, good for return passage until January 5th, inclusive, at reduced rates. For specific information consult Ticket Agents.

We Should Like

to hear from any of our readers who may be considering the subject of advertising. It is not hard to demonstrate the value of space in THE AMERICAN FRIEND, and we are particularly desirous of having the advertising patronage of our own members. It is an excellent way to support the denominational paper, and we can present some facts which make it a strong business proposition. Write for rates and full information.

THE AMERICAN FRIEND,
718 Arch Street,
PHILADELPHIA, PA.

Choosing a career for young men to follow has always been a matter of interest and importance to parents as well as to the young men themselves. As the great majority of young men entering business life have little to invest except their brains and enthusiasm, the question has always been, What business can be entered with the greatest prospect for future success, requiring the investment of little or no capital at the beginning?

United States Senator John F. Dryden, of New Jersey, one of the most prominent and successful business men of the country, and the man who first introduced industrial life insurance into the United States, has written an interesting and timely article on the opportunities which life insurance offers as a career for men starting in business.

The article has been printed in a handsome little brochure by The Prudential Insurance Company of America, of which Senator Dryden is the president, and, as that company gives employment to more than 20,000 people, Senator Dryden can be said to speak with authority.

An important thought in reading Senator Dryden's article is that his remarks apply with the same force to men in middle age as they do to young men. The article is worth reading by all men, young and old, and a copy of the booklet will be sent upon request to the home office of The Prudential, at Newark, N. J.

'Tis a beautiful task our Christmas brings

For old and young to share,
With jingle of bells and silvery swells
Of music in the air.

To make the sad world merry awhile,
And to frighten sin away,
And to bless us all, whatever befall,
Is the task of Christmas Day.

—Margaret E. Sangster.

The British Friend

Published on the 15th of each month.

Being the only religious and literary review written chiefly for the general public, but from the standpoint of the Society of Friends, *The British Friend* offers a unique opportunity for spreading "The Truth" among thoughtful enquirers.

The December Issue contains:

The York Conference on the Ministry (Report and Correspondence.)

"The Needs of the Ministry." By M. A. W.

"W. E. Gladstone," I. By Joshua Rowntree.

"Relief Work in Bulgaria." By Georgina King

Lewis.

Educational Notes: "The Beginnings of Personality." By Rachel Fairbrother.

"A Birthright Member." IV. (Concluded.) by ***

"The Mystic." A Poem. By Richard Askham.

A distinct feature is made of Reviews and Notices of Books, especially such as are likely to be helpful to preachers and social workers.

Subscription: 6s. 6d. (\$1.58) per annum, post free
Specimen copy on application.

Editor and Publisher:

EDWARD GRUBB, M.A.

Devonshire Chambers Bishopsgate, Without, Lon. E. C.

HOLIDAY SLIPPERS RUBBER BOOTS

ETC.

A regular tidal wave of business has followed the removal of our Shoe Department to its elegant new quarters; and the holiday trade in Slippers and Rubber Boots far exceeds all former records. Good qualities coupled with lowest price—that explains this very satisfactory situation:

Men's Tan Romeos and Fausts—\$2.50.
Men's Tan Romeos—\$1.75 a pair.
Men's Tan and Black Brightons—\$1.50.
Men's Tan Columbias—\$1.35.
Men's Tan and Black Operas—\$1.00.
Women's Bed Socks—50c.
Women's Bath Slippers—65c.
Women's \$1.50 Velvet Slippers, in polka dots and scroll work—90c a pair.
Women's Felt Romeos—\$1.00.
Women's Felt Toilet Slippers—\$1.00.
Women's Princess and High Slippers, \$1.25.
Women's Juliets, in colors—\$1.50.
Women's Felt Juliets—\$1.50 a pair.
Women's \$1.25 Knit Slippers are now \$1.00 a pair.
Boys' Storm King Boots, sizes 2½ to 6—\$2.50.
Boys' Storm King Boots, sizes 11 to 2—\$2.00.
Misses' Knit Slippers, various colors—85c.
Goodyear Rubber Boots—for men, women and children; every desirable kind at the lowest prices possible for the best quality made.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA

Look thou within my thoughtless heart,
and say
What thou hast done in this most precious day,
No longer thine to use in any way.
Hast thou been faithful to the truth and right?
Hast helped to make another's burden light?
Art thou a better heart than yesternight?
Alas, alas! But wilt thou sometime be
Good, noble, earnest, grand in ministry?
To-morrow's sunset gun may knell for thee.

—Paul Pastnor.

Stenography, Typewriting, Mimeographing and Reporting

LYDIA ARETE CONN,

805 Provident Building, Philadelphia, Pa.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 20 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYRUS CHAMBERS, Jr.) 52d & Media Sts., Philadelphia

SHORTHAND TAUGHT BY MAIL
or in school. Each student receives personal attention. Moderate rates. Write for full information.

PROVIDENT SCHOOL OF SHORTHAND
805 Provident Building Philadelphia, Pa.

Y. F. A. Building,
140 North Fifteenth Street, Philad'a.
FOR FRIENDS AND OTHERS.
Convenient, Restful, Homelike.
Table d'hote, 25 cents.

Dinner, 12 to 2 p.m.
Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:
One occupant, 75 cts. per night; \$3 per week.
Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone Spruce 33-55. Clerk.

Substantial Presents

Chafing Dishes, \$2.50 to \$10.00

Fire Fenders, \$2.00 to \$15.00

Bellows, 50c. to \$20.00

Candle Shades

Coffee Urns

Carpet Sweepers

Scrap Baskets

J. FRANKLIN MILLER

1626 CHESTNUT STREET

GOOD PRINTING

is a synonym for good advertising, and good advertising is a synonym for success.

THE LEEDS & BIDDLE CO.

Makers of the Better Kind of Printing
1019-21 Market Street Philadelphia

LIFE OF STEPHEN GRELLET BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH

29 E. Penn Street Germantown, Pa.

WILLIAM S. YARNALL Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

STENOGRAPHING, TYPEWRITING and
MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.
BELL TELEPHONE.

JOSEPH G. FOGG UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.
Phone Spruce 44-38-W. PHILADELPHIA.
Suburban orders promptly attended.

CONVICTIONS ADOPTED AT THE 37TH ANNIVERSARY OF THE PENNSYLVANIA PEACE SOCIETY.

PRESENTED BY ALFRED H. LOVE.

Whereas, Every one who desires an end desires the means of obtaining it; and,

Whereas, every one desires peace, the sum of all virtues, the surest means are to remove the causes and abolish the customs of war, to live the conditions and promulgate the principles of peace, therefore we are convinced:

First.—That among the causes of war are the military system; the ruthless seizure of territory; the bombardment of cities to collect alleged debt; the oppression, injustice and cruelty against weaker nations; against race, color, sex and creed, and all acts of inhumanity, whether in Russia, Macedonia or America; against the Jew, the Christian or the negro.

Second.—That among the encouraging signs are the great waves of international sympathy, The Hague peace tribunal, the frequent arbitrations, the increase of peace societies and of peace congresses; the treaty between France and England and that in prospect between the United States and England; the inter-visitation of rulers, the commercial intercourse, the efforts for a reduction of armaments and the belief in obligatory arbitration, the indisposition of nations to go to war, and the fact that every fresh outbreak, every cruel massacre and every new war arouses universal dissent and proves the urgent need of the work we have undertaken.

Third.—That we renew our demand that Congress shall not have the power to declare war; that the death penalty should be abolished; that the sale of deadly weapons should be restricted; that labor troubles should be harmon-

ON THE BABY.

Coffee Even the Babies Thrive On.

The little daughter of a college president was saved by the use of Postum Food Coffee at a time when she could not take any solid food.

Baby's aunt says: "My sister and her husband (who is president of a college in Georgia) visited me last Christmas, and their little baby two months old and very sick. I thought it was not properly nourished, so I began feeding it on Postum which I have used in my own home for years with such grand results.

"You would be surprised to know how that little thing improved. Sister had been feeding it on artificial food that did not agree with it. The baby continued to get stronger all the time we were feeding her on Postum, and when sister left here she took Postum with her, for she feels certain that with Postum to feed the baby on she is sure of good healthy nourishing food drink." Name given by Postum Co., Battle Creek, Mich.

Postum is made of the purest cereals with absolutely no medication whatever, and when boiled according to directions it is heavy with food value and a great nourisher and builder as well as a delicious drink. It is also a specific for all of the dozens of different diseases caused by coffee. Trial proves this.

Look in each package for a copy of the famous little book, "The Road to Wellville."

ized;; that the liquor traffic should be suppressed; that there should be a peace department in our government; and that the ethics of arbitration should be taught in our schools and universities, and proper books given to the children.

Fourth.—That we should make a special protest against the absurdity of Hobson's scheme for \$2,750,000,000 for battle-ships, to be expended till 1915 and increased to 1925, when commerce is pleading for more merchantmen, and courts of arbitration are increasing, and the spirit of equity as the supreme arbiter is destined to take the place of armies and navies.

Fifth.—That national and international contentions should be prevented by some agreement whereby petty jealousies and disagreements in governments shall not be magnified and distorted by some war-making publications.

Sixth.—That Congress should at its present session confer upon the President of the United States the power to call a conference of representatives of all the civilized powers every four years, to consider questions of general interest for the common welfare, looking to more pacific relations and the promotion of peace.

Seventh.—That we ask the co-operation of all peace societies to aid in having a peace department in the St. Louis Exposition in 1904 and welcome there with a series of meetings the International Peace Congress at the time it shall designate.

WM. N. ASHMAN, President.

ARABELLA CARTER, Secretary.

Twelfth month 8th, 1903.

LITTLE BOY BLUE.

The little toy dog is covered with dust,
But sturdy and staunch he stands,
And the little tin soldier is red with rust,
And his musket molds in his hands.

Time was when the little toy dog was new,

And the soldier was passing fair;
And that was the time when our Little Boy Blue
Kissed them and put them there.

"Now don't you go till I come," he said,
"And don't you made any noise!"
So, toddling off to his trundle-bed,
He dreamed of the pretty toys.

And as he was dreaming an angel song
Awakened our Little Boy Blue—
Oh, the years are many, the years are long,
But the little toy friends are true!

Aye, faithful to Little Boy Blue they stand
Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face.

And they wonder—as waiting these long years through
In the dust of their little chair—
What has become of our Little Boy Blue
Since he kissed them and put them there.

—Eugene Field.

He most lives who thinks most,
Feels the noblest, acts the best.
—Philip Bailey.

GIVE YOUR STOMACH

A NICE VACATION.

Don't Do it by Starving it Either—Let it Substitute Do the Work.

The old adage, "All work and no play makes Jack a dull boy," applies just as well to the stomach, one of the most important organs of the human system, as it does to the man himself.

If your stomach is worn out and rebels against being further taxed beyond its limit, the only sensible thing you can do is to give it a rest. Employ a substitute for a short time, and see if it will not more than repay you in results.

Stuart's Dyspepsia Tablets are a willing and most efficient substitute. They themselves digest every bit of food in the stomach in just the same way that the stomach itself would, were it well. They contain all the essential elements that the gastric juice and other digestive fluids of the stomach contain, and actually act just the same and do just the same work as the natural fluids would do, were the stomach well and sound. They therefore relieve the stomach, just as one workman relieves another, and permit it to rest and recuperate and regain its normal health and strength.

This "vacation" idea was suggested by the letter of a prominent lawyer in Chicago. Read what he says: "I was engaged in the most momentous undertaking of my life in bringing about the coalition of certain great interests that meant much to me as well as my clients. It was not the work of days, but of months. I was working night and day almost, when at a very critical time my stomach went clear back on me. The undue mental strain brought it about, and hurried up what would have happened later on.

"What I ate I had to literally force down and that was a source of misery, as I had a sour stomach much of the time. My head ached, I was sluggish and began to lose my ambition to carry out my undertaking. It looked pretty gloomy for me, and I confided my plight to one of my clients. He had been cured by Stuart's Dyspepsia Tablets, and at once went down to a drug store and brought a box up to the office.

"I had not taken a quarter of that box before I found that they would do all the work my stomach ever did; and as a rest or vacation was out of the question for me, I determined to give my stomach a vacation. I kept right on taking the tablets and braced up, and went ahead with my work with renewed vigor, ate just as much as I ever did, and carried out that undertaking to a successful issue. I feel that I have Stuart's Dyspepsia Tablets to thank for saving me the handsomest fee I ever received, as well as my reputation, and last, but not least, my stomach."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box.

God does not ask of us that we be without faults, but that we be without blame in trying to overcome those faults. Our first striving with a character, or with a pen, may be black with blots, but, if it is faithful striving it will be the way by which, in the end, God will make us faultless.—"The Sunday School Times."

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient-disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or, rather, in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

God speaks to hearts of men in many ways;
Some the red banner of the rising sun,
Spread o'er the snow-clad hills, has taught His praise;
Some the sweet silence when the day is done;
Some after loveless lives at length have won
His word in children's hearts and children's gaze;
And some have found Him where low rafters ring
To greet the hand that helps, the heart that cheers,
And some in prayer, and some in perfecting
Of watchful toil through unrewarding years;
And some not less are His, who vainly sought
His voice, and with His silence have been taught,
Who bare His chain that bade them to be bound,
And, at the end, in finding not, have found!

—Arthur Sidgwick.

MEMORY TREASURES.

Go sit beside the hearth again
Whose circle once was glad and gay;
And if from out the precious chain
Some shining links have dropped away,
Then guard with tender heart and hand
The remnant of thy household band.

Draw near the board with plenty spread,
And if in the accustomed place
You see the father's reverend head,
Or mother's patient, loving face,
Whate'er your life may have of ill,
Thank God that these are left you still.

And though where home has been you stand

To-day in alien loneliness;
Though you may clasp no brother's hand,
And claim no sister's tender kiss;
Though with no friend nor lover nigh,
The past is all your company;

Thank God for friends your life has known,

For every dear, departed day;
The blessed past is safe alone—
God gives, but does not take away;
He only safely keeps above
For us the treasures that we love."

—Phoebe Carey.

THE SOUTHERN RAILWAY

Announces the Date for the Inauguration of the World's Famous "Southern's Palm Limited" between New York, Philadelphia and St. Augustine.

The Southern Railway announces that for the coming season this train will be more excellent than it was last season, so that the tourist may feel sure that every patron of "The Southern's Palm Limited" will have a most delightful journey.

The route of this famous train will be between New York, Philadelphia and Washington over the Pennsylvania Railroad, between Washington and Jacksonville over the Southern Railway, and between Jacksonville and St. Augustine over the Florida East Coast Railway.

The initial trip of "The Southern's Palm Limited" will be with train leaving New York and Philadelphia, January 11th, 1904, and leaving St. Augustine, returning, January 14th, 1904.

This train, which is an exclusively Pullman train, carrying Club, Dining, Compartment, Drawing-room, Sleeping, Library and Observation cars, New York and Philadelphia to St. Augustine, also carries a Pullman Drawing-room Sleeping car, New York to Aiken and Augusta.

In addition to the above train the Southern Railway operates two other high-class trains daily between the East and Florida.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.



SAVE 1/2 YOUR FUEL

or get all the heat you pay for. When you use a Rochester Radiator you do.

Rochester Radiator Co.,

77 Furnace St.,



Fully Guaranteed.

Write for booklet on heating houses.

Rochester, N. Y.

Bad grocer
confesses his
badness by selling
bad lamp-
chimneys.

MACBETH.

You need to know how to manage your lamps to have comfort with them at small cost.

Better read my Index; I send it free.

MACBETH, Pittsburgh.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 89 North William Street, N. Y.

My child, though thy foes are strong and tried,

He loveth the weak and small;
The angels of heaven are on thy side,
And God is over all.

—Adelaide A. Procter.

IF YOUR PHYSICIAN

prescribes a milk diet, for its easy digestibility it will be well to use Borden's Peerless Brand Evaporated Cream to get a rich, deliciously-flavored milk food, perfectly sterilized, according to latest sanitary methods. For general household uses. Prepared by Borden's Condensed Milk Co.

WASHINGTON.

Holiday Tour via Pennsylvania Railroad.

December 28th has been selected as the date for the Personally-Conducted Holiday Tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Rate, covering railroad transportation for the round trip and hotel accommodations, \$13.00 or \$10.50 from Trenton, \$11.50 or \$9.00 from Philadelphia, and proportionate rates from other points, according to hotel selected. Rates cover accommodations at hotel for two days. Special side trip to Mount Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to Ticket Agents, or address George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

EDUCATIONAL.

GUILFORD COLLEGE

Location in the mild and healthful Piedmont Section of North Carolina

Five Brick Buildings well equipped, supplied with abundance of pure water, and lighted with electricity.

Eleven Members of the Faculty. Good Library and Chemical and Biological Laboratories.

Next Term will begin on the 18th of January, 1904.

Catalogue Sent on Application

L. L. HOBBS, President

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Winter term begins First month 5, 1904

SAMUEL H. HODGIN,
Principal.

LINDLEY M. STEVENS,
Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

FRIENDS'

HISTORICAL SOCIETY.

President :

THOMAS HODGKIN, D.C.L., Litt.D.

OBJECT: To encourage historical study and to publish historical matter.

Subscribers of \$1.25 and upwards will receive a copy of "The Journal," as published, free, and any Supplements issued, at cost price. Rufus M. Jones will act as American Agent of the Society, and Friends who wish to become members are requested to send their subscriptions to him.

Address 718 ARCH STREET,
PHILADELPHIA

Acker has it—the good will of all buyers.

When we look on creation what a happy and touching change do we witness? A few hours past the earth was wrapt in gloom and silence; but now a new flood of light has broken forth, and creation rises before us in fresher and brighter hues, and seems to rejoice as if it had just received birth from its author. This is the time when we can best feel and bless the Power which said, "Let there be light;" which "set a tabernacle for the sun in the heavens," and made him the dispenser of fruitfulness and enjoyment through all regions. —Channing.

In all matters of eternal truth the soul is before the intellect; the things of God are spiritually discerned. You know truth by being true; you recognize God by being like Him.—F. W. Robertson.

10 BEAUTIFUL PICTURES FREE

In order to introduce our **QUAKER OINTMENT** into every home where **THE AMERICAN FRIEND** is read, we have decided to make the following liberal offer. To every person sending us 25 cents for one box of **QUAKER OINTMENT**, and 4 cents extra to pay postage, we will send absolutely free the following 10 pictures. These pictures are gems of art. For picture study, art collections, gifts and home decoration, they are of great value. The Last Supper, Christ in Gethsemane, Christ Taken Captive, Christ Before Pilate, Christ Bearing the Cross, The Crucifixion, Entombment, In the Sepulchre, The Ascension, Transfiguration. It is costing us a great deal of money to advertise in this way, but we trust you will be pleased with our liberality, and will favor us with an order for a box of our ointment, and get these 10 beautiful pictures free. **QUAKER OINTMENT** is the best known remedy for catarrh, eczema, and all skin diseases. Rev. Asa Woodard, pastor Friends' Meeting at Butlerville, Ind., says: "I am using **QUAKER OINTMENT**, and find it an excellent remedy." Mrs. Clara Chaney, Rural Route No. 3, Warren, Ind., says: "I have never found anything as good as **QUAKER OINTMENT** for catarrh, sores and skin diseases." Send us your order to-day. Quaker Ointment sent to any address upon receipt of 25 cents.

DAVIS MFG. CO., Butlerville, Ind.

OSTEOPATHY

EDWARD D. BURLEIGH
ALEXANDER STETSON

Osteopathic Physician, 1537 Chestnut St., Room 401

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Bell Telephone Consultation free.

S. F. BALDERSTON'S SON

Wall Paper and Decorations

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Established 1810 at 824 North Second Street.
WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

Our Subscribers are invited to use the column of Subscribers' Wants (See page 882). It will be found useful for many purposes—renting property, selling goods, securing help or positions, for advertising boarding-houses and hotels, and for almost everything where good results are expected at a small expenditure.

PITTSBURGH BANK SAVINGS
ESTAB. 1862

**Safe Bind
Safe Find**

Your money deposited with this bank is absolutely safe, does not fluctuate in value and earns Four per cent. Compound Interest.

Deposits of \$1.00 up received in person or by mail. Write for explanatory Booklet AF

Assets \$14,000,000.00

Mortgages Net 6% in North Dakota.

I place mortgages on land covering about one-third its value. The value of this land is constantly increasing.

I know every mortgagor personally, know his land, his integrity, his habits and his ability to pay.

These combine to make me certain that these mortgages are as safe as GOVERNMENT BONDS

Investigate me. You can't make the investigation too rigid to suit me. I'll stand it.

I've been in this business for 18 years, and never lost a cent for a customer, nor foreclosed a mortgage.

I collect the interest and principal without charge and remit in New York exchange. Write to me for further information.

WALTER L. WILLIAMSON

Investment Banker

Lisbon

North Dakota

6% NET FIRST GOLD MORTGAGES

on improved RED RIVER VALLEY FARMS. Loans to actual settlers ONLY. 21 years' experience in business. Send for formal applications, list of references and map showing location of lands.

Over \$400,000 invested. None but SAFE, PROMPT-PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent

309, 310, 311 Century Bldg., Minneapolis, Minn.

Getting Ahead

Many people never get ahead until they go in debt. Debt may be safely and honestly incurred when a good life insurance policy runs along with it. Consult the

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

The American Friend Premiums

A BOY'S RELIGION, FROM MEMORY

By RUFUS M. JONES

NO subject teems with greater interest, or is fraught with greater issues than the religious development of early childhood. It is the foundation work of character, yet it is little understood by parents and less by children. Here is a most helpful work for young and old alike. It is the simple narrative of the religious awakening in a young soul which strikes a responsive chord in every heart. The work is beautifully printed on deckle-edged paper, and bound in a striking and original design. It is handsomely furnished with illustrations of places and persons mentioned in the text. Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50

THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Aunt Charlotte's Stories of Bible History

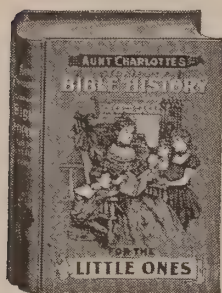
By CHARLOTTE M. YONGE

CONTAINS over 100 stories from the Holy Book, richly embellished with 19 full-page Color Plates and Photo-Engravings, together with nearly 100 other illustrations. Beginning with the dawn of creation, every important historical event in the Bible is brought out in the order of their happening, thus leading the little ones along the most pleasant ways from Genesis to Revelation.

This book will give the Bible a new charm for children, and they will read it with a new understanding. Price \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50

THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Size 7½ x 10 inches. Handsomely bound in cloth. Printed in gold and many colors. 250 pages. Over 100 illustrations.

The New Child's Life of Christ

By HESBA STRETTON

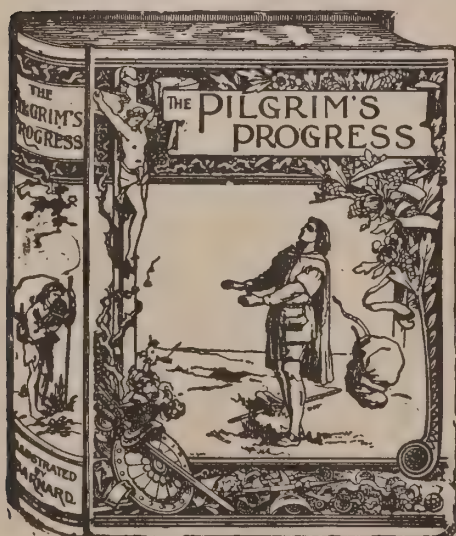
CONTAINS choice Biblical Pictures from the world's leading artists, thirty-two of which are full-page illustrations. The book presents the Life of Jesus as it is understood by the most devout and careful students of His Life. The graphic descriptions and the accurate and beautiful illustrations take one into the very midst of the sacred scenes and subjects. This volume throws a flood of light on the sacred pages, and leads the tender reader to the foot of the cross. Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50

THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Size 7½ x 9½ inches. Rich cloth binding. Stamped in gold and colors. 250 pages. Profusely illustrated.



THE BARNARD EDITION

—OF—

The Pilgrim's Progress

By JOHN BUNYAN

PROBABLY no book, except the Bible, has been printed in such immense numbers, and has had so wide a circulation among readers of all ages. It should be in every home where children live. The Barnard Edition of "The Pilgrim's Progress" is the only edition containing nearly sixty full-page pictures and fifty portrait and character illustrations, by Barnard and others; four full-page chromo-lithographs; the beautiful poem "The Little Pilgrim"; also, 388 Bible references, making in all 327 quarto pages, 8 x 10 inches, printed on double thick, extra quality, super-calendered paper. It is tastily and elegantly bound with extra silk cloth.

It is the cheapest finely illustrated book published. Price, \$1.50.

THIS BOOK with ONE NEW Subscription. Both for \$1.50

THIS BOOK with a RENEWAL Subscription. Both for \$2.00

(For The Pilgrim's Progress add 20 cents for postage.)

Any one of the above books sent on receipt of price.

THE AMERICAN FRIEND, 718 ARCH ST., PHILADELPHIA, PA.

THE AMERICAN FRIEND PREMIUMS



"GEORGE FOX REFUSING THE OATH at HOLKER HALL"
Detail from the Painting by J. Pettie, R. A.

GEORGE FOX

AN AUTOBIOGRAPHY

*A Story of His Life, and
A Statement of His Message*

By

RUFUS M. JONES

THE religious message of George Fox is especially suited to the present age. It is a revelation of the inner personal spiritual life. In "Fox's Journal" this message is obscured by irrelevant detail which, in the present work, is set aside by concise explanatory notes, while the pure original message is culled out, logically arranged, and set forth in a clear and modern style. The force of the message is emphasized by the editor's introduction, which epitomizes and interprets the complicated religious situation which fostered the rise of Quakerism. The work will greatly aid in understanding the principles of Friends, and is invaluable to all classes, especially to the young and new members.

Moreover, the work is "An Autobiography," full of dramatic episodes. The narrative is fascinating and throws a flood of light upon English history during the seventeenth century, and also upon early Colonial life in America. The incidents are carefully selected and arranged with sufficient explanatory matter to enable the reader to gain a comprehensive view of the situations.

There are **FOUR DISTINGUISHING CHARACTERISTICS** which mark the utility and beauty of the work:

FIRST—Twenty-four full-page illustrations, which include all the authentic as well as the best imaginative portraits of Fox, together with a number of familiar scenes and places.

SECOND—Two convenient double-page maps, one showing the outline of Fox's Travels in England, the other his travels in America.

THIRD—A scholarly and comprehensive introduction, and numerous explanatory notes; and

FOURTH—A careful editing of the original matter from George Fox.

Two Volumes, 600 Pages, Extra Cloth, Gilt Top, Postpaid, \$4.00

THIS WORK (postpaid), with **ONE NEW** Subscription. Both for \$4.00

THIS WORK (postpaid), with a **RENEWAL** Subscription. Both for \$4.50



LANCASTER CASTLE—One of George Fox's Prisons.


 A POPULAR EDITION
 of

GEORGE FOX, An Autobiography

Is being prepared. It contains the text of the above described work unabridged. The whole is bound in one volume with neat cloth covers. It will be ready for delivery shortly after the first of the new year. Price, postpaid, \$1.50.

THIS BOOK (postpaid), with **ONE NEW** Subscription. Both for \$2.00

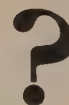
THIS BOOK (postpaid), with a **RENEWAL** Subscription. Both for \$2.50

THE AMERICAN FRIEND, 718 Arch St., Philadelphia, Pa.

WHY DOES THE BOWERY SAVINGS BANK

ADVERTISE FOR DEPOSITS

From Everyone who wants to save money
EXCEPT THOSE IN NEW YORK AND NEW ENGLAND



-  **Because** It is its sole business to help others to keep their money safely.
-  **Because** New York and New England have good Savings Bank Laws.
-  **Because** In all other States the laws do not sufficiently protect.
-  **Because** While here and there may be found a safe mutual bank, the great majority are *stock* corporations.
-  **Because** Such Banks are not so safe as the Savings Banks of the State of New York.

No matter how near or how far you may live from New York it can
at least do you no harm to send a postal card to

The Bowery Savings Bank, New York City

And get their little booklet telling all about

BANKING BY MAIL

INVESTORS, ATTENTION

The Rock County State Bank

Newport, Nebraska, offers small farm mortgages for sale; 6 per cent. interest payable semi-annually. We conduct a conservative banking business and offer no loans except the regular customers of our own bank. We personally know every man and his land and we make no loan that we are unwilling to carry ourselves.

Fellowship with Christ means fellowship with His suffering as well as with His joy.

7% Net TO LENDER.
FIRST MORTGAGES on Improved Real Estate, producing income which would liquidate loan in three years. No loan above one-third actual valuation. Write for descriptive reports, made on personal examination of the securities. Satisfactory references furnished.

THE AMERICAN INVESTMENT CO., Atoka, I. T.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder

4,457,613.08

Surplus, belonging to Insurance Account

6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

SAMUEL R. SHIPLEY, President.

J. R. FOULKE, Trust Officer.

T. WISTAR BROWN, Vice-Prest.

DAVID G. ALSOP, Actuary.

ASA S. WING, Vice-President.

JOS. ASHBROOK, Man. Ins. Dept.

J. BARTON TOWNSEND, Assistant Trust Officer

SAMUEL H. TROTH, Treasurer.

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

Friends' Settlement

WILLIAM PENN COLONY CO.
OF CALIFORNIA

FOUR of the five directors of our company are Friends. We are advertising in Friends' papers, and now have a few families at Owenyo. A Friends' meeting established.

We own thirteen thousand acres of land, patented and unincumbered, with water already developed for irrigation. The land has thoroughly demonstrated its worth for raising all kinds of farm products, deciduous fruits, grapes, etc. Good markets. Liquor traffic prohibited.

Land with water, \$25.00 per acre. One-third cash, balance in three annual payments.

High dry climate, very healthful,

THE BEST PLACE IN CALIFORNIA

The value of this property has doubled since we purchased it, but to enable us to improve the same, by seeding to alfalfa, we are offering to sell a few shares of stock at par, at \$20.00 per share. This is a good investment to those having funds to invest. Write for particulars, and new prospectus.

WM. E. COX, Sec. and Mgr.
Henne Block, Los Angeles, Cal.

6%

to 7% Choice First Mortgage Loans, Seattle and vicinity. Local and N. Y. references. Established 1887. Correspondence Solicited. JAMES BOTHWELL, Seattle, Washington.

The American Friend

EARLHAM COLLEGE
LIBRARY.

Vol. X

TWELFTH MONTH 31, 1903

No. 53

EDITORIALS.—Some Strange Triumphal Chariots.—Is Christmas a Blessing? 903	PAGE
The Labor and Capital Problem 904 <i>Coleman L. Nicholson.</i>	
Three Calls at New Year's 905 <i>Theodore L. Cuyler.</i>	
SOME VIEWS ON PRESENT TOPICS: Is the Sabbath School a School? . . . 906 <i>Clarence M. Case.</i>	
THE INTERNATIONAL LESSON 907 Lesson for First month 10, 1904.	
CHRISTIAN ENDEAVOR 909 Topic for First month 10, 1904.	
MISSIONARY DEPARTMENT: A Plea for Alaska Mission Work 909 <i>Christine Paton Pennington.</i>	
Poem; Christmas Hymn 911 <i>John Collins.</i>	
CORRESPONDENCE: THINGS OF INTEREST AMONG OURSELVES, 912	
MARRIED.—DIED 912	
EVENTS AND COMMENTS 914	

AS OF OLD.

The night is calm,
The stars shine clear,
The sky is all aglow:
A heavenly messenger draws near
As, centuries ago,
On Bethlehem plain
The angel spoke
The birth of Christ
To shepherd folk.

Above the din
Of market-place,
The turmoil and the strife—
Alike to honor or disgrace—
To all the walks of life,
This Christmas night
The angels bring
Glad tidings of
The new-born King.

Be still this night,
O restless town!
Forget the loss or gain—
The angel song comes floating down,
A sweet and heavenly strain.
Let, if you can,
The song fulfill
Peace upon earth,
To men good will.

ARTHUR D. A. RANDOLPH, in the "Outlook."

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 718 ARCH ST., PHILADELPHIA

THE AMERICAN FRIEND, PREMIUMS



"GEORGE FOX REFUSING THE OATH at HOLKER HALL"
Detail from the Painting by J. Pettie, R. A.

GEORGE FOX

AN AUTOBIOGRAPHY

A Story of His Life, and

A Statement of His Message

By

RUFUS M. JONES

THE religious message of George Fox is especially suited to the present age. It is a revelation of the inner personal spiritual life. In "Fox's Journal" this message is obscured by irrelevant detail which, in the present work, is set aside by concise explanatory notes, while the pure original

message is culled out, logically arranged, and set forth in a clear and modern style. The force of the message is emphasized by the editor's introduction, which epitomizes and interprets the complicated religious situation which fostered the rise of Quakerism. The work will greatly aid in understanding the principles of Friends, and is invaluable to all classes, especially to the young and new members.

Moreover, the work is "An Autobiography," full of dramatic episodes. The narrative is fascinating and throws a flood of light upon English history during the seventeenth century, and also upon early Colonial life in America. The incidents are carefully selected and arranged with sufficient explanatory matter to enable the reader to gain a comprehensive view of the situations

There are **FOUR DISTINGUISHING CHARACTERISTICS** which mark the utility and beauty of the work :

FIRST—Twenty-four full-page illustrations, which include all the authentic as well as the best imaginative portraits of Fox, together with a number of familiar scenes and places.

SECOND—Two convenient double-page maps, one showing the outline of Fox's Travels in England, the other his travels in America.

THIRD—A scholarly and comprehensive introduction, and numerous explanatory notes; and

FOURTH—A careful editing of the original matter from George Fox.

Two Volumes, 600 Pages, Extra Cloth, Gilt Top, Postpaid, \$4.00

THIS WORK (postpaid), with **ONE NEW** Subscription. Both for \$4.00

THIS WORK (postpaid), with a **RENEWAL** Subscription. Both for \$4.50



LANCASTER CASTLE—One of George Fox's Prisons.



A POPULAR EDITION
of

GEORGE FOX, An Autobiography

Is being prepared. It contains the text of the above described work unabridged. The whole is bound in one volume with neat cloth covers. It will be ready for delivery shortly after the first of the new year. Price, postpaid, \$1.50.

THIS BOOK (postpaid), with **ONE NEW** Subscription. Both for \$2.00

THIS BOOK (postpaid), with a **RENEWAL** Subscription. Both for \$2.50

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. X.

PHILADELPHIA, TWELFTH MONTH 31, 1903.

No. 53.

SOME STRANGE TRIUMPHAL CHARIOTS.

MANY of us have come through the year just closing with the marks of the struggle upon us. When it opened on New Year's morning we were happy in our powers and in our possessions, and thought perhaps only of the rosy outlook of another year of joy. Now it is closing, and we look back upon dreams wrecked and hopes broken. Many who read these words have traveled very unexpected paths during the year which dies this week, and possibly some find it hard to think of anything now except the great blow which has made the year one of crisis in their earthly history. Loss of sight, loss of hearing, loss of property, loss of health, loss of companionship, loss of a dear one, who made life a beautiful and happy thing—such an experience, as any one of these, changes the world through and through for us, and such a calamity seems to inflict a permanent defeat. It seems to force upon us the feeling that we are in a stubborn world which does not care much for our wishes, or our hopes, or our ideals. Some great stunning blow smites through our best armor and spoils all the plans which we have made. What shall we say?

This: No world would be a good world to live in if everything came to us just as we wanted it. We should be weak, spoiled children—not true, noble sons of God. We must learn to shape our lives in a world which presents difficulties and trials. We must seek to get a spirit within us which overcomes the world and triumphs in spite of the hard thing which lies across the track. The greatest service which Christ's religion renders us on earth is the power which it gives us to turn these seeming defeats into triumphal chariots.

"I wanted my property and the life of comfort and ease which it could give—an unexpected occurrence has taken it from me," some one may say. Very well. The next thing for you to do is to show that you can rise above this accident of property and manifest a patient, courageous disposition in an honest struggle with poverty. The world needs a *poor saint* much more than it needs one more person living in comfort and ease. Come, then, and be that poor saint! and learn a beatitude you would never have fathomed if your purse string had not broken!

Or another will say, "It is so hard to sit quietly still, useless and helpless while I could do so much if I only had the health and strength." Yes, dear friend, that is hard. It is a bitter trial. But what a beautiful chariot may be made out of that trial! There are few ministries as great as the ministry of exhibiting to a household the power of Christ to make you sweet and patient and thoughtful and loving. There are plenty of persons who can preach and write books and do the world's work. This actual *practice* of the love and patience of God in the little narrow circle is more convincing than a whole city full of formal churches. And just now God wants you to do that.

Ah, but that other loss—how shall we dare touch upon it? That severing of companionship, that breaking of ties, that separation which leaves the world so empty—how shall one face *that*, and turn it into a chariot? This is sacred ground; the shoes must come off and the head be uncovered. But there is a word which must be spoken. Even here Christ gives power to *overcome* and to lead captivity captive. "I must now turn my private grief into public service," were the noble words of a man who had just experienced an unspeakably hard loss. This is the true attitude; this is the spirit of Christian faith. Grieve we must, and suffer we certainly shall if we love, but the truer the love the more it will enable us to rise above the earthly loss which seems to defeat it and to prove that it inspires us still though the special object of our love has vanished. The greatest service of the loved object is that it trains and prepares us for a wider, more universal love. He loves best who makes his private love nourish and quicken a love which reaches beyond these narrow limitations.

"God gives us love. Something to love
He lends us; but when love is grown
To ripeness; that on which it throve
Falls off, and love is left alone."

IS CHRISTMAS A BLESSING?

THERE is undoubtedly a beautiful spirit abroad at this time of year, and on the whole the effect of Christmas on children must be very good. The simple accounts of the nativity get fixed upon the minds of the children in an impressive way, and the idea of

giving because God has given such a gift to us, is taught in precept and example. It is a season in which many beautiful charities are bestowed, and there is a holy feeling resting upon many hearts. But there is a long account on the other side which increases every year. Gift giving, which was so beautiful while it was done on a simple scale, has become to many persons a heavy burden, because they feel bound to "exchange presents" with a long list of acquaintances and friends. The great department stores just before Christmas make one feel sad rather than joyous. They are filled with a great, pushing, surging crowd of persons, who look tired and perplexed, and who are eagerly searching for they know not what, waiting for some object to turn up which will do to send to some person who is sure to send them a similar present.

The poor saleswomen look worn and dragged, as though they were slowly sacrificing their lives to make the holiday season succeed.

The post office force is worked almost to the verge of desperation. In almost every line of life men, women and children are risking nervous prostration to make Christmas go off well. The beautiful fir forests of Maine are slowly being sacrificed to furnish Christmas trees—a business which has manifested the worst side of the commercial spirit. Everywhere one turns at this season, this same commercial spirit flaunts itself, as though even the sinless Christ could be coined into money or made to fill Mammon's coffers. The streets are full of hawkers, selling useless gimcracks, which will break to pieces next day—baubles which are made to be sold by frantic fakirs. It is this heap of worthless stuff which is palmed off on the public, and which does no mortal any good, that makes one cry out for some revision of Christmas methods.

If we could wash the selfishness out of all this Christmas buying and giving it would indeed be a beautiful time of year. If we would be content to give each other simple tokens of love, and then spend our money to relieve the poor, to give happiness to the unhappy and to sweeten the woes of the world on this blessed anniversary, how much nearer heaven would come. A little courage and a little more love for those who can make us no return would start such a reform movement and preserve Christmas as a sacred time.

Those who follow that part of themselves which is great are great men, and those who follow that which is little are little men.—Mencius.

FOR THE AMERICAN FRIEND.

THE LABOR AND CAPITAL PROBLEM.

BY COLEMAN L. NICHOLSON.

This is an age of problems and of dogmatic statements by the problem solver, of just what one's duty is toward himself, his neighbor and the world at large, in aiding the solution.

It is not the intention of the writer to assume this role in considering the solemn and difficult problem, which this age is called upon to solve, of providing a practical, righteous adjustment of the division of profit between labor and capital; but rather to carry, if he can, a word of comfort to the great body of men and women among us who, while desiring to do their share towards the future of the world's right-faring, feel that in this, as in many another difficult question of the day, they are powerless to render any efficient aid. So many voices are crying, "This is the way, walk thou in it"; so out of their reach seem the remedies prescribed—political, financial, social, moral, religious; so tremendous the issue, so feeble their equipment, that they seem to have no help to offer but prayer,

"That breath that fleets beyond this iron world
And touches Him who made it."

And yet even such as we may have some active share in hastening the day of solution.

It has been said, in substance, by a recent writer, that in this scientific age we have become possessed of so much of absolute truth as to the laws and processes of nature, and science is so ready to give categorical answers to "countless puzzles of the ages," that we are somewhat impatient when we receive no definite answers to the definite questions we ask concerning those matters, to us, of "even greater importance than any that pure science can ever settle"—questions that belong to the realms of political economy, morals, faith and religion. And yet it is scarcely possible to give direct, explicit answer to any definite question here, because we are no longer dealing with material things and material laws, which are fixed and constant, but with the free will, the minds and the emotions of men; and no categorical answer that will certainly wear a day can be given to such questions; the only available ones are to be found in stating and illustrating the eternal principles of righteousness that apply to the matter at issue, and leave each individual community or age to make the application and work out the problem. Such answers will apply to the crisis of the hour and outlast the ages.

Such were largely those given to direct questions put to Him who was "the wisdom of God."

In politics, being asked, "Is it lawful to give tribute to Cæsar," his reply was virtually this: In dealing with authorities in government, give to all their due, along the whole line, from God your sovereign in heaven, to Cæsar, the hated oppressor at Rome. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," was complete for the occasion, and after nineteen hundred years the eternity of that answer has just begun.

A case perhaps more to our point is when one asked our Lord to direct his brother to make an equitable division of an estate. The reply of Jesus was made, not to the questioner alone, but to the multitude who heard Him speak: "Beware of covetousness." It was a perfect answer, for take covetousness out of any adjustment of property rights, and the door opens wide for brotherly kindness, mercy, justice and the whole family of cementing virtues to swarm in, bringing equity, peace and love in place of injustice, strife and hate. That answer pointed to the real source and cure of all such contentions then, now and forever.

How does all this touch the question of our duty in the contention so fiercely raging between labor and capital? Have we formed an idea as to what is needed to bring about permanent reconciliation? If we have, is there any practical way in which we can aid in its consummation? Destroying covetousness on both sides would effect it! True, but are we, or any of us, prepared for and called to the task? If not, that then is clearly not our duty; but this perhaps we can do or strive for, prayerfully to seek for the root principles of righteousness, that can and will destroy covetousness in ourselves and everywhere, and live them out.

The prophet Micah clearly states what these are and whence the knowledge of them comes: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."

"Do justly!" Surely we all can know what that means in each case as it arises.

"Love mercy!" That is, treat the other man more favorably than pure justice would demand.

"Walk humbly!" What is this but renouncing pride in all its seductive shapes and shifting our center from self to the Saviour, who was meek and lowly of heart.

With His help, right where our lot is cast, amid surroundings however unfavorable, we all can strive after this goodness; and one such life lived anywhere leavens a State.

Haverford, Pa.

• FOR THE AMERICAN FRIEND.

THREE CALLS AT NEW YEAR'S.

BY THEODORE L. CUYLER.

When the Apostle Peter was praying on the roof of the house of Simon the tanner at Joppa, the Spirit said unto him, "Behold three men seek thee." He hastens down to the door and finds three messengers from Cornelius the Roman centurion; and he straightway accompanies the messengers to Cornelius at Cæsarea. This historic incident will serve for a parable to illustrate the three callers at the door of many of my readers at the New Year.

The first call is from your secular business. No matter what your daily occupation may be—whether it is commercial, or professional, or mechanical, or agricultural, yet, if you are a Christian, you must re-

gard it as your "calling" in which to serve your Master. Jesus Christ called George Williams (the founder of the first Young Men's Christian Association), when he was a young merchant's clerk in London, just as truly as he called Charles H. Spurgeon to be the prince of British preachers. He called William E. Dodge and Morris K. Jesup to employ their money and influence for Christ as he summoned Dwight L. Moody to quit a shoe store and become a mighty winner of souls in the pulpit.

Every station in life is sacred that has Christ in it. Bible-religion is never to be folded up and put away on Sabbath night; it must be your apparel all through the week; and you are bound to keep it clean. To a conscientious man or woman secular affairs are sacred. Paul was serving his Lord with his tent-needle as truly as with his tongue. A rather loud-spoken and pretentious church member came into a shoe-shop and inquired, "How much religion have you got here to-day?" "Enough," replied the shoemaker, as he hammered away on his lapstone, "enough to make good, honest shoes—glory to God!" George Herbert's familiar verse is:

Teach me, my God and King,
In all things thee to see,
And what I do in anything
To do it as for thee.

In order to carry your religion into your business this year, there are some things that it behooves you to practice. One of them is a strenuous devotion to your work. Our Master was never idle; notice how often the word "straightway" occurs to describe his promptness. Punctuality is a Christian duty; but never be in such haste to get to your business as to neglect prayer or your morning meal in God's Word. Hem the day with a stout seam of prayer, so that it will not ravel out. Common honesty is too uncommon. A scrupulously honest man will not only pay his just debts on time, but will not risk the interests of his creditors by rash and reckless operations. In these times of hot competition, the snare of American business life is the temptation to rash ventures that are often sadly like gambling. Slow profits, my friend, are more likely to be solid and sure. If you are an employer, make the Golden Rule the rule of all your dealings with those who work for you; if an employee, remember that you have a Master in heaven who is not limited to just so many hours a day, and honest wages demand honest work. As God shall prosper you this year, see to it that self-indulgence or extravagance does not rob the Lord's contribution boxes. Above all, do not let Mammon dislodge Jesus Christ, or the pressure of your business break your sweet and strong and devout fellowship with your Lord and Saviour.

The second messenger who stands in the doorway of the New Year summons you to your domestic duties. To women and children home occupies the major part of the twenty-four hours; but to quite too many men it is only an eating-house and a dormitory. Such husbands might scorn to rob their creditors, and yet they make no scruple to rob their wives and chil-

dren of their society and their loving care. God created the home—not the clubhouse. While a limited number of husbands may spend an occasional hour in the right sort of club-room to their own advantage, yet in an immense number of cases, club-life is the deadly foe of domestic enjoyment, of home influence and of devotional meetings.

If you want to save your children, anchor them to their home; and, in order to do this, make it bright, cheery and attractive. Sweeten it with love. Consecrate it as a dwelling-place for Christ. I know of some wives whose piety shines in a maternal prayer meeting, but it smokes terribly in their own houses. Too much of the religious instruction of children is delegated to the Bible School. Christian parents—remember that your Almighty Father in heaven has appointed you to be teachers in a school that is open for seven days and nights in every week, and never has any vacations. Your most effective teaching there will not be in the special religious instruction you attempt, but in what you are all the time before your children. Home-preaching saves quite as many souls as all our pulpits; and a godless, prayerless home is too often only a first stage in the journey towards hell!

Who is the third messenger that salutes you in the doorway? It is the messenger of your Saviour who summons you to a fresh and hearty enlistment in his service. The errand of the three men from Cæsarea was to invite Peter to go on a mission of personal Christian work. He obeyed and started at once. Are there no calls at the door of your heart to the service of your Redeemer? The command of Jesus is "follow me." That means that you shall let Him lead you, and have His way with you throughout this coming year. Jesus asks you to give Him the best you have—the firstlings of your flock, the fattest in your stalls, and the finest of your wheat. "When I get any money," said Erasmus, "I buy books; if any is left, I buy clothes." Thus spoke the great scholar who cared more to clothe his mind than his body. If you are lavish of your money, or your time, or your labor for anybody, let it be for Him who purchased heaven for you with His atoning blood. Choose your field of labor for the opening year, and then let no storm or heat keep you from it. Work for souls! Determine to win somebody to Jesus! We read much about the "next revival." Let the next revival with you be a quickening of your faith and your holy zeal to do good. As Peter on the housetop, and Paul on the road to Damascus were not disobedient to their heavenly visions, so do you be promptly obedient to every voice of Christ.

Perhaps another messenger may be sent for you or me before the twelve-month is ended. No matter; if God sends him, it is all right. If this is to be the year of our home-going, let it be the best, the holiest and the happiest. Let us be found at our Master's work when the summoner calls on us with the message, "Come up hither and behold the things that shall be hereafter!"

Brooklyn.

Some Views on Present Topics.

IS THE SABBATH SCHOOL A SCHOOL?

BY CLARENCE M. CASE.

Three factors enter prominently into all school work—something to teach, a plan for teaching it, and a place in which to do the teaching. Writers on educational subjects speak of them in the convenient terms, subject matter, pedagogical method and material equipment. Any great change for the better in Sabbath School work will come along one of these three lines.

Many Christian men and women are becoming convinced that in the Sabbath School lies a great power for good if rightly applied by virtue of more effective methods; or, in other words, if the Sabbath School were made more truly a school.

MATERIAL EQUIPMENT.

One of the great revolutions in the history of public schools has been marked by the disappearance of "the little red school house." A generation ago the school house was a structure devoid of almost every convenience, and was to be found perched upon the barren hill slope where land was least valuable; whereas to-day we find the modern school house standing in its beauty as the pride and adornment of the neighborhood. It is a structure in which a mind, trained to such work, has solved the problems of beauty and convenience, bearing always in mind the single object for which the school house was intended, and the desks, blackboards, maps, charts, specimens and laboratory, all contribute to make it a powerful factor in the work of education. This is material equipment as applied to public schools, and it is an achievement of which all are proud, but has a corresponding improvement been made in the material equipment of meeting houses which are the seat of the Sabbath School? While a few meeting houses have separate class rooms, the great majority are greatly deficient in this respect, although a truly well-ordered Sabbath School is impossible without several rooms. When we notice also the scarcity of blackboards, archæological specimens, etc., we are impressed with the need of better material equipment for Sabbath School work.

PEDAGOGICAL METHOD.

No teacher ever existed without a corresponding learner. In other words, no person is ever actually engaged in the work of teaching, for a single moment, unless some one else is learning at the same moment as a direct result. Where it is otherwise the so-called teacher is simply trying to teach. Although spiritual power is the supreme qualification in a teacher, zeal without proper methods for applying it is largely wasted, and nowhere more certainly than in trying to teach. Certain laws of the mind, divinely ordained, must be observed, no matter whether the lesson is about the deep things of the Spirit, or a problem in mathematics. Therefore it should be unnecessary to urge the study of methods of instruction upon the part of teachers in the Sabbath School, as well as

in the secular schools. Many failures in discipline are due to bad methods of introduction.

THE SUBJECT MATTER.

But the greatest possibility of immediate improvement in Sabbath School work seems to lie in the growing demand for a change in the subject matter; or, in other words, in the character of the Sabbath School lessons. This sentiment is voicing itself in various ways, and, under the writer's own observation, has already led to the adoption of resolutions favoring such reform in the Assembly for Bible Schools and Christian Endeavor of Western Yearly Meeting, on two occasions, and in the Hamilton County, Indiana, Sunday School Convention. Public speakers of note and educators in general are beginning to point out the necessity for a set of lessons graded to suit the varying capacities of the different learners in the Sabbath School. Yet while criticising the lessons put out for study, the present method of selection by an international committee is strongly endorsed.

That the criticism above referred to is well founded may be seen upon consideration of the following facts:

1. The lessons, as now used, do not form parts of a greater whole or unit, into which they fit so logically and vitally as to arouse interest, without which good teaching is impossible. They seem more like the scattered arcs of a broken circle or the ends of a meaningless tangle than like living parts of a living whole. The mind is directed in rapid succession from Abraham to Paul, from poetry to theological abstractions, from the tents of the patriarchs to the halls of the Roman, without any justifiable relation either established or hinted at. History becomes an interesting and valuable study only when a continuous and unbroken chain of events is studied in the light of cause and effect, and the mind expands with the growing subject. Bible teaching is subject to the same law, as a continuous study of the life of Abraham or Joseph or the entire books of Ruth or Esther would demonstrate.

2. Not only do the separate lessons fail when considered as parts of a larger unit, but often they are not teachable units in themselves. They do not possess that completeness, styled literary unity, which alone could make them suitable to serve as isolated objects of study. In other words, no dominating central thought stands out, subordinating all other thoughts to its own purpose, and thus giving a vital unity and wholeness to the piece. This absence of literary unity in the text and ignorance of correct methods of instruction have been largely instrumental in bringing about that method of Bible study so widely prevalent, and which has been aptly styled "the method of the pious comment," according to which each member of the class reads in his turn a verse and offers as many pious remarks as can be connected to it by some slender thread of association. Those who pursue this method most are least to blame for it, the causes being found in the inappropriateness of the text presented by the lesson, and a

mistaken belief on the part of the teacher that pious zeal can make poor methods of instruction effective for God.

Not only are the lessons sometimes unteachable; they are always scrappy and insufficient. They ignore the truth enunciated by the philosopher Herbart, that the mind and character grow only by the mastery of complete thought-wholes. The makers of public school text books have abandoned their former folly of presenting to children mutilated scraps of masterpieces of literature, and to-day the school reader contains only complete works, or portions complete in themselves, as the ballad of "Alice Brand" in "Lady of the Lake." The result has been a great inspiration to reading in the common schools. The Sabbath School is suffering for a similar reform. The complete life of Joseph would be as enjoyable in the Sabbath School quarterly as it is in the Indiana Fourth Reader.

3. The lessons are not graded according to the age of the pupils. Why would it not increase the interest of all if the little ones were given the tales of the patriarchs, and the interesting historical portions of the Old Testament; older classes a comparative study of the parables and the drama of Job; and those in active life a study of all the social institutions, as family, church and State, as to their origin, history and relation to Christian teaching. Special text books upon these subjects would doubtless increase the interest.

In conclusion, one has but to witness the vast number who have attended Sabbath School for years and have no intelligent grasp of the Bible as a whole, in order to believe that the time has come for a reform in methods of Bible teaching and a revolution that will make the Sabbath School really a school.

Noblesville, Ind.

The International Lesson.

FIRST QUARTER.

LESSON II.

FIRST MONTH 10, 1904.

THE PREACHING OF JOHN THE BAPTIST.

Matt. 3: 1-12.

GOLDEN TEXT.—Repent ye; for the kingdom of heaven is at hand. Matt. 3: 2.

DAILY READINGS.

Second-day, 1st mo. 4.—The preaching of John the Baptist. Matt. 3: 1-12.
Third-day, 1st mo. 5.—The voice crying. Isa. 40: 1-11.
Fourth-day, 1st mo. 6.—The messenger sent. Mal. 3: 1-12.
Fifth-day, 1st mo. 7.—John's witness. John 1: 15-28.
Sixth-day, 1st mo. 8.—John's disciples follow Christ. John 1: 29-37.
Seventh-day, 1st mo. 9.—John's humility. John 3: 25-36.
First-day, 1st mo. 10.—Christ's testimony. Matt. 11: 7-15.

Time.—John the Baptist began to preach in the year 26 A.D., about six or seven months before our Lord began His ministry. He continued preaching contemporaneously with Christ about a year; then he was cast into prison, where he was kept about a year longer, when he was beheaded by order of Herod (Antipas).

Place.—The Wilderness of Judea; this was the valley west and northwest of the Dead Sea, distant fifteen to twenty miles from Jerusalem.

Rulers.—Tiberius Cæsar, the Emperor of Rome; Pilate, Roman governor of Judea; Herod Antipas, governor of Galilee and Perea.

Persons.—John, about 30 years old; Jesus, between 29 and 30 years old.

1. "In those days." A general term, as we should say, "at that time." Some would take it, however, to refer to the actual time as mentioned in Luke 3: 1. "John the Baptist." In Matthew and in Mark he is introduced without any preface; Luke gives the story of his birth and parentage. His mother was a first cousin of Mary the mother of our Lord. He obtained his surname from his use of the rite of baptism. He was a Nazarite. Compare Luke 1: 15 and Num. 6, especially verses 2-5. "Preaching." Proclaiming as an herald.

2. "Repent." Few words in the Bible have been less clearly understood than this. In the Vulgate and Roman Catholic versions it is translated "Do penance." In Protestant theology the word has had technical meanings, which do not convey the full thought implied—a change of mind with a desire for pardon, accompanied with sorrow for past transgression. It is far more than sorrow or doing penance, for both of these may leave the real man unchanged. To truly repent is to forsake and to change one's mind. "Kingdom of Heaven." This special phrase occurs only in Matthew. "Kingdom of God" is used by Mark, Luke and John, which is a synonymous term. Various definitions of the phrase have been given, but essentially it means that condition of things where God is ruling. "When applied to the individual it denotes that state of heart in which God's will is recognized as the supreme authority. When applied to the community it indicates the advent of the Messiah as the supreme Lord." "At hand." In the person of the Messiah. At this time John could not have been aware that Jesus was the Messiah, nor of the character of His kingdom. Compare John 1: 30-34.

3. "Esaias." The Greek form of Isaiah. The reference is to 40: 3. The quotation, as is common in the New Testament, is from the Septuagint or Greek version of the Old Testament. "Voices." Possibly emphasized to show that the important thing was the message rather than the messenger. "Prepare ye the way." It was customary for a messenger to go before a monarch and see that the inhabitants prepared the roads for the coming sovereign.

4. "Camel's hair." A coarse, rough fabric, made from the shaggy hair of the animal. It was the same as sackcloth. "Meat." Better "food." "Locusts." These insects resemble the fourteen-year locusts of our country—they are about three inches long. They are said to make a not unpalatable food, and are still used. They are boiled, roasted or dried in the sun and eaten dry. Wild honey was common; it was mixed with the dry dust of the locusts. What is meant is that John ate the diet of the poorest classes.

5. They were attracted by curiosity, by interest, by his earnestness, by his teaching, which gave them

something which they did not get from their usual teachers, the Scribes and Pharisees.

6. "Baptized." Libraries have been written about this word and the rite. There has been, and still is, much misconception about both. The essential points are clear: (1) John did not introduce it; it was a well-known thing in those days; (2) it was a public acknowledgment of renunciation on the one hand and acceptance on the other—it meant that the old was left and the new entered upon. John the Baptist and the apostles would doubtless have been amazed if they could have been told what would be read into the rite after their times. "Confessing their sins." This was an essential part of the rite—the acknowledging the old errors, before placing themselves on the side of the new truth.

7. "Pharisees and Sadducees." It was not strange to see ordinary people, but these representatives of formalism and worldliness could not have been expected. It shows that under the formalism and worldliness and apparent infidelity there is always a longing for something better—for the truth. Some think these came from curiosity only. John was an uncompromising reformer.

8. It is not enough to claim to be righteous; righteousness must show itself in the daily life—Gal. 5: 19-24.

9. "Think not to say within yourselves." Do not fancy that because of your high descent that true repentance and righteous living are unnecessary, God is able to bring into His kingdom those who have no family record or high descent to boast of.

10. The cutting down of the unfaithful nation has not been begun, but the axe is all ready for the cutting. "Every tree." A fruit tree which ceases to bear fruit will be cut down for firewood. So John says the man who does not bear fruit will be destroyed. It may not come at once—time may be given for repentance—but the time must come when perseverance in staying away from God will result in separation.

11. "Indeed baptize you in water." American Revised Version. The Greek preposition is "in," not "with." The whole point of the verse is the contrast between the outward and the inward, between the water and the spirit. John practiced the outward rite unto "repentance." "I call to repentance, He remits sin; I preach the kingdom of heaven, He bestows it; I baptize with water, He baptizes with the spirit." "Fire. The symbol all through the Bible of cleansing, of purification.

12. "Whose fan." The fan was a broad, light, wooden shovel with which the grain was thrown up into the air so the wind might blow away the chaff.

PRACTICAL THOUGHTS.

1. "Except a man be born again, he cannot see the kingdom of God."

2. "Repentance toward God and faith in our Lord Jesus Christ."

3. "The kingdom of God is righteousness, and peace, and joy in the Holy Spirit."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Avenue, Washington, D.C.]

TOPIC FOR FIRST MONTH TENTH.

WHAT ARE SOME TESTS OF REPENTANCE ?

Luke 3: 8-14; Ps. 51: 1-17.

Second-day, 1st mo. 4.—A definition. 2 Cor. 7: 9, 10.

Third-day, 1st mo. 5.—A duty. Job 11: 14-17.

Fourth-day, 1st mo. 6.—An example. Luke 15: 11-24.

Fifth-day, 1st mo. 7.—An encouragement. Deut. 30: 1-5.

Sixth-day, 1st mo. 8.—An illustration. Luke 22: 61, 62.

Seventh-day, 1st mo. 9.—The impenitent. Luke 13: 1-5.

"Repentance is a true returning unto God, whereby men, forsaking utterly their idolatry and wickedness, do with a lively faith embrace, love and worship the true, living God only, and give themselves to all manner of good works which by God's word they know to be acceptable unto Him. Now there be four parts of repentance—contrition, confession, faith, amendment of life."

This extract from an old English Homily sets up standards along lines by which we may test our repentance. As it begins, so it goes forward, not merely in a contrition and the primary forsaking of sin, but in a growing love to God, continually manifesting itself in an amendment of life.

The first thesis of the famous ninety that Luther nailed to the door of the church at Wittenberg declared that "When our Lord and Master, Jesus Christ, says 'Repent,' He means that the whole life of believers should be a constant and perpetual repentance." It is not enough to say of a past that has been full of rebellion and selfishness that we are sorry; the after life must unceasingly "bring forth fruits worthy of repentance."

The importance of conversion as a definite act of turning from sin and choosing God's will and service must not be forgotten. But the interest of the Church cannot end with the bringing in of the sinful and the promise of a renewed life. The growth of the Christian is as essential to his well being as is his first act of faith; for if he does not go forward he will soon need to be doing again "the first works."

The very blackness of our own past sins and the awfulness of the estrangement that they wrought in us toward God are more truly appreciated in the increasing understanding of His love and mercy and pureness than in the elementary experiences of conversion. Such understanding will work in us a more positive turning away from the evils and snares that beset and a more earnest devotion to the service to which we are called; and there are marks of repentance that we need ever to bear about that there may be no confusing of our present life with the old order.

Repentance is so much more than a single act that it is the utmost folly to propose deferring it till the close of a misspent life. "Is repentance better than sin? Why then will you sin? Is sin better than repentance? Why then do you purpose to repent?"

The opportunity may at length be wanting; and even if we really believe in the abundance of God's grace, is not the unreason of delay like neglecting a little fire because an abundance of water is near? If the flame does not destroy, it will damage; and though Christ can procure forgiveness, He can never restore lost opportunities.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 718 Arch Street, Philadelphia, Pa.]

A PLEA FOR ALASKA MISSION WORK.

BY CHRISTINE PATON PENNINGTON.

To students of American history it is a familiar story that in 1867, through the negotiations of William H. Seward, the Secretary of State, a treaty was made with Russia whereby for seven million, two hundred thousand dollars, Alaska, with its area of five hundred and eighty thousand square miles, and its population of nearly thirty thousand souls, became a part of our own country.

For many years previous to that time traders from both Russia and America had made use of the exhaustless supply of furs which they found along the coast regions.

Two years before the purchase an expedition penetrated the interior of Alaska for the purpose of establishing telegraphic communication between the United States and Asia. It was discovered at that time that Alaska was not a frozen, dreary mass of ice and snow as had hitherto been supposed, but that, in many parts, it was a land rich in almost every kind of valuable ore, that its streams abounded in many kinds of fish, and later research has proven that much of the soil can be cultivated and used for the production of the hardier grains and fruits.

These discoveries, added to the already known fur products, has led to a great influx of miners and settlers, until at the present time the population exceeds three hundred thousand. Towns and cities have sprung up, and railroads have been built. Through its productions Alaska has already paid for itself many times over.

But do we forget that riches, in silver and gold, and the wealth of forests and streams were not all that came to us with that memorable treaty of 1867? Do we forget that by the same treaty thirty thousand souls also became one with us under the folds of the Stars and Stripes? And through all these years since then, have we been asking ourselves the question: "Am I my brother's keeper?" thinking thus to free ourselves from the burden of responsibility?

Or has Christ's command: "Go ye, therefore, and teach all nations," been carried out, and have we held before these ignorant, superstitious people another banner which unfurls to them the glory of God and the "peace which passeth all understanding"—the banner of our Lord Jesus Christ?

To the men of science in their researches; to most of the thousands of stern-faced, money-seeking min-

ers, and to even our United States Government, these original inhabitants, the Indians of this far northern region, meant little more than a passing thought. The latter has come forward with tardy assistance, and Government schools have been established in many parts of Alaska. But to the Christian people of our land much of the credit is due for the effort to educate and evangelize these dark-skinned brothers of the North.

From nearly every branch of the Christian Church brave-hearted, self-sacrificing men and women have given up their homes and friends and dedicated their lives to this service, trusting themselves to the infinite love and unfailing promises of Christ. Of these consecrated men and women the workers who have gone forth from Friends stand among the foremost in the history of the mission work in Alaska.

It will be impossible to give more than a brief record of a few of the many wonderful instances showing forth the working of God's will in the hands of devoted, prayer-sent messengers.

The first missionary was William Duncan, who labored among the savage tribes at Metlakatla as early as 1857. The story of his struggles and difficulties would rival that of Paul, but the strength and sustaining power of God were with him no less than with Paul, and wonderful was the victory over the sin and degradation in those savage hearts. Grand indeed would have been the results had the Alaskans been left in the hands of such men as William Duncan; but other influences were brought into their lives, which hindered rather than promoted a Christ-like spirit.

The work of the Friends at Douglas Island was commenced in 1887 by Elwood W. Weesner, of Kansas, and William F. Bangham, of Wilmington, Ohio, and following these might be given a long list of those who have given of the best of their lives to this cause. Among these are Silas and Anna Moon, Chas. and May Replogle, Jennie Lawrence and Chas. H. Edwards.

Chas. Edwards exemplified the words of the Master: "Greater love hath no man than this, that a man lay down his life for his friends," when he became a martyr to the cause of Christ while attempting to prevent the sale of liquor to the Indians; for, be it said to our shame, the curse of America reached the Alaskans before the message of blessing and salvation, and the missionaries have found that here as elsewhere the fight is made a thousand times the harder because of the sale and use of intoxicating liquor.

But these simple-hearted Indians could teach Christian America a profitable lesson, for with them Christ in the life means liquor out of the life. It is unquestionable to their direct, childlike Christianity, for Christ is of God and liquor is of sin—or mammon—and the "new way" teaches them: "Ye cannot serve God and mammon."

The missionaries find the Alaskans quick to learn and ready to work and very eager for the new life. One aged Indian walked at three different times a

distance of a thousand miles to beg of Chas. Replogle that missionaries and teachers be sent to his people in the far North. And three times must the sorrowful refusal be given: "No money and no one to send."

"The harvest truly is plenteous, but the laborers are few," and the cry rings in the ears of every Christian man and woman: "Is it nothing to you?"

Surely we can at least obey this command, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest," and then hold ourselves in readiness to do whatever He wants us to do.

The Indians living on the Aleutian Islands have been aptly called, "The Hollanders of Alaska," for they seem almost like a race apart. In appearance they resemble the Japanese, and their homes are bright, clean and wholesome in every way. The women love to have bright pictures on the walls and bouquets at the windows, and even study with great interest the fashion plates which come to them.

The Aleuts are surrounded by the most sublime scenery in their island homes, and something of the grandeur of their surroundings seems to have become a part of their nature. Give such a race of people the Christ-life and our best education and what might we not expect of them! The history of some of our greatest nations has been carved from much less promising material.

Through the mission work churches have been organized and Christian Endeavor Societies formed, and in many cases the missionaries can already see the fruits of their labors in the devoted lives of the native teachers and workers.

The little children are proving to be of the greatest help in spreading the gospel among the fathers and mothers, and their loving efforts are very precious to the hearts of their teachers.

Hundreds of miles from Douglas Island a mission has been established at Kotzebue and is now in charge of Dana Thomas. He writes of how richly God is blessing the work there, touching and changing the hearts of many. He marvels at the tender consciences and gentle ways of these hardy settlers of that region of ice and snow, and he sends such earnest plea to us for means to carry on this work "in this Northland corner of God's vineyard."

The establishment of the Government schools and the glorious mission work are doing much to rescue this people from heathenism, and even savagery; but, oh! so great is the need, so pitiful the cry for help! And again the question rings in our ears: "Is it nothing to you, oh, ye Christians?"

Between God and our own hearts must the question be decided of what it is to us and what will be our part in this work for Him.

Traverse City, Mich.

We become heavenly-minded by living to make others happy. If it is the aim and work of your life to be a blessing to others, you are living already the heavenly life.—E. H. Sears.

CHRISTMAS HYMN.

Joy to the world! when Messiah appearing,
 Light of the nations, to bless them and save,
 Shone through the darkness with radiance cheering,
 To rescue mankind from the power of the grave.

Hark! what angelic voices are singing
 The anthems that rose at creation, again,
 "Glory to God and Immanuel, bringing
 Peace to the earth and good-will to men!"

Not as a monarch in triumph and splendor,
 Not as a conqueror crowned by his train,
 Came the Anointed Redeemer to render
 A ransom for those who had else lived in vain.

How the heart swells as we muse on the story
 Of His high mission by Galilee's sea,
 Or, on Mount Tabor behold Him in glory,
 Proclaimed the loved Son of the Godhead to be.

What shall we render in turn for the blessing?
 How thank our God for the gift of His Son,
 Giver of all on earth worth possessing,
 Him, by whose death life eternal is won.

What from His love our souls can then sever?
 Trial or fear, sorrow, peril or sword?
 Yet a short conflict and then shall we ever
 Be with our risen—our glorified Lord.

Cradled among the poor and the lowly,
 Laid in a manger with beasts of the fold,
 See how the Magi in reverence holy,
 Offer our Saviour their incense and gold.

Made in the likeness of weak human nature,
 Tempted, yet sinless, for sinners He prayed,
 Healed the diseases of man; His poor creature,
 And wept o'er a world into error betrayed.

On the cold ground in Gethsemane lying,
 See His warm life-drops in agony fall,
 Hear His last cry, wounded, bleeding and dying,
 "Father! forgive them! have mercy on all!"

Vainly we offer our gold and our treasure,
 Vainly with jewels salvation would buy,
 In the pure heart Jehovah takes pleasure
 And answers in pity each penitent cry.

Blest be the day when Jesus descending
 From heaven to earth, dwelt with lost fallen men,
 Opening a way to His kingdom unending
 Of light, love and joy in heaven, again!

Praise ye our God! let all His creation
 Join in the loud and rapturous song,
 "Honor and power—endless praise and salvation
 To Christ our loved Lord and Redeemer belong!"

BY THE LATE JOHN COLLINS.

Correspondence.

The small city of Oakland, Ore., shipped 11,000 turkeys toward supplying the demand of Thanksgiving festivities. The "exquisite torture" to which these birds were subjected in order to meet the market requirements was enough to shock the sensibilities and arouse the conscience of a much less enlightened and civilized people. The bird is "stuck," or bled in the mouth, handed over to the picker, who hangs it by its feet and at once proceeds to pick it; it seems not to heed the "sticking" nor the slow process of bleeding, but as each handful of feathers is jerked out of its body it utters the most piteous shrieks. In pulling the wing feathers, not infrequently a wing is disjoined, when its frantic struggles may be imagined, but not its plaintive, piteous shrieks of pain. Surely neither custom, nor the arbitrary market requirements, can justify such torture. A civilized country should find a remedy. Humane societies should interfere, consumers refuse to buy turkeys that have been subjected to the "sticking process." Christians

everywhere cry out against such barbarities, and, what is more, "suit action to word," and forever live without turkey, if it can be procured only at the expense of such torture. Wholesome legal enactments, and enforcements, also, should be brought to bear to prevent the recurrence of such inhuman slaughter. The white veil that is also a market requirement is doubtless obtained at similar cost. How many Christian homes in our land celebrated the "harvest home" festival at the expense of such torture? How many celebrated the birth of the world's Redeemer at no less cost? Can He whose "tender mercies are over all His works" smile His approval of celebrations so out of harmony with the spirit of a gospel of love and pity?

It is not to be presumed that inhumanities are confined to Oregon, nor yet to the Pacific Coast; hence this word of warning. "A word to the wise is sufficient."

LOUISE P. ROUND.

Nat. Organizer and State Supt. Dept. Mercy, W. C. T. U.

WORLD'S SUNDAY SCHOOL CONVENTION, JERUSALEM.

In looking over the list of delegates whose names have already been entered for the World's Sunday School Convention, to be held in Jerusalem April 18th, 19th and 20th, 1904, I was surprised and disappointed not to find the names of more Friends, and I wondered if the attention of Friends generally had been sufficiently called to the matter. While the convention itself, composed of ministers, missionaries, Sunday School workers and Christians, from all parts of the world, convening in the Holy City at Easter time, seems to me an almost irresistible attraction to Christian people who may command time and means for such a trip, there are other privileges to be enjoyed by the American delegation that will add much to their pleasure and profit. In brief, the itinerary includes the following: Funchal (Madeira), Gibraltar, Algiers, Valetta (Malta), Athens, Constantinople, Smyrna, Palestine, Alexandria, Cairo, Naples, Rome and Villefranche.

I am just in receipt of a letter from E. K. Warren, chairman of the Convention Committee, stating that 560 ministers and lay workers have already been listed for the trip, but there is room for about 300 more. These, he states, can be easily secured by admitting outside tourists, but it is earnestly desired that the privilege should be enjoyed by Christian people who will make the opportunity count for the kingdom. Possibly there are ministers, or other workers, whose friends would club together and send them or bear part of the expense, to their mutual enrichment.

Information may be obtained by addressing E. K. Warren, Three Oaks, Mich., or W. N. Hartshorn, 120 Bolyston Street, Boston.

MEAD A. KELSEY.

Pottersville, Mass.

BELVIDERE ACADEMY.

The Friends' School at Belvidere, N. C., established in the year 1833 by Eastern Quarterly Meeting of Friends, was first opened in Piney Woods Meeting House, Elihu Anthony, a young Friend of New York State, the teacher. He soon sickened with fever and died, and was buried in the Newby family burying ground, at Newbys Bridge, N. C. A two-story school building was completed in the summer of 1835, and the school was opened in the same Eighth month 30th, 1835, by Edward S. Gifford, a young Friend of Massachusetts. The school has been in continuous operation all these years in the same building under the care and management of Friends. It is now known as Belvidere Academy.

To meet the needs of the institution a new and commodious building has been erected on the same school grounds.

On Sixth-day afternoon of Eleventh month 20th a goodly number of Friends and others collected on the premises to witness the laying of the corner-stone. The teachers, Mary J. White, principal, and Adelaide E. White, assistant, brought out their seventy-four students in line around the southwest corner of the new building. The exercises were: First, a reading of selections from the Bible, by Mary J. White, principal. Prayers were voiced by two Friends. Second, a historical account of the school (gleaned from the Eastern Quarterly Meeting records), extending back sixty-eight years, was read by Josiah Nicholson, the present chairman and secretary of the committee in charge. Third, Charles Wesley's hymn, an ode to education of youth, was read. Fourth, these papers, together with a written list of the present teachers and of all those who had preceded them, and the names of the present student body

of seventy-four, were deposited in the corner-stone by Rufus White, one of the earliest students of the institution, and now treasurer of the School Board, and then he, with trowel in hand, applied mortar to the base of the stone, and, it being placed in position, was by him declared laid.

The weather was cold and crisp in the open air, and the company was invited to repair to the new school room, which had been warmed and seated for the occasion.

John H. Small, member of Congress from the First Congressional District of North Carolina, was present by invitation, and delivered a very interesting and instructive address, culling here and there from the written and unwritten history of the Society of Friends in North Carolina from the date of William Edmundson's first visit to the colony, and that of George Fox two years later, enforcing the historical truth that the Friends were foremost in promulgating religious and moral truths in the State and of securing in the State Constitution that clause granting liberty of conscience to all the people. He portrayed the necessity for earnest efforts for the promotion of the cause of education, highly commending the advanced position occupied by Friends here and elsewhere in the line of education and moral reform, etc., etc.

As the shades of evening approached the company was dismissed with the general feeling of having had an elevating and enjoyable time.

I. N.

Things of Interest Among Ourselves.

The meeting houses at Monkton and Starksboro, Vt., have been closed on account of small-pox.

Amos Stuart's son, who was referred to in his letter two weeks ago, was named Harper, instead of "Parker."

J. Perry Hadley is laboring in Stella Quarterly Meeting, Okla., as the way opens, and finds the condition of the meetings quite good.

George Bower, of Hopewell Meeting, Kansas, preached at Antioch First-day, the 20th instant, at the morning and evening services.

Morton Brattain has just closed a successful series of meetings at Lick Creek, Paoli, Ind., and is now conducting a series at Beech Grove.

S. Edgar Nicholson has been appointed superintendent of the Pennsylvania Anti-Saloon League. His headquarters will be at Harrisburg, Pa.

Isaiah Jay has been laboring in a series of meetings for the past two weeks at Old Back Creek, a place near Fairmount, Indiana. The results are encouraging.

John T. Stout, of Paoli, Ind., is one of the four commissioners appointed by the Governor of Indiana to select a site and build an industrial home for girls, a work in which he is much interested.

We wonder if any Friends meeting in America raises more money in proportion to its membership than Brooklyn does. This meeting raised last year for religious purposes the sum of \$3,240.31.

Martilla Cox, of Coloma, Ind., labored in thirty-five sessions of meetings at Prairie Centre, Kan., beginning the 19th ultimo. She attended Hesper Quarterly Meeting at Lawrence, Kan., the 11th to 13th instant, and had good service.

New Providence Academy, Iowa, has the largest enrollment this year of any in its history. The New Providence Meeting affords a large, interesting and inviting field, being composed of a thoughtful membership of old and young.

John J. Copeland, who has been superintendent of the public schools of Paoli, Ind., for some years past, resigned at the close of last school year and has entered mercantile business in that place. He is the efficient superintendent of Friends' Bible School and an active worker in the Young People's Society.

James P. Price, who has been located in the meeting at Salem, Ore., since Fourth month, writes as follows: "The increase both in attendance and spiritual life has been marked. The first of the month Amos Kenworthy came to us and held fifteen meetings, and there were over fifty souls blessed, some converted, some renewed and others sanctified, and meeting generally built up, for which we give God the glory. Salem is on the Southern Pacific Railroad. Any Friends coming by would receive a warm welcome."

The Friends Meeting House at Westfield, Ind., which has been undergoing repairs for the last several months, was rededicated on First-day, the 20th instant. The sermon was preached by Lewis E. Stout, of Plainfield, Ind., and Thomas C. Brown, yearly meeting superintendent, and Sylvester Newlin, the local minister, took part in the services. The audience was large, the services interesting, while the best of feeling prevailed. The total cost of the repairs, with some other work in contemplation, is about \$2,600. To complete the payment of this amount the sum of \$666 was raised by voluntary contributions from those present, thus placing the meeting out of debt.

South Eighth Street Monthly Meeting was held at Richmond, Ind., Twelfth month 17th. President L. L. Hobbs, of Guilford College, was present. The annual reports were made. The reports of the monthly meeting treasurer, trustees and Finance Committee showed that during the year \$6,486.82 has been raised and paid out; of this amount \$1,210 was for Earlham College, and \$2,159.97 was applied on the new addition to the church building; the balance was applied to general church expenses, foreign missions, Bible School, Christian Endeavor and temperance. The first year of the open church work was presented and the report met the hearty approval of the meeting. From the first day of last Twelfth month to the present the committee has kept the meeting house open daily. In addition to a well-supplied reading room, and a gymnasium in which physical culture is given by competent instructors, lunch is furnished at reasonable prices to those who want it. There is also given once a week a lecture or some other form of entertainment, in which the stereopticon is freely used. The list of lecturers and the subjects of their lectures as presented in the report was a very interesting one. The personal attendance during the year has been about 15,000, not including any of the Sabbath or mid-week services; 6,259 lunches have been served, and the reading room has been used about 4,000 times. The pastor's report showed the number of accessions to the membership to be 48 during the year, members being received each month except one, while the losses have been only 6—3 by death and 3 by certificate. The membership is now the largest in the history of the meeting, being 494. The pastoral work committee, composed of twenty-eight members, is divided into five groups, and each group is assigned to a certain part of the territory belonging to the meeting; they look after four definite lines of work: (1) Spiritual work, (2) Bible School, (3) charity and benevolence, (4) social work. The Ladies' Auxiliary has had a year of earnest and prosperous work. The meeting has purchased a comfortable home, and the pastor, Ellwood O. Ellis, and his family have moved into it. It is located in the same square with the meeting house. The meeting was felt to be one blessed of the Lord, and the members enter on the work for the coming year with renewed faith.

MARRIED.

ALLEN—BENSON.—At Friends' Meeting House, Providence, R. I., Sixth-day, Twelfth month 11th, 1903, Charles Jackson Allen, son of Samuel L. and Sarah H. Allen, of Moorestown, N. J., and Henrietta Griswold Benson, daughter of Charles and Hannah S. Benson, of Providence, R. I.

AVERY—RUSH.—At the home of the bride's brother, Micajah Binford, near Wichita, Kan., Eleventh month 25th, 1903, Irving L. Avery to Lucy M. Rush.

DIED.

BALES.—At Wichita, Kan., Eleventh month 22d, 1903, Frances Ruth Bales, daughter of Carter and Tamar Bales, in her 15th year. Since early childhood her sweet, cheery voice was often heard in prayer in the family devotions. As a member of the University Intermediate Junior, her influence upon her associates was that of one beyond her years.

HOWELL.—At Salem, O., Twelfth month 5th, 1903, Harriet S., daughter of Samuel C. and Deborah Steere Howell, aged 23 years. As the end drew near she repeated the text, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

WHITE.—At Indianola, Ia., Tenth month 10th, 1903, Fannie Frazier White, wife of Peter White, in her 82d year. She was a member of Friends, and lived a devoted Christian life.

WHITE.—At Indianola, Ia., Twelfth month 1st, 1903, Peter White, in his 83d year. He has been a member with Friends for some years.

"CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST."

The approaching six months of study in our Sabbath Schools of the Synoptic Gospels so soon after the ground has been gone over, raises the question as to the possibilities of new points of view. Selected portions will be studied, necessarily somewhat detached and fragmentary. Is it possible to retain the advantages of the uniform series and add those of a more continuous study?

The book issued in 1900 under the above title, prepared by Professors Burton and Matthews, of Chicago University, though designed and well-fitted to furnish by itself a course of study in the four gospels, seems to me to be excellently adapted for use in the hands of the teachers and more advanced students in our Bible Schools, to the end of synthesizing and giving continuity to the work as provided by the International Committee. It follows the chronology of Stevens and Burton's "Harmony of the Gospels," but by the use of an index the place where any verse is considered can be instantly found.

Each chapter, (1) valuable and illuminating notes on the Scripture portion considered; (2) questions and suggestions for study; (3) constructive work, (suggestions for the preparation of a life of Christ by each student); and (4) supplementary topics with references for more extended study.

The work contains nearly 300 pages, is well gotten up with helpful illustrations, and is withal of a very modest price. From experience with helps somewhat similar in scope and purpose, I am sure that the use of such an aid in connection with the international assignments is feasible and will afford a juster view of the life of our Lord as a whole than is likely to be secured without it. It compels the study of the gospels themselves, and the carrying out of its methods will afford acquisitions of permanent value.

LINDLEY D. CLARK.

Remember all that time has brought—
The starry hope on high,
The strength attained, the courage gained,
The love that cannot die.
Forget the bitter, brooding thought,
The word too harshly said;
The living blame; love hates to name
The frailties of the dead!
—Oliver Wendell Holmes.

No large growth in holiness was ever gained by one who did not take time to be often and long alone with God.—Austin Phelps.

GREGORY'S SEEDS

Famous for nearly half a century for their freshness, purity and reliability—the safest, surest seeds to sow. Ask anyone who has ever planted them. Sold under three warrants.

Send to-day for free catalogue.

J. J. H. GREGORY & SON,
Marblehead, Mass.

MY DAY'S A-COMING.

I know my saying's common,
But it's no less wrong for that
(It's like some other proverbs
That we rattle off so pat).
It's not a healthy doctrine,
For it brings too little cheer.
Don't say, "My day's a-comin'"—
Why, your day is always here!

None of the days is labeled,
They are every one for you;
Your day, if you'll but use it
For the best that you can do.
Your day—and the one who gave it
Every night your strength restores.
Don't say, "My day's a-comin'"—
For the one that's here is yours.

In God's last grand accounting
'Twill be asked of you and me
Just how we used our day store
In the place where mortals be.
Then, if you spent them waiting,
All the wasted days you'll rue.
Your day was never "coming"—
You'll find they were all for you.
—S. W. Gillilan, in "Los Angeles Herald."

You can help your fellow men; you must help them; but the only way you can help them is by being the noblest and the best man that it is possible for you to be.—Phillips Brooks.

FRIENDS' HISTORICAL SOCIETY.

President :

THOMAS HODGKIN, D.C.L., Litt.D.

OBJECT: To encourage historical study and to publish historical matter.

Subscribers of \$1.25 and upwards will receive a copy of "The Journal," as published, free, and any Supplements issued, at cost price. Rufus M. Jones will act as American Agent of the Society, and Friends who wish to become members are requested to send their subscriptions to him.

Address 718 ARCH STREET,
PHILADELPHIA

Acker has it—that old Fashioned Molasses Candy.

SEABOARD TOURIST TICKETS SOUTH.

The Seaboard Air Line Railway is the quickest and shortest route to all Florida and Southern winter resorts. For descriptive booklet, excursion rates and general information, address W. E. Conklyn, General Agent, 1411 Chestnut Street, Philadelphia, Pa.

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

O friend, it has been a strange year for you; sin in it, folly in it, neglect of duty and of God in it; but if the heart is crying, "I will not let thee go except thou bless me," if the interests of life are moral ones for you, if the one worth of being alive at all is daily self-conquest to the glory of God—then bid defiance to your sin and failure, in the name of Christ forget the things that are behind, there is a year worth living ahead of you.
—G. H. Morrison.

THE SOUTHERN RAILWAY

Announces the Date for the Inauguration of the World's Famous "Southern's Palm Limited" between New York, Philadelphia and St. Augustine.

The Southern Railway announces that for the coming season this train will be more excellent than it was last season, so that the tourist may feel sure that every patron of "The Southern's Palm Limited" will have a most delightful journey.

The route of this famous train will be between New York, Philadelphia and Washington over the Pennsylvania Railroad, between Washington and Jacksonville over the Southern Railway, and between Jacksonville and St. Augustine over the Florida East Coast Railway.

The initial trip of "The Southern's Palm Limited" will be with train leaving New York and Philadelphia, January 11th, 1904, and leaving St. Augustine, returning, January 14th, 1904.

This train, which is an exclusively Pullman train, carrying Club, Dining, Compartment, Drawing-room, Sleeping, Library and Observation cars, New York and Philadelphia to St. Augustine, also carries a Pullman Drawing-room Sleeping car, New York to Aiken and Augusta.

In addition to the above train the Southern Railway operates two other high-class trains daily between the East and Florida.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

Publisher's Department.

THE AMERICAN FRIEND is published weekly by the
American Friend Publishing Company,
718 Arch Street, Philadelphia.

RUFUS M. JONES, EDITOR.

The Directors of the Company are
JAMES WOOD, President.

DAVID SCULL, ALLEN JAY, JOHN B. GARRETT,
PETER W. RAIDABAUGH, ISAAC SHARPLESS,
RUFUS M. JONES.

Subscription Price.

Payable in advance.....\$1.50 per annum.
Single copies.....Five Cents each.

Checks, Money Orders and Postal Notes should
be drawn to the order of THE AMERICAN FRIEND.
Advertising rates will be sent on request.
Headley Bros., 14 Bishopsgate Street, Without,
London, Agents for Great Britain and Ireland.

Events and Comments.

The exports to the United States from
Panama in the fiscal year 1903 amounted
to \$193,342, of which \$56,767 was hides,
\$49,974 india rubber, \$27,805 cocobolo
nuts, \$16,598 ivory nuts, \$13,372 deer-
skins, and \$6,908 coffee.

The Crown Prince of China will come
to the United States next summer, and
will witness the annual Yale-Harvard
boat race under the escort of Wong Kai
Kah, a Yale graduate, who is Chinese
commissioner to the St. Louis Exposi-
tion.

John D. Rockefeller's Christmas gift
to the University of Chicago came this
year, as usual, in spite of some dismal
forebodings a few weeks ago among the
active directors of that institution. It
amounted to nearly \$2,000,000, raising
the total of the oil king's gifts to the
university to about \$13,500,000.

The news that Governor Taft has
reached an agreement with the friars for
the purchase of practically all the land
in the Philippines (403,000 out of 415,000
acres) seems to be received with gratifi-
cation. The price agreed upon is \$7,250,-
000, and the orders say that their origi-
nal asking price, \$12,000,000, was below
the real value.

The Australian States are just har-
vesting an enormous wheat crop—esti-
mated at 76,000,000 bushels, compared
with a previous high record of 48,000,000.
The larger part of the present yield will
be available for export. This will oper-
ate materially to improve the fortunes
of the commonwealth, which have been
dragging a little of recent years.

There must be progress in China, or
Wu-Ting-Fang, so lately Chinese minister
to this country, would not be appointed
vice-president of the new Chinese Depart-
ment of Commerce with particular charge
over the foreign commerce. He will be a
valuable man in that post. He is well ac-
quainted with United States ways, and
can further as well as protect Chinese in-
terests.

The departure of the Russian fleet in
the Mediterranean for Asiatic waters and
the summoning of the ablest of Japan-
ese statesmen for solemn conference in
Tokyo are ominous of a dangerous ten-
sion in the far East. Russia's reply to

Japan concerning the Manchurian and
Korean relations has not been such that
Japan could accept with "self-respect."
It is reported that British guns are
ready to back Japan.

The trial of the Jew-baiters at Kish-
neff resulted in the conviction of twenty-
five persons, who have been sentenced to
terms in penal servitude ranging from six
months to seven years, and penal servi-
tude in Russia is no luxury. It might
now be asked in St. Petersburg how
many Americans guilty of burning ne-
groes at the stake have been sent to
prison.

A special train loaded with turkeys
for Christmas was sent from St. Louis
to New York and covered the distance
in a little less than six days, breaking
the record for freight movement. The
train consisted of nineteen cars. The
turkeys had been carefully packed in
3,000 boxes, and a few hours after reach-
ing New York every one had been dis-
tributed to the retailers. The supply in
New York city was scarcely equal to the
demand, even with this large acquisition,
and twenty-five cents a pound was easily
obtained, making the Missouri contribu-
tion worth about \$100,000.

The opening of the second bridge
across the East River between New York
and Long Island, which was recently ce-
lebrated, is an event of moment. It is
not the miracle that the Brooklyn Bridge
appeared to be a score of years ago, but
rather a large achievement of the age of
steel in which we now live. But the new
bridge has dignity as a piece of engineer-
ing, and in its reach is most impressive.
The total length of the carriage-way, in-
cluding the approaches, is nearly a mile
and a half; and within its generous
width of 115 feet are two elevated
tracks, four surface tracks, two road-
ways, two promenades and two bicycle
paths. All this at a total cost to the
great city of nearly \$20,000,000.

The Agricultural Department has be-
gun its annual distribution of field and
garden seeds. More than a thousand
tons of seed, put up in 45,000,000 pack-
ages, will be distributed at a cost to the
government of \$270,000. Each member
of Congress is allowed 12,500 packages of
garden seeds in five varieties. In addi-
tion to this the department has an allow-
ance of 700,000 packages, which it sends
to its correspondents throughout the
country and to State experiment sta-
tions, grange associations and weather
bureaus. The distribution of seeds this
year exceeds that of any other previous
year.

The missionary optimist finds en-
couragement in recent reports of the
Student Volunteer movement with re-
gard to the contributions to missions by
the institutions of higher learning in the
United States and Canada for the aca-
demic year 1902-03. They show an in-
crease of fifty per cent. in gifts over the
preceding year. Of the 1,437 institutions,
294 answered the call, contributing \$62,-
549.97, a little more than half of which
was for foreign missions. Fifty-two of
these gave \$300 or over, several of the
colleges and seminaries supporting their
own missionary. The Southern Baptist
Seminary, Louisville, made a record
among seminaries by its \$1,450, a sacri-
fice offering to help send three of its

alumni to the foreign field. Knox Col-
lege, Toronto, gave the maximum
amount, \$5,540, but only \$225 of this was
from the students, while Yale's \$1,792
came entirely from the student body.

That the Y. M. C. A. is a growing in-
stitution is shown by the statistics of the
past year's development. Among the
notable activities has been that of the
Street Railway Association. In Brook-
lyn the street railway company itself has
provided buildings costing \$30,000, while
those centering at Jersey City are plan-
ning to invest thousands of dollars in a
similar plant. Noon and midnight Bible
classes are conducted in over one hun-
dred cities and railway division points.
In Cleveland at least fifteen hundred dif-
ferent men attend them, 85 per cent. of
whom are non-Christian, or only nomi-
nally so. An industrial association, with
educational classes for foreigners, has
been opened at Proctor, Vt., and similar
associations are at work among miners
in Mexico, cotton mill hands in the
South and working boys everywhere.
The Railroad Associations have built
forty-three buildings during the past two
years, with dormitories and restaurants
open night and day. The international
work of the association has been recently
approved by the Czar, who sanctioned
the opening of buildings throughout his
realm; and the native inhabitants of
Shanghai, China, and Seoul, Korea, have
secured money for new buildings in these
cities.

WHAT WE STAND FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the Church whose triumph speeds
The prayer, "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth against superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the new earth now appearing,
For the heaven above us clearing
And the song of victory.

—"Christian Evangelist."

"What does it signify whether I go to
the bottom or not, so long as I didn't
skulk?—or, rather," and here the old
man took off his hat and looked up, "so
long as the Great Captain has his way,
and things is done to his mind?"—
George Macdonald.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation
The celebrated and effectual English Cure without
internal medicine. Proprietors, W. EDWARDS & SON,
Queen Victoria St., London, England. Wholesale of
E. Fougere & Co., 80 North William Street, N. Y.

Interesting Books for Friends

Roots of Christian Teaching

AS FOUND IN THE OLD TESTAMENT

By GEORGE AARON BARTON, A.M., PH.D., author of
"A Sketch of Semitic Origins," etc.

"It contains fifty-eight chapters stating briefly the Old Testament situation, character or idea, and showing what Christian truth it illustrates. The book begins with a few chapters on God, His Unity and Nature; a few more about Christ, the Holy Spirit, Man's Sins and Redemption; and then follows the body of the book covered by the characters of the Old Testament. So clearly and concisely is the book written that it contains much more than would seem to be possible in its number of pages. Its lessons are not forced, but stand, as its title suggests, rooted in the text."—*The Biblical World*, Chicago.

"The tone of the book will prove exceedingly helpful."—*The Friend*, London.

"To the majority of young Christians, Dr. Barton brings timely and valuable aid."—*The Christian Work and Evangelist*, New York.

"The Old Testament loses none of its spiritual significance and force when treated in this manner."—*The Church Standard*, Philadelphia.

"The book is stimulating and helpful."—*Epsworth Herald*.

12mo. 275 pages. Cloth, Gilt Top, Uncut Edges. Price, \$1.25 postpaid.

Practical Christianity

By RUFUS M. JONES, Litt.D.

This is a selection of short, practical articles on important religious subjects. It deals with questions which every thinking man must meet in a practical way, and it contains a positive message for the times. In these fifty-three essays many of the most important phases of the spiritual life receive consideration, and the notes of hope, and victory, and faith in the overcoming life, are everywhere manifest. The book also contains a suggestive chapter on "The Message of Quakerism."

12mo. 208 pages. Oxford laid paper. Bound in silk cloth, gilt top. Price, 1.00 post-paid.

Quaker Poems

A collection of verses relating to the Society of Friends, gathered from all sources and edited with Introduction and Notes,

By CHARLES FRANCIS JENKINS.

About sixty poems on a great variety of subjects, from about fifty authors illustrative of the principles of the Society.

Nearly 300 pages, 12mo, well printed on good paper, with forty illustrations made expressly for this work. Neatly bound in cloth, gold side-ettering and design. Price, \$1.50 post-paid.

THE "INTERNATIONAL" BIBLES

"INTERNATIONAL" Bibles have become the standard for Bible making. They represent the highest grade in best bindings, best paper, best printing, clearest type, and most convenient sizes. These are the lines in which perfection is found. You can to-day buy a better-made and more useful Bible, with more choice of styles, for half the money your father had to pay for as good a book, if you get the "INTERNATIONAL." Nearly 500 styles of Bibles and Testaments.

India Paper Reference Bibles

The thinnest large-and-clear-type Bibles made. With and without Helps. Serviceable, handsome and convenient.

Interleaved India Paper Bibles

With blank ruled leaf facing each printed leaf—for notes in ink. Large-and-clear type edition. Handsomely bound in flexible leather-lined seal, divinity circuit.

Fine Art Bibles

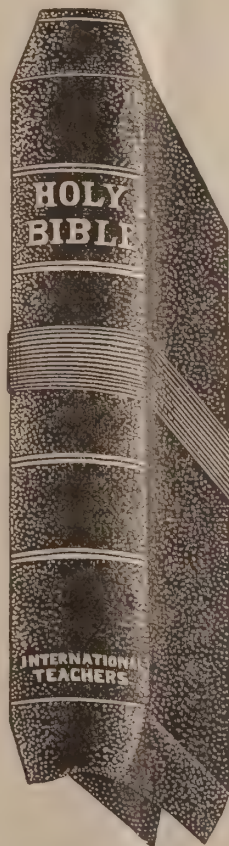
Printed on fine paper. Profusely illustrated with fine half-tone reproductions of great masters. Large and clear type. With and without Helps.

Sunday-School Scholars' Bible

Beautifully illustrated and elegantly bound, convenient in size. With Maps and Special Helps. An attractive Bible for young people.

Red Letter Testament

With words of Jesus printed in red; on extra thin Bible paper. Flexible bindings. Convenient in size.



Christian Workers' Testament

Indexed and marked on all subjects connected with the theme of salvation, to enable any person to turn rapidly to verses on these subjects, and give Bible readings at a moment's notice. All Bible workers want it.

SPECIAL BIBLES FOR TEACHERS AND WORKERS

Revised Bibles

Divided into verses. With references. With Helps and without Helps. Very convenient for responsive reading.

Teachers' Bibles

In Ruby, Emerald, Minion, Bourgeois, Long Primer and Pica types. Divinity circuit (with overlapping edges). Newest copyright Helps, Maps and Combination Concordancé, prepared by eminent English and American scholars.

Self-Pronouncing Feature. The "International" Bibles have all difficult names divided into syllables and accented, making pronunciation easy.

The Largest and Most Complete Lines of Bibles and Testaments to select from. We also are the publishers of a large and varied line of Juvenile and Holiday Books. Send for catalogue of Bibles and books, showing styles and prices.

The John C. Winston Co., PUBLISHERS AND MANUFACTURERS 718-724 Arch St., Phila.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and much had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets, and contain the active medicinal principle of sulphur in a highly-concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

My God, I thank Thee who has made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right!

—A. A. Procter.

AUTUMN IN THE GARDEN.

When the frosty kiss of autumn in the dark

Makes its mark
On the flowers, and the misty morning grieves

Over fallen leaves,
Then my olden garden, where the golden soil

Through the toil
Of a hundred years is mellow, rich, and deep,

Whispers in its sleep.

'Mid the crumpled beds of marigold and phlox,

Where the box
Borders with its glossy green the ancient walks,

There's a voice that talks
Of the human hopes that bloomed and withered here,

Year by year,—
Dreams of joy, that brightened all the laboring hours,

Fading as the flowers.

Yet the whispered story does not deepen grief:

But relief
For the loneliness of sorrow seems to flow
From the Long-ago,

When I think of other lives that learned,
like mine,

To resign,
And remember that the sadness of the Fall

Comes alike to all.

What regrets, what longings for the lost
were theirs!

And what prayers
For the silent strength that nerves us to endure

Things we cannot cure!
Pacing up and down the garden where they paced,

I have traced
All their well-worn paths of patience, till I find

Comfort in my mind.

Faint and far away their ancient griefs
appear:

Yet how near
Is the tender voice, the care-worn, kindly face,

Of the human race!
Let us walk together in the garden, dearest Heart,—

Not apart!
They who know the sorrows other lives have known

Never walk alone.

—Henry van Dyke, in "The Outlook."

THE TRAIN TO TRUNDLEBED.

Every night when the sun goes down,
The train pulls out for Trundlebed town,
For Trundlebed town, that is far away,
A land that is summer the whole year through,

The grass ever green, the sky ever blue,
And every night, when the stars look down,

The train pulls out for Trundlebed town.
Choo!—Choo!—Choo!—

"Hushaby," the bell is ringing;

Choo!—Choo!—Choo!—

"Hushaby," the steam is singing;

Singing, ringing, ringing, singing,

Choo!—Choo!—Choo!—

—John N. Hilliard, in "Four-Track News."

FORGET YOU EVER HAD IT.

Catarrh, the Most Odious of All Diseases,
Stamped Out, Root and Branch.

Catarrh is the most foul and offensive disease that afflicts the human race. Any one with social ambitions had better renounce them if he has a bad case of catarrh, for his presence, if tolerated at all, will be endured under protest. The foul and sickening breath, the watery eyes, and hawking and spitting and fetid discharge at the nose make the unfortunate sufferer the most avoided of human beings.

Stuart's Catarrh Tablets are the hope and relief of catarrh victims all over the world. They go direct to the root of the disease, and thoroughly eradicate it from the human system. They cleanse and purify the blood of all catarrhal poisons, and under their influence all impurities are carried off. The blood becomes pure, the eye brightens, the head is cleared, the breath becomes sweet, the lost sense of smell is restored, the discharges cease, and the sufferer again feels that he has something to live for. He is again a man among men, and can meet his fellow-beings with satisfaction and pleasure.

The following letter from a St. Louis lawyer is only one of thousands received, praising the merits and curative powers of Stuart's Catarrh Tablets. Read what he says:

"I suffered from catarrh for fifteen years. It would be worse at certain seasons than others, but never failed to annoy me, and cause me more or less misery during that period. About a year ago I got so bad that I thought of abandoning my practice. I was a nuisance to myself and all who came near me. My condition was very humiliating, and especially so in the court room. I had tried, I thought, every known remedy; all kinds of balms, ointments, inhalers, sprays, etc., till I thought I had completed the list. I was finally told of Stuart's Catarrh Tablets by a friend who took pity on me, and, as a drowning man will catch at a straw, I got some, and began taking them. I began to improve from the first day, and I kept up the good work you may rest assured. In six weeks I was as free from catarrh as the day I was born, but to make assurance doubly sure, I continued the treatment for six weeks longer.

"I have had no trace of catarrh in my system since. I am entirely free from the odious disease and feel like a new man. I write this letter unsolicited for the benefit of fellow-sufferers, and you may give it as widespread publicity as you wish."

Stuart's Catarrh Tablets are for sale by all druggists at 50 cents a box.

"How savagely that cow looks at me," said the typewriter boarder from the city. "I reckon as heow it be on account uv that air red waist yew've got on, miss," answered the old farmer. "Dear me!" exclaimed the key-toying maid. "Of course it isn't quite up to date, but I had no idea a country cow would notice it."—"Chicago Daily News."

"God often denies us the flower of one to give us the seed of many."

The American Friend Premiums

A BOY'S RELIGION, FROM MEMORY

By RUFUS M. JONES

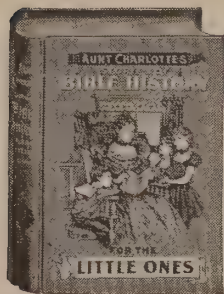
NO subject teems with greater interest, or is fraught with greater issues than the religious development of early childhood. It is the foundation work of character, yet it is little understood by parents and less by children. Here is a most helpful work for young and old alike. It is the simple narrative of the religious awakening in a young soul which strikes a responsive chord in every heart. The work is beautifully printed on deckle-edged paper, and bound in a striking and original design. It is handsomely furnished with illustrations of places and persons mentioned in the text. Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Aunt Charlotte's Stories of Bible History

By CHARLOTTE M. YONGE



Size 7½ x 10 inches. Handsomely bound in cloth. Printed in gold and many colors. 250 pages. Over 100 illustrations.

CONTAINS over 100 stories from the Holy Book, richly embellished with 19 full-page Color Plates and Photo-Engravings, together with nearly 100 other illustrations. Beginning with the dawn of creation, **every important historical event in the Bible** is brought out in the order of their happening, thus leading the little ones along the most pleasant ways from Genesis to Revelation.

This book will give the Bible a new charm for children, and they will read it with a new understanding. Price \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00

The New Child's Life of Christ

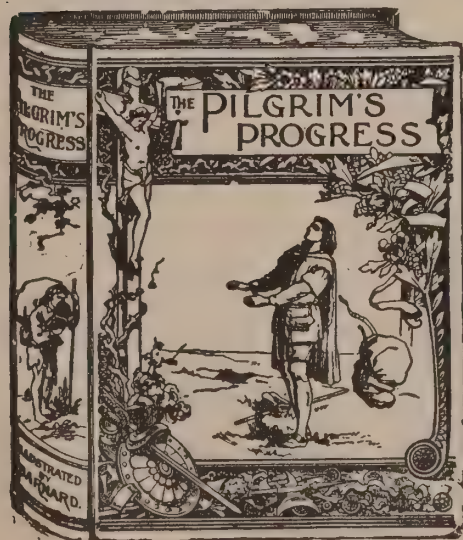
By HESBA STRETTON

CONTAINS choice Biblical Pictures from the world's leading artists, thirty-two of which are full-page illustrations. The book presents the Life of Jesus as it is understood by the most devout and careful students of His Life. The **graphic descriptions** and the **accurate and beautiful illustrations** take one into the very midst of the sacred scenes and subjects. **This volume throws a flood of light on the sacred pages, and leads the tender reader to the foot of the cross.** Price, \$0.75.

THIS BOOK (postpaid), with ONE NEW Subscription. Both for \$1.50
THIS BOOK (postpaid), with a RENEWAL Subscription. Both for \$2.00



Size 7½ x 9½ inches. Rich cloth binding. Stamped in gold and colors. 250 pages. Profusely illustrated.



THE BARNARD EDITION

—OF—

The Pilgrim's Progress

By JOHN BUNYAN

PROBABLY no book, except the Bible, has been printed in such immense numbers, and has had so wide a circulation among readers of all ages. It should be in every home where children live. The Barnard Edition of "The Pilgrim's Progress" is the only edition containing nearly sixty full-page pictures and fifty portrait and character illustrations, by Barnard and others; **four full-page chromo-lithographs**; the beautiful poem "The Little Pilgrim"; also, 388 Bible references, making in all 327 quarto pages, 8 x 10 inches, printed on double thick, extra quality, super-calendered paper. It is tastily and elegantly bound with extra silk cloth.

It is the cheapest finely illustrated book published. Price, \$1.50.

THIS BOOK with ONE NEW Subscription. Both for \$1.50
THIS BOOK with a RENEWAL Subscription. Both for \$2.00

(For The Pilgrim's Progress add 20 cents for postage.)

Any one of the above books sent on receipt of price.

THE AMERICAN FRIEND, 718 ARCH ST., PHILADELPHIA, PA.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

The Conard & Jones Company, Rose Growers.
West Grove, Pa. Catalog Free.

OLD-FASHIONED grandfather clocks repaired at home. If yours needs attention send me a postal or, better, call. My store is within three minutes' walk of the Market Street ferries. Repairing of clocks and watches of every kind. Prompt service and moderate prices. W. L. Berry, Watchmaker and Jeweler, 22 South Second Street, Philadelphia.

THE PUBLISHING ASSOCIATION OF FRIENDS is in need of a man who can take charge of Cylinder and Job Presses, Folding Machines, Wire Stitcher, Gasoline Engine and such other machinery as is used in a first-class Printing Office. The man employed must be married, and a member of the Friends' Church, and come well recommended. Plainfield is only 14 miles from the State House at Indianapolis, and we are connected by trolley line and steam cars. The town is a beautiful and healthful village; the Friends have a large Meeting, Sabbath School and Christian Endeavor Society here, and the Western Yearly Meeting meets at this place every year. We have all the advantages of the city of Indianapolis, and half the expense of living in the city. I would be pleased to correspond with any one capable in this line and free for an engagement. Address P. W. RAIDABAUGH, Plainfield, Indiana.

WANTED.—A good man with some capital, in a new water-power flour mill. H. C. SMITH, Cottonwood Falls, Kans.

FOR RENT.—One of the best stock and dairy farms in Nebraska. On term of years, with purchase option and on terms that, with industry and good management, the entire property can be paid for within ten years. \$2000.00 required to purchase cattle, hogs, horses and machinery on the farm, 920 acres. Running water in each pasture. 300 acres in cultivation. Meadow, alfalfa land and timber. Address, Nebraska, Care of THE AMERICAN FRIEND.

EDMUND AUDI wishes to give private lessons in the French language. Refer to Asa S. Wing, 409 Chestnut Street, Philadelphia. Any persons desiring his services can communicate with him at 149 North Fifteenth Street, Philadelphia.

WATCHMAKER AND JEWELER.—Careful and accurate repairing, with prompt service, has brought me the custom of many Friends. Their patronage is particularly solicited. My store is nearest to the Market Street ferries, and is easy of access from every part of the city. W. L. Berry, 22 South Second Street, Philadelphia.

Ascum: "I see there is some talk of having people vote at the next State election upon the question of abolishing capital punishment. Would you vote to abolish it?"

Fogle: "No, sir! Capital punishment was good enough for my ancestors, and it's good enough for me."

10 BEAUTIFUL PICTURES FREE

In order to introduce our **QUAKER OINTMENT** into every home where THE AMERICAN FRIEND is read, we have decided to make the following liberal offer. To every person sending us 25 cents for one box of **QUAKER OINTMENT**, and 4 cents extra to pay postage, we will send absolutely free the following 10 pictures. These pictures are gems of art. For picture study, art collections, gifts and home decoration, they are of great value. The Last Supper, Christ in Gethsemane, Christ Taken Captive, Christ Before Pilate, Christ Bearing the Cross, The Crucifixion, Entombment, In the Sepulchre, The Ascension, Transfiguration. It is costing us a great deal of money to advertise in this way, but we trust you will be pleased with our liberality, and will favor us with an order for a box of our ointment, and get these 10 beautiful pictures free. **QUAKER OINTMENT** is the best known remedy for catarrh, eczema, and all skin diseases. Rev. Asa Woodard, pastor Friends' Meeting at Butlerville, Ind., says: "I am using **QUAKER OINTMENT**, and find it an excellent remedy." Mrs. Clara Chaney, Rural Route No. 3, Warren, Ind., says: "I have never found anything as good as **QUAKER OINTMENT** for catarrh, sores and skin diseases." Send us your order to-day. Quaker Ointment sent to any address upon receipt of 25 cents.

DAVIS MFG. CO., Butlerville, Ind.

THE DAWN OF PEACE.

Put off, put off your mail, O kings,
And beat your brands to dust!
Your hands must learn a surer grasp,
Your hearts a better trust.

O, bend aback the lance's point,
And break the helmet bar;
A noise is in the morning wind,
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair their
feet!

They come who publish peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in light,
And all the earth with flowers.

Aye, still depressed and dim with dew,
But wait a little while,
And with the deathless, radiant rose
The wilderness shall smile.

And every tender, living thing
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nursing from the nest.

—John Ruskin.

STENOGRAPHER

GEO. B. COCK

Girard Building and 216 W. Coulter Street.

Telephones.

New Archdale St. James

ATLANTIC CITY, N. J.

Entirely new. Near beach. Elevator and all modern conveniences. Thoroughly heated. Open all the year. Very desirable for Friends.

JESSE M. BUNDY, Prop.

Penn's Treaty with the Indians

on India paper; engraving 23 inches by 18 inches, on sheets 30 inches by 24 inches; from the original Boydell engraved plate made in 1775 from the original painting of Benjamin West. \$3.00 by mail.

A. L. SMITH

29 E. Penn St., Germantown, P. Ia.

EMINENT PHYSICIANS
throughout the world recommend

**QUINA-
LAROCHÉ**

AS A SPECIFIC IN CASES OF
**ANAEMIA, COLDS, LA GRIPE,
SLOW CONVALESCENCE,
STOMACH TROUBLES,
TYPHOID and MALARIAL
FEVERS.**

E. Fougere & Co., 30 N. William St., N. Y.

OSTEOPATHY

**EDWARD D. BURLIGH
ALEXANDER STETSON**

Osteopathic Physician, 1537 Chestnut St., Room 401.

Hours, 9 a.m. to 12.30 p.m. and 2 to 4 p.m.
Bell Telephone. Consultation free.

PITTSBURGH BANK SAVINGS
ESTD 1862

**Safe Bind
Safe Find**

Your money deposited with this bank is absolutely safe, does not fluctuate in value and earns Four per cent. Compound Interest.

Deposits of \$1.00 up received in person or by mail. Write for explanatory Booklet AF
Assets \$14,000,000.00

2 SMITHFIELD ST. & FOURTH AV.
PITTSBURGH, PA.

6% NET FIRST GOLD MORTGAGES

on improved RED RIVER VALLEY FARMS. Loans to actual settlers ONLY. 21 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over \$400,000 invested. None but SAFE, PROMPT-PAYING loans on my books.

WILLIAM T. SOUDER, Financial Agent
309, 310, 311 Century Bldg., Minneapolis, Minn.

6% NET

Sound, conservative first mortgages on improved realty. We examine every security and know every borrower. We make our loans with our own money and turn them over complete. In 28 years we have learned how to select the best. No one now handling western mortgages has had more experience. We give you the benefit of that experience. The quality of the securities now on hand has never been surpassed. Highest references. Write for circulars and full information free.

PERKINS & COMPANY Lawrence, Kan.

S. F. BALDERSTON'S SON

**Wall Paper and
Decorations**

Window Shades Made to Order

902 SPRING GARDEN ST., PHILA.

Established 1810 at 824 North Second Street.

WATCHES

As one of the oldest houses in the watch trade—established three generations ago—and up-to-date in every feature of the business, we are able to offer the best and most serviceable watches for the least money. Give us a call.

GEO. C. CHILD

27 S. 9th St., (above Chestnut, opposite Post Office.)

"The best way to defeat the wrong is to do the right, and to do it first."

**Stenography, Typewriting,
Mimeographing and Reporting**

LYDIA ARETE CONN,

805 Provident Building, Philadelphia, Pa.



BREAD MACHINE

FOR HOUSEHOLD USE.

Sifts the flour and mixes 10 lbs. of best bread in 3 minutes. Sold subject to trial and approval. Send for booklet. Agents wanted. Scientific Bread Mach. Co. (CYNUS CHAMBERS, Jr.) 524 & Media Sts., Philadelphia

EDUCATIONAL.

GUILFORD COLLEGE

Location in the mild and healthful Piedmont Section of North Carolina.

Five Brick Buildings well equipped, supplied with abundance of pure water, and lighted with electricity.

Eleven Members of the Faculty. Good Library and Chemical and Biological Laboratories.

Next Term will begin on the 18th of January, 1904.

Catalogue Sent on Application

L. L. HOBBS, President

EARLHAM COLLEGE, RICHMOND, INDIANA

Prof. Elbert Russell offers courses regularly in Kings, New Testament Times, Life of Christ, The Apostolic Age, Church History, New Testament Literature, Romans, John, Biblical Literature, Isaiah.

Prof. Cyrus W. Hodgkin, The Protestant Reformation.

Prof. Anna M. Demaree, New Testament, Greek.

Asst. Prof. Lindley, History of the Hebrews.

Pres. Kelly, History of Philosophy, Ethics, Psychology.

The Oakwood Seminary

UNION SPRINGS, N. Y.

Founded in 1796.

A boarding school for boys and girls under the care of New York Yearly Meeting of Friends.

Academic, College Preparatory and Commercial

Winter term begins First month 5, 1904

SAMUEL H. HODGIN, Principal. **LINDLEY M. STEVENS**, Superintendent.

WHITTIER COLLEGE

Classical, Scientific and Literary courses. Highest requirements. Students unable to continue their studies in more rigorous climes will find this climate the best in the world for study. Natural advantages for scientific investigation unsurpassed. Well equipped laboratory. Whittier, a Friend's community, —morally clean,—no saloons or kindred sources of corruption. For catalogue address,

CHARLES E. TEBBETTS, President.

"The rod of correction in wandering becomes a comfort in weakness."

Don't Be Too Late

How often does the examining doctor have to say to applicants for life insurance: "If you had applied a year ago you would have passed." Don't you be too late.

Shall we send you some literature?

PENN MUTUAL LIFE

921 Chestnut Street, Philadelphia

Send for (free) descriptive booklets. We do business through correspondence.

Mortgages Net 6% in North Dakota

THEY are the best, gilt-edged, rock-ribbed, guaranteed 6% investment in America. Safe as government bonds and pay better.

I have been selling these mortgages for 18 years, and have never had to foreclose, and never lost a cent of principal or interest for a single customer.

I personally know every farm covered by the mortgages, as well as the farmers giving them. I know them both to be right, or I have nothing to do with them. Their land is increasing in value every day, thus increasing the value of the security.

I collect both the interest and principal free, and remit in New York exchange, without the least trouble or bother of the customer.

I will be pleased to put you in the way of finding out all about me. Write me for further information.

WALTER L. WILLIAMSON

Investment Banker

LISBON, NORTH DAKOTA

SHORTHAND TAUGHT BY MAIL

or in school. Each student receives personal attention. Moderate rates. Write for full information.

PROVIDENT SCHOOL OF SHORTHAND

805 Provident Building Philadelphia, Pa.

INVESTORS, ATTENTION

The Rock County State Bank

Newport, Nebraska, offers small farm mortgages for sale; 6 per cent. interest payable semi-annually. We conduct a conservative banking business and offer no loans except the regular customers of our own bank. We personally know every man and his land and we make no loan that we are unwilling to carry ourselves.

"The 'I shall not want' does not belong to the 'I will not work.'"

6%

to 7% Choice First Mortgage Loans, Seattle and vicinity. Local and N. Y. references. Established 1887. Correspondence Solicited. JAMES BOTHWELL, Seattle, Washington.

7% Net

TO LENDER. FIRST MORTGAGES on Improved Real Estate, producing income which would liquidate loan in three years. No loan above one-third actual valuation. Write for descriptive reports, made on personal examination of the securities. Satisfactory references furnished.

THE AMERICAN INVESTMENT CO., Atoka, I. T.

The Provident Life and Trust Co.

OF PHILADELPHIA. Office, 409 CHESTNUT STREET

CAPITAL, \$1,000,000

ASSETS, \$61,615,271.43

Surplus and Undivided Profits, belonging to the Stockholder 4,457,613.08

Surplus, belonging to Insurance Account 6,317,764.17

Incorporated Third month 22, 1865. Charter Perpetual.

INSURES LIVES, GRANTS ANNUITIES, RECEIVES MONEY ON DEPOSIT, returnable on demand for which interest is allowed.

And is empowered by law to act as EXECUTOR ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc.

All Trust Funds and Investments are kept separate and apart from the assets of the Company.

SAFE DEPOSIT VAULTS.

BOXES \$5 AND UPWARDS

T. WISTAR BROWN, Vice-Prest.
ASA S. WING, Vice-President.
JOS. ASHBROOK, Man. Ins. Dept.
SAMUEL H. TROTH, Treasurer.

SAMUEL R. SHIPLEY, President.

J. R. FOULKE, Trust Officer.

DAVID G. ALSOP, Actuary.

J. BARTON TOWNSEND, Assistant Trust Officer

C. WALTER BORTON, Secretary.

DIRECTORS:

SAMUEL R. SHIPLEY,
T. WISTAR BROWN,
HENRY HAINES,
RICHARD WOOD,
CHAS. HARTSHORNE,

ASA S. WING,
PHILIP C. GARRETT,
JAMES V. WATSON,
WM. LONGSTRETH,
EDWARD H. OGDEN,

THOS. SCATTERGOOD,
J. PRESTON THOMAS,
ROBERT M. JANNEY,
MARRIOTT C. MORRIS,
FRANK H. TAYLOR.

Well Known and Known Well
Wherever Known

THE PRUDENTIAL

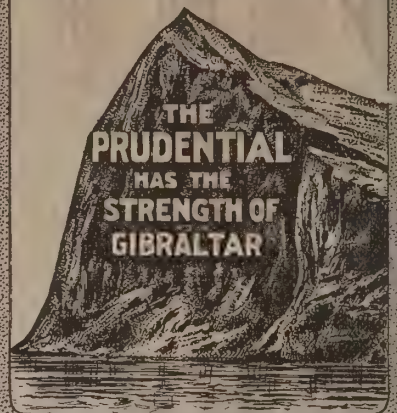
Life Insurance for the Whole Family.

THE PRUDENTIAL INSURANCE CO. OF AMERICA

JOHN F. DRYDEN
President

Write for Particulars, Dept. 67.

HOME OFFICE
Newark, N. J.



Y. F. A. Building,

140 North Fifteenth Street, Philad'a.

FOR FRIENDS AND OTHERS.

Convenient, Restful, Homelike.

Table d'hôte, 25 cents.

Dinner, 12 to 2 p.m.

Breakfast, 7 to 8.30 a.m. Supper, 6 to 7 p.m.

COMFORTABLE ROOMS:

One occupant, 75 cts. per night; \$3 per week.

Two occupants, 50 cts. each, per night.
2 each, per week.

Address ELIZA H. WORRELL
Phone Spruce 33-55. Clerk.

Ella: "Bella told me that you told her that secret I told you not to tell her."

Stella: "She's a mean thing—I told her not to tell you I told her."

Ella: "Well, I told her I wouldn't tell you she told me—so don't tell her I did."

—"Brooklyn Life."

Our Subscribers are invited to use the column of Subscribers' Wants (See page 918). It will be found useful for many purposes—renting property, selling goods, securing help or positions, for advertising boarding-houses and hotels, and for almost everything where good results are expected at a small expenditure.

WE SHOULD LIKE

to hear from any of our readers who may be considering the subject of advertising. It is not hard to demonstrate the value of space in THE AMERICAN FRIEND, and we are particularly desirous of having the advertising patronage of our own members. It is an excellent way to support the denominational paper, and we can present some facts which make it a strong business proposition. Write for rates and full information.

THE AMERICAN FRIEND,
718 Arch Street,
PHILADELPHIA, Pa.

WE'LL DO YOUR PRINTING

for as little as anybody can afford to do good work—and pay his bills.

THE LEEDS & BIDDLE CO., Inc.
1019-21 Market St., Phila.

LIFE OF STEPHEN GRELLET BY WILLIAM GUEST.

264 pages—bound in cloth. 2 engravings by Sartain. 50 cents, postage prepaid. (One and two-cent stamps taken.)

A. L. SMITH
29 E. Penn Street Germantown, Pa.

WILLIAM S. YARNALL Manufacturing OPTICIAN



118 S. FIFTEENTH ST., PHILA.
4th Door Below Chestnut St.

STENOGRAPHING, TYPEWRITING and MIMEOGRAPHING. Prices moderate.

MARY M. KITE

407 Lippincott Building, 12th and Filbert Sts., Phila.
Phone No. 3-33-00

A. M. ADAMS, PRINTING

230 N. Twelfth St., Philadelphia.
BELL TELEPHONE.

JOSEPH G. FOGG UNDERTAKER AND EMBALMER

S. W. Cor. Sixteenth and Race Sts.
Phone Spruce 44-38-W. PHILADELPHIA.
Suburban orders promptly attended.

What thou hast done, thou hast done;
for the heavenly horses are swift.
Think not their flight to o'ertake—
they stand at the throne even now.
Ere thou canst compass the thought, the
immortals in just hands shall lift,
Poise and weigh surely thy deed, and
its weight shall be laid on thy
brow;
For what thou hast done, thou
hast done.

What thou hast not done remains; and
the heavenly horses are kind.
Till thou hast pondered thy choice,
they will patiently wait at thy
door.

Do a brave deed, and, behold! they are
farther away than the wind.
Returning, they bring thee a crown, to
shine on thy brow evermore;
For what thou hast done, thou
hast done.

—Mary Wright Plummer.

If we would gain light either on the
theory or the practice of religion, we
must sincerely desire the light. We
must use the light we already have. We
must patiently seek light in the double
way of prayer and rational inquiry.
Never, as long as the world stands, will
any religiously benighted soul thus
patiently desire and pray and labor for the
break of day without at last seeing the
eyelids of the morn unsealed and the
painfully dusky east gradually redden
into the sun.—E. F. Burr.

Religion is not a little fenced-off in-
closure, within which all is sacred, and
outside of which all is secular and pro-
fane. There is no such distinction to be
drawn. Religion is life, character, con-
duct; it reaches up to God and down into
the smallest details of daily duty; it cov-
ers everything.—Selected.

ESTERBROOK'S

THE STANDARD PENS EVERYWHERE.

Works, Camden, N. J. **The ESTERBROOK STEEL PEN CO.**

STEEL PENS



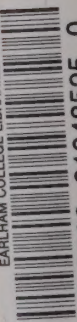
150 Styles Fine, Medium and Broad Points.
Sold by All Stationers.
26 John St., New York.

Friends
BX
7604
A5
v. 10

**THIS VOLUME
FOR USE IN
LIBRARY ONLY**



EARLHAM COLLEGE LIBRARIES



3 9308 01048525 0